

67  
Value 50 (5-11)

# PRACTICAL CATECHISME

A view of those principall truths  
of the word, which most directly tend to life  
and godlinesse.

*Divided into three Parts.*

The first, shewing the misery of all men by nature, in respect of sinne  
and punishment; with the true use of the morrall Law in that behalf.

The second, manifesting the remedy ordained by God to deliver  
them from this misery, together with the meane of receiving it,  
viz. Faith, and how it may be attained.

The third, declaring how those who are delivered, ought to order  
their whole Conversation; with the meanes to procure it, the lets  
resisting, and the priviledges encouraging to it.

Serving for the use of those who first heard them taught, as also for  
all others who shall carefully peruse them.

*The second Edition, corrected, enlarged, and restored to order.*

By D. <sup>Rogers</sup> B. in Divin. and Minister of the Gospell.

Rom. 7. 9. *For I was once alive without the Law; but when the Law came, sinne revived, and I died.*

Isay 12. 3. *Therefore with joy draw ye waters out of the wells of salvation.*

2 Cor. 7. 1. *Having therefore these promises, let us cleanse our selves from all filthines of the flesh and spirit, and finish our holines in the fruit of the Spirit.*

Printed at London by T. Cotes, for John Bellamie, at the signe of the  
Lions in Cornhill, neere the Royall Exchange.

See y<sup>e</sup> Table after the Epistle to y<sup>e</sup> Hebrews.



PRAGMATIC  
CATECHISM

Answered in English  
and French, by the  
Reverend Father, J. B. de  
S. Joseph, of the Society of  
Jesus.

Translated from the French  
by the Rev. John G. ...  
of the Society of Jesus.  
The first part contains the  
Catechism, and the second  
part contains the answers  
in French.

Serving for the use of those who are  
learning the English language.

The Author's Name is not  
mentioned.

By D. R. B. in Dublin, and  
London.

Printed by J. B. de S. Joseph,  
of the Society of Jesus.

Printed in London,  
by J. B. de S. Joseph, of the  
Society of Jesus.

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by J. B. de S. Joseph, of the  
Society of Jesus.



To the Right Honorable  
and vertuous Lady, *SUSANN*,  
Countesse of *Warwick*, wife to  
the Right Honorable *ROBERT*,  
Earle of *Warwick*, Baron of  
*Leez*, &c. Grace and peace.

*MADAM:*



Ood Readers love good  
bookes for themselves,  
and were all readers such;  
(which neither they ever  
were, nor ever will be) I  
meane ingenuous or judi-  
cious, there would be the  
lesse use of Dedications. But it is with bookes  
as with Meates; not all our cooking and dres-  
sing (doe what we can) will fasten them up-  
on such as have no appetites. And the most  
will want them; either out of distaste of Sto-  
mack, or else infirmity; carping at what oc-  
cure sues, not with their malicious fullomnes,

*The Epistle Dedicatory.*

curiosity, or ignorance. Against such as these, bookes justly seeke Protection from eminent personages; and so doth mine from your Honor. Both that the ill affected and prejudicate may lesse hurt us, being shrowded under such covert; and that the weake (if possible) seeing wiser and better than themselves to relie and feede upon that favorily, which they refuse, may recover appetite, and treade in their steps.

Another reason of my offer is. That this my Treatise hath heretofore come forth torne and disguised, partly by accident, partly by wilfull default; You know ragged children runne into holes to hide themselves as ashamed; but having gotten apparell upon them amended; they dare present themselves to their best friends. The truth is; full loath I was to offer the former dismembred copy to the view of many such as I ought speciall service unto. But having now by providence, somewhat darned it up, and restored it to order, I am bold to offer it, (such as it is) to your Honours view and acceptance.

But because those who are wise, doe not so much seeke great ones as good ones, to be patrons of their workes; Therefore to speake the



*The Epistle Dedicatory.*

the truth, the maine motive mooving me to entitle your Honour to these my labours, is this, That I have deemed you one, in whose person greatnesse and goodnesse doe concur: your Ladiships more than ordinary respect unto some faithfull Ministers of Christ (my selfe one of the unworthiest of them, not being excluded,) hath witnessed for you, that not greatnesse onely, but goodnesse hath found favour with you. And I doubt not, but that experience hath taught you, by so much the more to set a price upon goodnesse, by how much you see, that only it can make you great, when greatnesse alone can create no goodnesse. Not to speake much of your religious care to worship God in secret, mourning for nothing more, than for your inability to serve him with the best of your strength and courage, in your Meditations and private entercourse with his Majesty. All which perswade me, that God will enable your Honour to afford my poore labours such patronage, as both they specially seeke, and this age most needes; that is, of your practise, and the expression of those three sacred Truthes; of Self-deniall, Faith, and the New Creature, which

*The Epistle Dedicatory:*

are therein presented to you.

Alas! (Right Honourable) as the proverbe (which in all languages is so common) telles us, There is a Satiety of all things (outward) heere below, yea the choysest of them. Those who know you can tell, first what parentage and descent God hath vouchsafed you; To that, what wealth and estate he hath added: To both, what titles of honour hee hath cast in upon you. But what of all these three? They are not that threefold cord, not easily broken; they are not those Delicates which admit no Surfeit; they cannot all of them make up a crowne which withers not; No, rather they are of themselves (without goodnesse) wormewood, withering garlands. Yea, had you (besides these three) all other accomplishments which either your owne heart, or any friend could wish either to your selfe, or to your Honorable Compeere (to whom my selfe am much obliged for sundry favours) If, I say, you might wish & have either worldly prosperity either for your selves, or for that posterity which marriage hath interessed both your Honours in: with the blessedest harmony and correspondence of bed, of body, of soule, which  
this

### *The Epistle Dedicatory.*

this world can afford: Alas yet! Where is your happines? Can *Pharao's* privy Chamber it selfe keepe out frogs? Can all worldly welfare shut out regret & fulsomnes? You know it cannot.

But the things which the Lord offers to you in the three linkes of this Golden chaine before mentioned (a cord not easily broken) are deinties and fatnesse, in which your soule may delight it selfe without wearinesse: and will set a crowne upon your head, which fades not; and afford you a Treasure which no Theeves can dig through or steale. Busy your selfe then (Right Honourable) as your privacy shall occasion (whereof you have enough) in the meditation and practice of these three; till they have so possessed you, that your solitary houres with God may become pleasant unto you: You shall (by perusall) easily meete with them mixt with other like ingredients) in this ensuing treatise: self denial first wil frame your spirit to such an abasement in your owne eies. Yea, it will resigne you up so wholly from your self, unto meere grace; that what good so ever you enjoy, you shal take it with a kind and thankfull heart & hand from God, as being lesser than the least of mercies:



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and whatsoever you want, you shall be content, as confessing that whatsoever is not utter misery, is more than you deserve; And when you cannot equall your objects to their desires, yet you shall levell your desires to them; because you desire to be no other than God will have you to be.

Then secondly, Faith, in the life thereof, will so strengthen your heart (through hope) that what ever you shall be called to be, to do, or to suffer: the promise of God al-sufficient shall enable you thereto, susteine you therein: so that you shall say. Not I now, but Christ dwelling in me, shall doe all my workes for me. My strength shall be to sit still; not as wholly carelesse, but as wholly casting my cares upon him: Yea by this shield of Faith, all the fiery darts of divels, of men, of Discontent, of Discouragement, shall be quenched and vanish.

Thirdly, by the influence of the New Creature, you shall finde the Spirit of Christ to inspire your spirit from Heaven, in such sort, as to carry you forth to all good conversation, both inward to God, and outward to man, with comelinesse and due proportion; your heart

Gal. 2. 20.  
Esay 26. 12.

Esay 30. 7. and  
15.

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heart shall be alway on your right hand: wife- Eckl. 10. 2.  
dome shall arise, walke, and lye downe with  
you; She shall attend you in secrecy, in com-  
pany, at home, abroad; in your meditati-  
ons, your devotions: Rejoyce with you in  
your Comforts; be afflicted with you in all Esay 63. 9.  
your troubles: To conclude, it shall establish  
your thoughts with counsell, and in all your  
doubts, it shall be as a voyce behinde you, say-  
ing. This is the way, walke in it. Esay 30.

And what more (good Madam!) can be  
wished than this? Surely if Providence fore-  
see any other Comfort meete for you which  
you want (so that you seeke his kingdome  
first) God will cast it in as an overplus; He  
shall grant your Honour sweet complacence  
at home, grace and favour with God and man;  
carry you (as Noa's Arke above the hils) a-  
bove your corruptions, your feares. And  
when your warfare shall be accomplished,  
shall take you and shut you up for ever in the  
Arke of Heaven, where no floods of waters  
shall come neere you; For the which (good  
Lady) pray, watch and waite continually,  
and my soule shall ever crave answer for  
you from the Almighty; to whose grace  
and

*The Epistle Dedicatory.*

and blessing, recommending the perusal of  
this your Booke, but especially your whole  
prosperity, I rest,

*Your Honours obliged unto all due  
service in the Lord,*

*D. R.*

PRESENTED TO THE

*American Antiquarian Society,*

*By Sam<sup>l</sup>. Sulistbury*

*Worcester, June 15<sup>th</sup> 1829*





To my loving Countrymen  
in generall, who have embraced the  
truth of the Gospell, or desire to em-  
brace it: and in speciall to my  
beloved Brethren and neighbours,  
who have heard these things  
handled in the Ministry:  
greeting.

Deere friends, [Auditors and Readers,]



*T*is no new thing, for stufte and  
substance, which I offer to you in  
this ensuing Tract: how can I, in  
an Argument of this nature, where-  
in the object determines the minde  
and pen of the Writer? If there-  
fore novelty be your ayme, save  
your labour. Onely for the man-  
ner and order of expression, this

*I* would say: That as the Ancients, looke what they desired  
doepely to fasten upon themselves or their children, they were  
wont to conveigh it in the familiarity of a Song or Rime, that  
it might become their owne with ease: so doe I heere, under  
the ease and familiarnesse of Catechisme, (which is no other  
than a forme of godlinesse) reach out to thee and thine, a di-

rection

## The Epistle to the Reader.

Eph. 4. 21.

rection to Heaven, so that if heereby the truth as it is in Iesus, may be implanted in thy spirit in any measure, I have my desire. Thou wilt say, Who ever denyed but Catechisme serves to this end? I answer, I wish that the practise of all that catechize and are catechized did approve it. The slight answer of men betrays them, who being asked, If their Minister did preach to day? answer, No: he did but Catechize: If the Preaching of a Catechist were conceived as his best worke, could men so speake? No surely: were Catechizing used to such solempne ends, none but barbarous and blinde ones could be ignorant of the eminency and fruite thereof. I take none: I onely adde, As I blesse God that Catechizing is so frequent, and that there are many able Preachers who aime at a profitable course: So I wish that all who doe not, would follow such examples.

I wish also that before the handling of the ordinary heads of contemplation which Catechisme affords, as of the Deity, Creation, Predestination, and the like: or of those most usuall peeces, as the Commandements, Creed, and Lords Prayer, the former whereof exceede the capacity, the latter confound the memory of most hearers: men would be pleased to cull out some practycall heads, breefly at first, and more largely afterward, whereby not onely weake memory might be confined, and capacity might be releevd: But the hearer might farther be sweetned by the goodnesse of Catechisme, as well as enlightened by the truth thereof. And so, being prepared by the order and sweetnesse of practique principles tending to a scope of conversion and Salvation, both Minister and Hearer might afterward retorne to their ordinary course, with discretion to conceive, and grace to profit by all other points of Doctrine in their order, which commonly are spilt, and (the more is the pitty) doe not ground or edifie them.

As

## The Epistle to the Reader.

As touching you, my Christian Auditors: You know, one full third part of my poore labours hath beene, thus (and in this order and ayme) to Catechize. And whereas I observed in the preaching hereof, that the particulars grew to a larger extent than I looked for; you know that once a yeare at least, I gave you a brieffe view of all the parts in a few Sermons. Which course because I saw to be profitable then, therefore (bethinking my selfe now in this my privacy, how I might witnesse the continuing care of my heart for your good) I have conceived the reviving of that Method, to be the best way to recommend my love unto you. Written copies I saw would proove so chargeable, that few would have enjoyed any benefit hereof: and therefore I yeelded for your ease (to that which my selfe should have shunned) to Print the Copy.

I proceeded, (you know) in my Ministry towards the end of the Satisfaction, being the second Article of the second part. I have by my labour since (with Gods blessing) added the rest of the Parts and their Articles through to the end, handling both one and other (for the most part) according to the proportion of my larger course: at least, no point of Substance being omitted. Your losse (in a sort) becomes your gaine in this. That which was scarce in two yeares you should have heard that which is here added: Lo, now you have it presented to you at once. Let not (in any case) this gaine of yours become your losse, by carelesnesse: but let it rather by your diligence become a double gaine to you and yours.

Now to the intent that this view of Catechisme may be profitable, in few words conceive it thus. Three words containe all my scope in this Tract: Sinne, Grace, Obedience. Sinne, in the first part, that each unregenerate man may know how to get out of his false peace, seeing himselfe in the glasse of the



## The Epistle to the Reader.

Mat. II. 29.  
30.

Law to be that cursed one. Grace, in the second, that each humbled one under his burden, may (in the mirror of the Gospel, and the offer of Reconciliation) behold and embrace the hearty and unfeigned meaning of the Lord to forgive and save him. Obedience in the third, that each forgiven soule may know, that God, in shewing him mercy, aims not onely at the ease of the soules burden, but at his owne honour, in laying on another burden (though easy and sweet) of living by faith, and obeying his Commandements. Set these three then before thy eye as the scope of the whole. And so each part shall not onely profit thee in the severall branches, but much more in the connexion of the scope thereof; all tending to make the soule happy here and hereafter. If then thou meete in the first part with many Articles and heads of weights, rest not in the doctrine of the things, but conceive them from first to last, as steps and degrees to convince thee of sinne: that the fence of thy naturall estate may make thee and leave thee such an one in thine owne eyes, as thou art in the Lords. If in the second thou meete with sundry discourses of the way and meane of Deliverance, dwell not upon the points themselves, but consider their scope, that God, in offering thee Christs Righteousnesse to be thine, speaks as truly and according to his purpose, in this, as he did in the first, that he might convince thee of his Righteousnesse. Likewise in the third, so read and meditate of the grounds therein contained, as remembering that all of them tends to this one marke, That the truth as it is in Iesus, must convince thee of as great a necessity of putting off the old, and putting on the new man, as before it did of thy Righteousnesse. And thus thy reading over and over this Treatise with meditation and prayer, may through the Grace of Gods Spirit, leade thee towards Heaven.

The

## The Epistle to the Reader.

The Christian acceptance by all sorts of my former Edition, (wherein their love caused them to hide a multitude of errors, both of disorder and print:) hath caused me in like love, and due respect to their charity, to take the occasion of this second impression, to rectifie the one, and correct the other. Not without additions (the Substance of the same heads not altered) to enlarge and supply such defects, as the haste and miscarriage of the former Presse had committed. Especially, I have supplied those maine points of the second part: viz. The Wellspring, the Priviledges of Cognition, the Offer, Preparation to faith, and uses of faith it selfe. Which (I doubt not) with other many, will not be unwelcome to the well affected Reader, whom I desire to take the more paines in his perusall: Not thinking it enough to buy a booke, and so to keepe it faire and neate, in a cloath, but to verse it carefully till God make it his owne by frequent attendance.

As touching the order of the Treatise, and their owne parts I chuse first to premise such a Text of Scripture to each of the 3. parts as may naturally and familiarly comprize the breese sum of what is contained fully in the part following it By which course the Reader may perceive, that not a man, but the Holy Ghost is the Author of contracting the Body of Truth into such a short view; And then, afterward, I doe proceed to annexe the larger explication of that view, in the forme of Catechizing.

And now one desire is at an end, for which I blesse God; to wit, this second edition. But our desires are endlesse in writing, for now I have another, that as Jeremy dealt with Iere. 36. 2. his Prophecies, he wrote them in a Rolle, that they might be in daily view and better believed: So these of my people (for I see many goe for such as they are not) who would never by the preaching of these points, understand the coherence and  
use

The Epistle to the Reader.

Deut. ult. 1.

Use of this Summe of Godliness, may be now stand upon this  
Pisgah, and behold this Canaan of Practicall Religion, and  
that goodly Lebanon thereof especially, I meane the Doctrine  
of faith in Reconciliation, and the new Creature. The use  
of the whole Posie of all the Flowers herein bound together  
is, That ye may be better grounded in knowledge, and heare  
Sermons daily with better understanding, discerning and  
profit. Reade therefore and consider. Pray for blessing al-  
so, that this Treatise may returne into your bosomes with  
double fruite. If you profit not, how shall strangers? In  
hope whereof, I commend your Reading to the Lord, and my  
selfe to your prayers. Farewell.





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# THE GROVND OF THE FIRST PART.

TITVS 3.

*For we also were in times past, unwise, disobedient, deceived,  
serving the lusts and diuers pleasures, living in multi-  
tude of sinnes, and enuie, hatefull, and hating one another.*

**Question.**

*What is the connexion of this Text?*



**A.** The *Cretians*, to whom *Paul* writes, having received the pro-  
fession of the Gospell upon them,  
teaching them to beleefe in *Christ*  
the Lord of all, and to stand fast in  
the libertie by him purchased to  
the conscience; began to thinke  
themselves too good to serve their  
Superiours, Princes, Magistrates,  
or Masters. But the Apostle perswades them to a close bondi-  
cence and walking with *God*; both in this and all other  
Commandements. And he urgeth this point of obedience

*The Ground of the first Part.*

to God and Man (which is the summe of the third part of the Catechisme) by a comparison of the first and second parts of the Catechisme: *viz.* Sinne and Grace; thus: It were a shame for Christians to walke under grace, as they did before, during the time of sinne and ignorance. But of this latter sort were yee *Cretians* sometimes, *viz.* foolish, disobedient, deceived, &c. Now, since the Grace of God appeared, yee are saved and under grace. Be ashamed therefore to live now as then, and become obedient.

Thus we see by this Argument the three parts of the Catechisme are couched together.

*Q.* What is the meaning of the third verse, in which the Doctrine of the first part is contained?

*A.* He describes the misery under which these *Cretians* lay in their unregeneracy. In which although all be not said which other Scriptures containe; yet so much is said, as may be a ground-work to the rest. The order is this. First he layes downe the misery of their minces: they were *foolish*, that is, voyd of all sound knowledge in Gods matters or their owne good, meere spirituall fooles in the midst of their carnall wisdom. This foolishnes, is partly originall, partly actuell. Originall is the depravednesse of the understanding, and the guilt thereof. As in fooles there is a naturall disabilitie of the powers and organs of nature, and so an utter impotency to reach the truth of things: even so in all naturall men, whether under meanes or without them, they are fooles in respect of wisdom to salvation. And, as Law strips fooles of all right to an estate, making them obnoxious to a kinde of misery: so doth spirituall ignorance shut the soule of Heaven. Secondly, this foolishnes is actuell, standing in the naturall defilement of the minde, with all idle and erroneous thoughts of God and themselves, with pollution of judgement and understanding issuing thence.

*Q.* What else doth the Apostle add?

*A.* The next is, Corruptnes of the heart or will, expressed in the terme of *Disobedience*, which is also Originall or Actuell. Originall is the utter losse of true freedome of the will, in point of subjection to the minde. So that, as the mind

mind is wholly blind, so is the will wholly rebellious and unsubject, voyd of all submission to any Command of God, quite averse from any thing which he doth or can impose; either in obeying or beleeving. And the guilt hereof is hablenes to wrath or justice. Secondly, hence issue all actual habits of Rebellion, as impietousnesse, unrighteousnesse, intemperancy, and the like.

*Q. Is this all which Paul describes sinne by?*

*A.* No: he useth three other descriptions: first he sayth they were deceived, that is, As a foole is cheated easily by every one: so is a spirituall foole: this toucheth the actual finnes of the minde. The second is, *Serving lusts*: which implyes a Slavery to the Devill, world, and lusts, lusts of the heart, lusts of the eye, and pride of life: as a beast led to the Shambles. The third is, *Trading and Conuersing in actual finnes*, such as accord with the particular nature of each sinner: some of which distempers are noted, a few of the commonest for all the rest, *Pleasures and riot, enuie, burning, and being hated, &c.* all which are added to give a bitter relish to this misery, as else-where *Ephes. 4.* he names *lying, &c.* These three are the penalties of the minde, will, and conversation: To be deceived, is a penaltie of a blind mind: to serve lusts, is a plague of the heart and will: and to be a Trader in sinne, is a punishment of our course; and this is the curse of sinne.

*Q. Why sayth he so little of the other part of misery, standing in the curse?*

*A.* Not because he excludes any essentiall part of it, but because one Text will not containe all, but that which the drift of it lyes unto. Some Texts include all three parts in one Verse, as *Ephes. 5. 8.* Some expresse one generall part, some another, and in that part, some one branch, some another. Therefore what is here lacking, must be supplied by some other.

*Q. What doe other Scriptures adde?*

*A.* They adde these. 1. Spirituall enmitie against God, hating him whom we have hurt, and being hated of God: Cutting off and estrangement from God and the life of God;



excommunicated from him by our Apostacy : impotent propensities to all evils and ill practice, which our nature is tainted with ( though with some restraint of providence ) impotent avernes from all possible willingnes to recover any better estate in our selves. And 2. Temporall cursednes in our soules, in our bodies, names, estates, posteritie, affayres, and whatsoever belongs to us, which the Holy Ghost calles plaguing with all adversitie : as frenzie, distraughtnes of the minde : diseasednes, fevers, gouts, dropies : beggery, povertie : basenes and scorne : crossing in attempts : ill marriage : cursed children, bad government ; in Magistracy, Ministry, family : pestilence, sword, famine. Thirdly, eternall, that is, after separation of soule and body, horror for the day of Iudgement, and departing from God to eternall Torment. The which are mentioned in *Ephes. 4. & 5.* Of which ( God willing ) I treat at large in the Articles following : But it's meet that we have such draughts of Scripture before our eyes, that as corner stones they may hold in these grounds from vanishing. Let us come now to the Articles.

Q. Under what part of matter standing

...the ... which the  
... three parts in  
... general part,  
... one branch, some ano-

Count on and rely on the Lord and the life of God;  
 having faith in the Lord and the life of God;  
 and they will have the spiritual comfort against God.

# PRACTICALL CATECHISME.

## THE FIRST PART.

### ARTICLE I.

#### Question.

*WHAT is the generall scope of these Articles?*

*A.* All tend more or lesse to lay forth the substance of the first part, (which is sinne) in her colours, and what use the soule is to make thereof.

*Q. What is the first of these?*

*A.* That in *Adam*, mankind was created in perfection of light and holinesse.

*Q. Why, was not man miserable from the beginning?*

*A.* No, in no sort. For God created man, male and female in his owne image, *Eccles. 7. 39. Gen. 1. 26. 1 Cor. 11. 7. Col. 3. 10. Ephes. 4. 24.* Reade the places. *First*, for the matter: in respect of his better part, he was made a spirituall, immortall, invisable, intelligible being, as God. A little spark of divinitie. *Secondly*, for the manner, as one Gods essence is subsisting in three persons, so one soule in three powers, as naturall, sensible, and reasonable. *Thirdly*, for endow-

The generall  
scope of this  
first Part.

Article 1.

Man created  
in Gods I-  
mage.  
*Eccles. 7. 39.*  
1. For matter,

2. Manner,

3. Endow-  
ments.

ments, and qualities, pure, lightsome, orderly, righteous, holy, and perfect, though not in actual power and stabilitie: yet in his naturall integritie, he was righteous, but not righteousness: (for that the Gospels worke) not immutable, but left to his freedome of will. Fourthly. In his body, although of Earth, yet by the breath of God putting life into the earthy frame thereof, he was made a creature of great authoritie and majestic, a modell of the Creation: as in *Psalm* 8. Reade it over. *A Lord and Sovereigne* (under the Creator) of all his Creatures under himselfe. A strange Master-piece for all to stopp to, even as he onely to stoop to his Creator. *Heb. 2. 6. 7.* *Heb. 2.* *A little lower than the Angels*: a petty Vice-roy under the Lord himselfe. The very ruines of him are admirable; as when wee behold the rubbish of some Palace, wee may guesse at the first magnificence of it a far off: so when we see the admirable reliques hereof in *Philosophers, Morallists, Politicians, Artists*, and naturall effects of men, we may guesse at the originall.

*Q. May there be any thing more distinctly spoken hereof?*

*A.* Yes: for order sake, we may consider this Image of God, in respect of these three: First, Body. Secondly, Soule. Thirdly, Person.

*Q. Touching the body first, how was Adam therein created?*

*A.* We may consider therein two things. First, The production or making thereof. Secondly, The frame of it being made.

For the former, the Lord addresse himselfe to it, more solemnly than to other Creatures (for this concerns his body as well as his soule) *Let us make man*: not thus, *Let man be*. As to the other creatures. The Trinity is called to this work, noting it should be divine, excellent, and complete.

Secondly, The frame of it: being made, it was so as God intended it, a speciall resemblance of the Creator: He made not the soule, but man, consisting of body and soule, according to the Image of God. So that, whatsoever resemblance the other creatures had, remotely: *Adam* had an immediate, neere and engraver Character of Gods Image, as might

4. In his body.

*Psalm* 8. 4. 6. 8.

*Heb.* 2. 6. 7.

More distinctly  
in three  
things.

1. The body.

The production  
of it.

*Gen.* 2. 26.

The frame in  
three things.

*Verse* 26.

twice repeated.



might be in a materiall thing. The Lord saw it was good, and to his liking.

Consider it in these three things. First. The organicalnes: that it should be a materiall instrument created with peculiar aptnes and fitnes for the service and execution of an immateriall divine soule: yea every way in all points most instrumentall.

Secondly, that out of so base and earthly a substance, the Lord should rayse up a mixture and constitution of elementary, and yet immortall, and durable nature, never to dye: with a consequent freedome from all alterations, or impressions by *Diseases, or Infirmities*, tending to dissolution of the same; all paines, distempers, weaknes, or the like, (actually I meane) remooved.

Thirdly, A difference of habit, of proportion, and gesture from all other creatures: For such reverend markes there were, in the colour, temper, guise, awfulness, erectnes, and gate of man, as caused all creatures to stoope and doe obedience. The Heathens observed it, in the upward looke of man, and the prone downe-ward looke of other creatures.

*Q. But the Holy Ghost especially ayming at the soule: proceed to speake of that.*

*A. The soule of man resembled the Creator much more: and that in two things.*

First, The nature of it, like Gods (as hath beene said) incorporeall, intelligible, immortall, free to will or nill: nothing in it grosse, carnall, or base: the purpose, counsell, understanding, deliberating, resolving, discoursing and judging faculties being Divine sparkes.

Secondly, The severall functions and powers thereof, resembling the communicable Attributes of God; in their perfection: his knowledge, his purenesse, his freedome, his righteousnesse: These may be referred to two sorts: inward and outward, The inward, standing in understanding, will, and conscience: The understanding having perfect knowledge of God his nature, attributes, will and worship, of himselfe, of all other things, yea the formes and very natures thereof, whence he gaue them names: in all respects his un-

1.

2.

3.

2. The Soule  
in 2. things.1. Nature of  
it.

2. Functions.

1. Inward.

derstanding was an *Prim* of distinct, pure and perfect light : so was his will ( as I may say ) a *Thumme* of *Holines*, perfect righteousness, originall rectitude, and was thorowly subject to the edict and charge of the mind : and so the operations and actions suitable to both. God then sate in the throne of the minde as supreme, the will was subject to the mind, the actions to both. In the conscience, he enjoyed a pure and true reflex of himselfe in all these : perfectly gladding and comforting himselfe in the privy to this excellency : a Muscicall harmony without all jarre, remorse or anxiety.

2. Outward.

Secondly, the outward acts of the senses, members, naturall, civill, oeconomicall or religious, ordered by knowledge. There was positive power and free will to good, and to evill negative : [ as now in the unregenerate there is a freedome to evill and not good : and in the regenerate, partly to good, partly to evill. ] Onely not unchangeably so : nor because ( as some dreame ) he must then have beene as God : for many Angels were unchangeably so, and yet but creatures : but because it pleased the Creator so far and no farther to impart himselfe unto him, for what causes, bafe curiositie must not descant.

Q. What Image of God was in his Person?

A. That which I spake of his bodily excellency ( for the instrumentallnes, ) is much truer of his whole Person, that it was an expresse Image of God. *First*, in his most reverend and awfull behaviour, as being ( under God ) the Lord of the Creatures. *Secondly*, In that honorable enterainment vouchsafed him by the Lord, even as a Prince into his Palace ; all the world being finished in her due parts and ornaments, man is brought in as The royall Creature, possessed of all the rich treasure of the Creation, set therein as in a Theatre of the workmanship of God, that all should be subject to him.

Q. What use then is there to be made thereof?

A. Manifest : for although the crooked nature of man thinks it but her misery, to thinke how happy shee hath beene : yet the Lord purposeth by this meanes, to bring her backe to her first excellency, if shee will be ruled by him.

First

# Article 1.

## A Practicall Catechisme.

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Vse 1.

*First* then, this should teach us to adore that deepe workmanship of God, which once enstamped such a liuely Image of himselfe in man, as cannot be quite defaced, (no not by sinne it selfe, I meane, in respect of some Characters of it, which by his mercifull providence he hath left in comon nature, not onely in the Notions of the mind, but the Image of the person.

This poynt will better sute the third Article: here onely I bring it in, to stirre us up to two Meditations: First, If sin (as defacing a blemish as it is) yet could not so quite roote out that honour and Majestie of God in man, but still he hath reserved (for universall ends) some reliques thereof: (for els whence is it, that the Lord hath denyed those usefull creatures, the Horse and the Oxe and others, to feele their owne strength, and the curse of man, so that they should quite renounce his service? Doe they not still feare the shadow of Gods Image, and are they not awefull, nay doe they not yeeld themselves to his taming and subdning power? even Lyons, and Beares, and the most savage?) If then there be such a deepe Print of this Creating hand; what an indelible Character is there in his second Image of righteousnes, enstamped by the Spirit of Christ? Who dare say, that any thing can ever deface that lasting Image?

Colos. 3. 2. 3.

Vse 2.

And *Secondly*, what reverend respect should we yeeld to this ruined Image of God in the Creature? Who should dare to mocke and disdain those whom God hath doubly impaired his Image in; even the lame, the blinde, the deafe, the impotent, and crooked? still there should be a due respect to the first copy, and this deformitie should rather cause us to wonder at that providence, which suffers not all men in their birth to bring in the markes of this ruined Image of God: than to scorne such as haue! See *Iob. 9. 3.* where it is called *declaring of the glory of God.*

John 9. 3.

Vse 3.

But *Thirdly*, and especially it should smite a terror and awe into us, of their persons, to whom the Lord hath committed the government of inferiours, as Magistrates, Ministers, Parents, and Superiours, yea although unanctified, (but much more if renewed by grace) let us behold God in them

them



Pro. 17. 5.  
& 14. 31.

them preserving his authoritie in them, though they haue raz'd it out by their sinne. If the despiser of the poorest (not religious) dishonour his Maker: how much more such as disdain the gifts of God in those that are learned, experienced, wise, and of good comely carriage, personage, and behaviour?

Vse 4.

*Fourthly*, Nay: how fearefull a confusion doe they bring in, who adde a second defacing to this once defaced, (yet mercifully continued) Image of God, abusing their parts of Authoritie, of Policy, of Esteeme, of Beautie, good personage, presence and behavior, to the abominable maintenance of sinne, profanenesse, Atheisme, Stage-playes, whoredome, oppression, rapine, flattery, or the like? Shall God giue them a third restitution of Image?

Vse 5.

*Fifthly*, The recognizance of this first Image of God, should occasion to us (that now by the Ministry of the Law are convinced of our woefull losse) first, to shame our selves: secondly, to provoke our selves.

Branch 1.

To shame our selves first, by the reflex of our odious and degenerate qualities, upon our owne spirits. Oh! that one created to immortality and vertue in the Image of his Creator, should so deeply and far disguise and forget himselfe, as to bow to an Idoll of wood and stone! to grub here in the pit of this world among base pebbles and dirt, thinking the attaining thereof to be an happinesse? nay, to grow to such villany, as to destroy the Image of God by bloudshed and crueltie? Would it be thought that it were possible for any to decline so far from that originall, if they did but know it? If that Heathen thought it a reasonable speech, What can seeme great in this world to him, by whom the frame and dimensions of the whole world are comprehended? how much more here? What wealth, profits, base pleasures, riot, drunkennesse can seeme sweet, to whom that beautifull Image of God himselfe (according to which he was made) is made knowne? how should common sence shame such?

Branch 2.

Secondly, How should the thought hereof provoke such (as are not quite forlorne) both to mourne, that for so base objects and lusts sake, they haue despised so great graces as have

# Article 1.

## A Pratticall Catechisme.

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have beene offered them; and also excite their appetite (as oft as they heare the Lord offer to restore them againe to their integritie) to long after it, and to grone under their inabilitytie to beleue it? saying, Oh Lord, I was borne to excellency and honor: and shall not thy perswasions draw my heart to recover my lost state? If we had but lost a faire picture of our Father, would we not hearken after it; and should not each day seeme ten to us, (when we may regaine it) till the Lord hath settled it againe in Christ upon us?

*Sixthly*, This is Instruction, to teach us not onely the unspeakable *Excellency* of the fountaine it selfe, a drop of which lighted upon man, as *David*, *Psal.* 8. concludes: but in particular also, and especially the goodnesse of this Majestie, who would communicate himselfe not onely to Angels, but to a peece of earth, and that in so strange a manner, to make it capable of such perfection. To see the skill and workmanship of *Bezaleel* in brasse and silver and wood, was strange: but to see the Lords face, greater; were it but in a Leafe, a Lilly, a Gnat, which are aboue all *Salomons* glory. But to behold his skill and curious worke in mans body, especially his soule, to communicate himselfe so farre to a peece of clay, what meditation can equall it?

Vse 6.

*Psal.* 8.

*Seventhly*, It should teach us much more to beleue, how admired he can make himselfe in all his Saints, by his second creation, especially at his second comming; and the whilest; in repaying of his Image more perfectly in those that beleue; faith being a greater excellency, and tending to a nearer union than ever any perfection of *Adam*. Oh! it should convince us of the goodnesse of mercy, and cast out that enmitie of ours, which cannot bereame God one good thought.

Vse 7.

*Eighthly*, It should teach us the equity of Gods commands, and justice of his threats even against our corrupt nature. For the Lord lookes not at our inabilitytie, but his own goodnesse, in the enabling of us once to obey. And whereas some cavillers alledge, that *Adam* had not faith given him, therefore God cannot justly require the punishment of unbelieve. I answer, yes: for although *Adam* had not the grace he needed not, yet he had such grace as enabled him to obey, as well

Vse 8.

in:

in those charges which God should put upon him, as those he had already : which he losing by sinne, is justly punished for it, and encreases wrath thereby.

Use 9.

*Lastly*, It should stop the mouth of all cavillers against God, for not creating *Adam* with a confirmed nature to persevere. Rather let us turne our selues to condemne *Adam*, and confesse, his judgement was most just, that for so needlesse and so frivolous an addition of content to his appetite, he would lose so unspeakable a Iewell as he forfeited.

## ARTICLE II.

Qu. *But, did Adam continue in this integritie?*

Man lost this integritie by sinne,

Gen. 3. 7.  
Rom. 5. 12.  
Eccles. 7. 29.

A.



O. He fell from it by wilfull transgression, *Gen. 3. 7. Rom. 5. 12. Eccles. 7. 29. Rom. 5. 19.* And this disobedience was the violation of the charge of God, not to meddle with the Tree of good and evil. This sinne was not a bare eating of the forbidden fruit, but a compound and fardell of all sinnes in one; *A proud, disloyall, needlesse, distrustfull, revolting, discontented, unthankfull, rebellious departing* from the blessed God, to a base creature, even when he was set in the midst of all perfection, above all base objects.

Why?

Q. *But how could this be, he being Gods Image?*

A. He was actually so, but not unchangeably. Therefore having his will left in her freedome, and unestablished by gracious determining thereof to good : Lo, when a sensible object is presented by the Devill, first she (as the weaker) then he by her meanes, freely chose to leave God, and to embrace the creature. And hereby, when he was made able if he would, to stand, (although so, as he might fall) he turned this voluntary might, into a necessitie of falling, and an impossiblenes of returne by himselfe.

Q. *How*



**Q.** How lay yee forth this sinne more fully?

**A.** By two things. First, The description of the Holy Ghost. Secondly, By the parcels of the sinne. For the first; The Scripture calles it, *That disobedience. That offence. That transgression*: noting it to be the compound of all in one, yea the roote of all, most odious of all, as being the first of all, which durst enterfeer with the righteous nature and will of God. But especially Salomon, *Eccles. 7. ult.* calls it a *Finding out of inventions*. No man can finde out any thing that good is, beyond God. God had found out and bestowed upon Adam and Eve all goodnesse in perfection: yet out of a wearines of welfare, they would finde out beyond him; and be wiser than he: supposing to better their estate; but they found out nothing but their own findings, sinne and sorrow: as it was just they should doe, who would goe beyond God: They found out indeede new occasion and worke which God never set them: and then devised lyes and shifts, but they found out misery to be their portion, when all the rest vanished, and left them in sad confusion.

**Q.** How by the parcels of the sinne?

**A.** First, by the circumstances. Secondly, by the fall it selfe. The circumstances are as the persons belonging to it: *First, The Serpent. Secondly, Satan. Thirdly, Eve and Adam.* Touching the first; *The Serpent*, being the wisest and subtillest creature, fittest for Satan to worke by, and of least suspicion, both readiest to take fire from hell, and to set Eve on fire therewith, is used. Satan comes not, we see, without his tew and tackling, but strong and well prepared: here was the maine fight, upon which all his Kingdome hung: either now or never: therefore now he unites all his seates and forces: strength, crueltie, subtiltie, diligence, malice, in one. Is there any one wiser and apter creature, to convey temptation by a voyce, than other? That he chuseth. Is either of the two parties sillier, weaker to be gulled than other? Her he lights upon. Is this woman at any odde time lesse her selfe, weaker than weaknes it selfe? Then he comes. Is there any way either to lay out the excellency of the object, or to extenuate the attempt urged, to alay the charge, or to traduce the Commander? That he lights on.

The fall opened 2. wayes.  
*Gen. 3. 6.*

*Rom. 5.*

*1 Tim. 2. 13.*

*14.*

1. By the description,  
*Eccles. 7. ult.*

2. By the parcels.

1. By the circumstances of Persons.

1. The Serpent.

The

2. Person,  
Satan.  
2 Cor. 11.

Iude 6.

Psal. 146.

The second person is Satan : who had beene an *Angell of light* : but he and his fellows (as other Scriptures doe prove) being left justly by God to the temptation of Ambition, and aspiring to be as God, fell to be discontent with their estate, and to puffed up themselves with pride, and to *withdraw themselves from their place, and forsooke their service*, (for how should pride stand before a God of Holines?) Oh ! this elipt their wings of readines, *Psal. 146*. Then all chearefull, loyall serviceablenes was gone ! By this meanes, God cast them downe to Hell, and there *reserved them in chaines* ! they having lost that they had, and that they desired, turne their rage against God who had plagued them, and their envie against man his favourite, never linning till they had also cast him out of Paradise.

3. Person,  
Eve & Adam.

The third is *Eve* and *Adam* joyntly : who did most immediately concurre to this their owne transgression.

*Q. What things observe you in their fall?*

1. The remote  
causes, three.

*A.* Things of two sorts. First, The remote causes. Secondly, The more neere and proper. The former were these : First, changeablenesse of their will. Secondly, Vnarmednesse against the temptation. Thirdly, the peculiarity of the temptation.

For the first, Let us not blame God : but looke at man whose habituall holinesse wanting a confirmation of grace, determining the will against the object then & thus offered, was corrupted to a palseine capablenes of evill. Beware here of murmuring against God, saying, What was it to make them thus perfect ; wanting an holy necessitie of nature to stand ? Oh man, who art thou !

The second, was their unarmednesse. They meant indeed no evill : but they used not that power to stand, which God had put into them : they watched not to keepe pure, being made so : its not enough for a servant not to purpose to goe out of his Masters worke, except he resolve also faithfully to dwell upon it, without unsettling. They knew good from evill in the speculation : for they had heard the charge and threat of God : both of not eating, and of death by eating : but they feeling all well within for the present, rested too

much in it, felt not their owne changeable will, prone to hazard all their pearles at one cast, feared no hurt from without: and here they were caught.

The third was, the aptnesse of the temptation: the Devill feared not their perfection, he makes it strong and alluring, both in the binding of their minde, and bewitching of their heart: Let it not be imagined by you (sayth he) that it is finfull or deadly to attempt: God knoweth the contrary. What shall it boot you to obey him that envies your good? And as for the hurt yee feare; Loe, by eating yee are sure of a better estate than yee are in. Thus by the strong bayte of sweetnesse, he attempts the affection, and so corrupts the judgement.

*Q. Proceed to the more neere cause of their sinne.*

*A. It is threefold. First, Inward tickling of their affection. Secondly, Snaring. Thirdly, Secret consent.*

For the *First*, So excellent a creature could not have beene suddenly surpris'd, but by steps. For why? Sinne as yet was not: it could not therefore be with them as with us. *Iam. 1. 5.*

*Wee are first led away by concupiscence,* but they had none.

Therefore there must be a strong mooving and drawing of their mindes, a travaile with this indetermin'd freedome of theirs, to sway it: and this supplieth the roome of concupiscence. Satan suspends the act of goodnesse in them, brings them to a slacke remissnesse, and corrupts their bent of spirit: as if a man would suffer an enemy to come within gun-shot of him, when he might haue kept him out: and so liberty is questioned, as if a man at Dice would call in question whether his owne be his owne or not. This was the first spawn of the sinne.

And this stood in foolish credulitie, curiositie, and dalliance. *Credulitie*, to secure her selfe of her owne welfare, as if nothing could or would hurt her: whereas shee should haue beene suspicious of the least accident threatening her. *Curiositie*, to interchange talke and speech with a creature, shee being the Lady of all the creatures, (yea knowing her soveraigntie) and therefore should not have admitted such a parlee, but wisely haue thought; This is no place for a servant to intrude himselfe, and to jangle with me, being un-

The more  
neere causes  
were three.  
The first,  
Tickling.  
*Iam. 1. 5.*

1. Credulitie.

2. Curiositie.

called:



## 3. Dalliance.

called : Speech is not for a Serpent : it becomes not me to seeke better content than I have, by an idle, curious & vaine discourse, I know not what, whence, nor to what purpose. But this her vaine jangling was her ruine. Then *Dalliance* in bandying so many replies one after another (who knowes how many ?) and venturing to prate of so weightie a thing as her happinesse, not doubting that so maine a point threatened her ruine, but hazzarding all upon her owne wit, tongue, conceits and answers, as if shee could have pluckt backe her foote at her pleasure, and prevented sinne in the very kindling : I say, what is this but bold venturousnesse upon the danger, because shee felt her selfe as yet untouched?

The 2. cause,  
Snaring.

These three brought forth the second, which was *Snaring* : for by this tickling of her, shee takes the Devils snare into her will and thoughts, so farre, that as a bird in a grin, shee could neither goe backward nor forward : but is limed and hampered with that which at the first shee was free from : her wings beginne to be clipt ; and now shee is ready to tell where her great strength lyeth : and now an uncleane delight begins to defile her, her freedome staggers, shee admits a thought. What if I venture and try ; what hurt can come of it ? Now her directiue light begins to dazle, her purities to be defiled, and false sweet to expell true : And so ceases to be in her owne power, as the bowle rolling downe the hill.

The 3. cause,  
Secret assent.

And so thirdly, succeeds *Secret assent* to the temptation, and yeelds up the inward weapon of her Innocency, to the Devill, rests in the thing offered, as very good, meet, sweet, delightfull, standing upon thornes till shee doe, as shee is tempted. What wonder ? when shee refuses to be led by that inward light and grace shee had received ? Therefore God leaves her to call good evill, and evill good. And so shee tooke it, eate it, gave it her husband, who though he were not first, yet he was last in the transgression, and yeelded to doe as the Devill had drawne her to doe ; and so both of them disobeyed.

Isay 5. 20.

1 Tim. 2. 14.

The 2. General,  
the fall it selfe.

Q. What consider you in the fall it selfe ?

A. Not onely the act of the transgression, but with it  
fardell

# Article 2.

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From  
the

Speciall  
things  
therein.

wardell of abundance of foule corruptions of heart. And those  
are of these two sorts, either more speciall, or more gener-  
rall. The speciall were, *Pride, Securitie and Sloth, Vanitie,*  
*Sensualitie, Discontent, Sacriledge, Crueltie and unrighteous-*  
*nesse,* with the like. More generall and fearefull, *Distrust of*  
*G O D,* *Rebellion* against God, *Unthankfulnessse,* and *Apostasie*  
totally from God. For the *First, Pride,* how fearefull was it  
for a creature made in Gods Image, to aspire like Satan to be  
checkmate with his Maker? *Secondly, Sloth and Securitie* in  
a slacke neglect of so great a trust reposed in his custody.  
*Thirdly, Vanitie* in so inconstant and unsettled curiositie to  
pry into matters forbidden. *Fourthly, Sensualitie,* to affect  
a present contentment to the sense and appetite, upon so in-  
finite hazzard. *Fifthly, Discontent* with the present estate, so  
excellent, and so instantly upon their enjoying it, before they  
had begate and conceived a son. *Sixtly, Sacriledge,* in pro-  
phaning the ordinance (if it be true that the fruit was Sacra-  
mentall) and tye of God. *Seventhly, Cruell unjustice,* in ca-  
sting away not themselves onely, but all their posteritie.  
But especially the generall: *First, Wofull distrust,* in ascribing  
no credit to God either in charge or threat, but rather to Sa-  
tans malicious slanders: and suffering themselves to be pulled  
from the Simplicities of Gods Word, *2 Cor. 11. 3.* enter-  
teyning base thoughts of him, to be false, envious, yea ad-  
mitting a roote of bitterness and indignation against his love.  
*Secondly, Rebellion,* to dare so openly and with full butt to  
rush against the command of God, and to provoke him, to  
try whether he would doe as he had threatened, fearing no-  
thing: And *Thirdly, Unthankfulnessse,* and a wearisome rest-  
lesse in that state of happinesse: even departing from God  
the fountaine of living waters, when they enjoyed all in him  
that heart could wish, even needlessly, in coole blood. Lastly,  
*Apostasie,* utter revolting like traytors, from that happinesse  
of theirs, and the Lord the Author thereof, to Satan, firme and  
curse, totally and finally, for ought was in themselves. of his  
un-  
Q What use is there hereof? It doth it effectuall, by instructi-  
on. Yes, severall: *First, from the Serpent who by abusing*  
his

of the

2

3

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5

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7

The more go-  
nerall are.

2 Cor. 11. 3.

3

Iere. 2. 19.

4

7/6 2.

From the  
Persons.

Branch 1.  
conmllisioyq2  
michon

his parts, teacheth us to boast our selves or rest in no outward gift of God for if selfe feeling (if un sanctified) it may be instrumentall to such villany, and dishonour to God, either in our publique or private places, and so prejudiciall to our own salvation, as we should wish rather we had beene Idiots, than so egregious.

Branch 2.

Secondly, from *Satan*, We learne that he feares not to attempt the best, and most goodly, Hoping to prevaile: for if he could bring in sinne where none was, how much more increase it where he findes it? Alho to suspect him in his sweet enchantments, and when he attempts our *Eve*, that is, our sensuall parr, overthrowing our *Adam*, & judgement thereby, then to handle him roughly, knowing him (by his messenger) not to be far off. Besides, beware of an aspiring heart, discontent with our portion and estate: If *Adam* had argued thus, To what a dignitie hath my Creator raised me from the dust? who am I, poore earth, earth, earth? he had stood firme: but now looking about him and setting up his bristles, loe, pride causes his ruine! Oh! how safe are we, while we are under!

Branch 3.  
Pro. 16. 18.

And lastly, from *Eve* and *Adam*, Let us learne not to trust our selves too farre in our privations, that we intend no evill: but be we armed also as well against evill of all sorts, lest it be with us, as if we had nothing at all in us. Let us be ware of dalliance and admitting parlee with temptations of sensuallitie, lest wee fare as *Samson* by *Philistia*, and would faine get off the hooke, but cannot, being snared. Thus men thinke it cannot be dangerous to admire, prayse and accompany beautifull women, to thrust themselves into the company of fine fellows in their pleasures, and to rush our selves upon shares of deepe worldly businesse! They purpose not to be catcht (they say) till their wings be singed with their venturing so neere the candle, & then they struggle in vaine. Better had it been for them to have beene birds with wings, and so in vaine should the net have beene spread for them. And to end this use, how should the description of a *Adams* sinne, for ever scare us from flighting it? We esteeme it by the outward act, but that which makes it so odious, is the attendant

Judg. 16. 16.



# Article 2.

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attendant fearefull circumstance of it: To see full a peece of  
come into the dirt is little: but to throw it and stamp it un-  
der our feete in scorn; is the scornfull disgrace to the use  
of the Church, (being ours) is nothing: but to withdraw  
it being Gods; with a lye to the Holy Ghost, is mortall. *Ad. 3. 5.*  
the sinne of *Adam* is inexcusable: committed in the full  
strength of grace; in the fulnesse of all Paradise content-  
ment; needlessly for a trifle, when there was no sinne to draw  
them, and the like; ere they had sanctified one Sabbath of  
Thanks.

*Secondly*, Let it be instruction to shew us what little won-  
der there is to be made, that now in our corrupt estate, the  
abundance of gifts, blessings, encouragements, good helpes  
of nature, education, art; nay, holy ordinances of God gran-  
ted us for the better, doe not profit thousands, nay, turne to  
our hurt? Surely, if *Adam* in all his excellency, yet by meere  
absence of confirming grace, could abuse his free will to so  
fearefull a fall: we neede not wonder, that in this state of  
his necessary misery, he profits so little by all helpes: no  
wisdom or righteousness of his could free him then; and  
shall any thing in the want of both helpe him now? Man is  
set up by God, and yet is a beast. The Cat was once made a  
Queene, but in her glory she hunts after a mouse. How much  
more being corrupt?

Vse 2.

*Thirdly*, Blesse God, that in his second grace by Christ, he  
changed old *Adams* perfection into a better and surer, from  
a selfe-subsistence in grace according to our owne freedome;  
to a subsisting in another; betrusting us no more with our  
owne Treasure, but keeping it under the locke and key of his  
owne power in Christ. So yet looke what we come short of  
*Adam* in the measure of grace in this life, we goe beyond  
him in the unchangeablenesse: for alas! how little are we fit  
to be trusted withall, but we would lavish it, if under our  
owne keeping? The Lord is faine to humble us rather under  
the burthen of our infirmities and corruptions, because we  
are not here capable of any great matter. Being so unfaith-  
full in the smaller, who should trust us with the great trea-  
sure?

Vse 3.

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Lastly,

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Lastly, It teaches us to esteeme highly of the grace of self-deniall, as being the contrary grace to ~~our~~ corruption. For he fell by too much trusting himselfe: we stand by the grace of selfe-renouncing. And its not amiss to consider, how justly the greatest penaltie of man stands in the losse of his free will, and in the slavery of the will to sinne: because this freedome abused, caused his ruine. So fearfull is the error of them that maintaine, that man hath still free will in hima selfe remaining to that which is good.

### ARTICLE III.

Qu. Was there no other thing to make up his misery, save one of his liely his fall?

Adams sinne made him miserable, in 2. respects.

A. **ES.** The effects of it caused him to be miserable: both the effects of sinne and punishment. For sinne first, his actuall brought forth originall; his originall, all actuall sinnes; and both these procured all penalties: And that thus. God having threatned him death if he sinned, did justly inflict sinne for sinne, and gave him over to his desire, and concupiscence. Seeing he would forfeit his Image for a trifle, he left him to be as he desired; a masse of corruption and rebellion. As a Pitcher dashing it selfe against a stone wall, is justly split to peeces. So that by the wrath of God was inflicted upon him the losse of Gods Image standing in righteousness and true holiness; a deprivall of the Glory of God, both in soule and body: as if the Lord should say, Seeing thou wouldst needs thus rebell, fill thy selfe with it, be so to the full. Hence came that utter impotency of minde and members, to purpose, to will, or execute any good. Nay, an utter averfenesse from it, an utter incapablenesse of it, a contrarietie of spirit unto it, *Iob. 14. 4. & 3. 14. Psa. 9. 15. Rom. 7. 13. 24.* and many other. For a taste, take these: originall darkenesse, erroncousnesse of judgement, captivitie

*Iohn 14. 4.  
John 5. 14.  
Psa. 15.  
Rom. 7. 23.*

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captivitie, and thraldome of will, insensiblenesse of heart, impotency of the faculties, enmitie to all goodnesse, totall impuritie of the whole spirit, propension to any sinne, and unaptnesse to any good occasioned, servilenesse of the will, unsubjectnesse of the outward man, unflavorinesse, and in a word, the death of the grace of Creation. This for sinne.

So for the penalties, a seed of utter impenitency, dedolency, obstinacy, apostacie, and excommunication from God, *Ephes. 4. 18.* From this Fountaine, proceeded both actual sinnes, and actual penalties, sinnes of commission, omission, ignorance, presumption, inward habits; as hypocrisie, earthlinesse, ignorance, errors, prophanenesse, unthankfulnesse, hardnesse of heart; and outward acts, as in both Tables, impiounesse, unrighteousnesse, intemperancy, and the like: of which, see *Rom. 1.* and *3. 1 Tim. 3. 1, 2, 3, 4, 5.* So penalties actual, as the impuritie and curse of conception, & birth, the losse of the right and dominion of the Creatures, the curse upon Gods blessings, hellish terrors, diseases, poverie, discredit, imprisonment, feare of death, guiltinesse of judgement, and utter misery of losse and sence in hell.

2. Penalties  
of sinne.

*Rom. 1. & 3.*

*1 Tim. 3. 1.*

*2. 3. 4.*

*Q. You have laid many things together: and I consent to all: Yet I desire a little more distinct order of them: bring therefore all these to some few heads.*

*A. I will in this Article lay downe the order of the point, and leave the further enlargement of it, to his due place in the fift Article following. Conceive then the poynt by the Apostles speech, Rom. 5. 12. Wherefore as by one man, sinne entred into the world, and death by sinne, &c.* Where we see, that the actual sinne of *Adam*, determined not the bound of misery, but brought a second misery with it, even the misery of our whole nature. While we stood in *Adam*, his obedience kept his whole estate and nature entire: but when he fell, though the sinne were a limited thing in act of eating, yet it was an unlimited excesse in respect of the committer, and the frame of his revolting heart. And therefore it was just with God to plague his whole nature, for this sinfull act. And the plague thereof was, to inflict such a penaltie upon *Adams* nature (of the Propagation I shall speake in Article

More full ex-  
plication of it,  
*Rom. 7. 12.*

God just to  
punishing his  
with sin.



4.) as made it truly miserable, in stead of being before truly happy. Note then, *Adam* having actually disobeyed, the Iustice of God offended highly by it, doth punish whole nature for it. As if he had said thus, Hast thou indeed freely chosen to leave me on plaine ground? To embrace lust and Satan, and pleasure of appetite before me? To cast dirt upon my pure Image? Be it then so with thee, as thou desirest! Be that in nature, which thou chusest in thy free will to doe. That Image of mine which thou caredest not to preserve, be stripped off: that image of thine owne invention, which thou preferredst, be satisfied with, fill thy selfe with, enjoy and delight thy selfe with to the uttermost: I will not suffer mine to harbour with thine, light and darknesse, corruption and purenesse: therefore depart, my Image, from this stie of uncleanness, and let him who needes would be filthy, lye downe in his filth, and he that would forsake a reall fire of heat, to compasse himselfe in his owne sparkes, let him lye downe in sorrow. As I threatned, so I sentence thee, *In dying, dye*: dye the death of thy sinne, and finde thy owne inventions to thy selfe: I utterly cut thee off, and excommunicate thee from my presence, and in token of it, from Paradise the place of thy former happinesse: in one word, Be miserable. Note then whatsoever *Adam* brought himselfe unto by his act of sinning, was penall: because it was a stroake of iustice. Not onely death and all other punishments, before and after it, but even Originall sinne it selfe is a penaltie: it is a sinne indeed, but it is a penall one. God iustly punishing actually with originall, and so we must conceive, that although in us it be truly sinne, yet God inflicting it, did not infuse it as sin into us, but onely as a just penaltie of that which *Adam* himselfe in the freedome of his wicked will, had first forged in his owne heart against God.

Q. How many branches doe yee divide this Misery into?

A. Into two. The misery of sinne, and the misery of punishment: either of which, had beene misery alone, but iustice would not suffer misery to be within narrower bounds than these: that he who by doing made himselfe, might by suffering be made miserable. The former, viz. misery of sin,

Misery of sinne  
double.

I.  
Originall

is either of the roote, original, or the branches, actual sin  
both making the soule truly though not equally miserable.

*Q. What is the former of these? Show it what the misery of  
Original sinne frameth.*

*A. In two things. 1. Original guilt. 2. Original staine  
or pollution: both being the fountains of all actual guilt,  
and pollution of conscience.*

In 2. things.

1. Guilt.

What it is, and  
in what it  
stands.

Gen. 3. 7.

The first of  
these was  
guilt.

Original guilt is that privitie and reflexion of conscience  
in Adam fallen, whereby he told himselfe continually, that he  
had fallen, and therefore must dye the death in each kinde of  
it, body and soule. This perpetuall alarm of conscience in  
his nature, was the first part of his sinfull misery. And the  
Holy Ghost expresses it in those words, *They saw they were  
naked*; and Adam when God called him, *hid himselfe in the  
bushes*, and gave the reason, *because he was naked*. The Lord  
askes him how he knew it? The meaning was, his conscience  
in presenting to him his fault, did gage him also with feare,  
and expectation of revenge. So that, as in his innocency, one  
excellent part of his welfare was, that he knew himselfe to  
be now one especiall part of his woe is, that the conscience  
did ring his sin away in his eares, and made him obnoxious,  
that is, to feare God in point of that punishment, which he  
looked for from his Iustice for his sin. And to say the truth,  
what misery is like to this? to be ever on the racke of a mans  
owne spirit, suggesting and boistering to him bad things to  
come for his sinne, dogging him as theaylor, who billowed  
suffer his prisoner to goe one inch from his custody? How  
bitter doth it make all things, when as a sword hanging by  
a twined thred over a mans head, it doth threaten him per-  
petuall ruine? and eye him over (as a band and recognizance  
of great forfeit) to the great asseize of wrath and judgement,  
there to answer for himselfe? yea, and there without all  
bayle or mainprize, unescapably to suffer eternall death of  
body and soule? This the Author to the Heb. 2. toucheth,  
saying, *Who all their life time by the feare of death were subiect  
to bondage*; id est, walked under the chaine of this guilt, alway  
affraid lest by death of body, their soule should slide into hell,  
to abide there, till the body came thither. True it is, Adam

Heb. 2. 15.

8. 2. 10. 13.

died not at the first committing of the sinne: but had he found no more favour than *Cain* did; loe, all those nine hundred yeares he had beene tossed and terrified with this guilt, till it had seazed upon him. And whereas yee will say, that those that lived without the law, were better than wee, because they were miserable and knew it not: I answer, they had law enough in them to hold them under a guilt of horror for such evils as they committed against the naturall light, although ignorance had worne out the true dint of this conscience. Besides, although to know a mans misery, onely, increaseth it: yet so to know it as we may prevent it, is better, than by not knowing it, to escape the fence and bondage of that which yet lyeth upon us.

*Q. Wherein doth the misery of Originall staine of sinne consist?*

2.  
The staine of  
sinne, what.

*A.* Wee may either conceive it in the whole, or in the parts. Touching the whole, the best way will be, to take the word which the Holy Ghost useth, which is *Death*. For death is the resolution of nature: and so is this death of the soule, a totall abolishment & corruption of that blessed frame of creation, (I meane in the point of her Purpessesse:) in mind by light, in will and heart by holinesse. Now then looke how contrary a carcasse is to a lively body: so is this to the life of creation, as in these few things may appeare: in the well framed constitution of body, appeares, First, Vnion of parts, Secondly, Order. Thirdly, Sweetnesse and Beautie. Fourthly, Strength and Activitie, Aptnes to the end it serves for. But in a dead carcasse, together with the absence of the life and soule of reason, what appeares save contrary effects? Impotency to all former Operations, disorder, stench, and putrifaction, confusion, and irksomnesse? The generall then is Destruction of the frame of Nature, corruption of the Image of *G o d*. Touching the parts, both faculties and powers of the soule and body, it were endlesse to mention all.

Gen. 6. 5.

Apoc. 3. 23.

ephe. 2. 2.

In the minde there is a death of all pure light and knowledge, a nakednesse of Gods Image in poynt of that ruling and over-ruling power, by which shee conveyed direction



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to all the inferiour faculties, will first, and then affections and operations: now she is both darknesse in her selfe, and losse of her birth-right, to rule other parts: unto darknesse, adde death of judgement, easily deceived in matter of discerning of the natures and truths of things; and so also, impotency and languor of apprehension, dulnesse and inability to conceive good things: and besides this privative indisposition, also a positive pronenesse and propensitie to all evill of the minde, ill conceits, false, hereticall, erroneous opinions, vaine, prophane, idolatrous, unfavoury imaginations, discourses, thoughts, and judgements, keeping in memory noysome, and hurtfull objects.

Esay 44. 20.  
Rom. 7. 14. 21.

Rom. 8. 5.

So secondly, Death of the will, especially in the matter of her subjection to the lore and leading of the understanding: then also in her facultie of willing and nilling, or suspending: a corruptnesse in the freedome thereof by meere bondage both unto sinne and by sinne, a depravednesse of the chusing facultie, and so of the rest: yea a disposednesse to will onely and continually evill, to nill good, to suspend onely from good, and not evill, save for bad respects, to chuse evill before good. So truely doth the Lord complaine, That the whole frame of the soule is onely evill continually.

Rom. 7. 1.

Jam. 4. 1.  
Eccles. 7. 27.

To these adde, the death of affections in poynt of their due direction to the objects, and whole inclination of them to a preposterous and disordered liking of evill, dislike of good: a disposition thereof to extremities on either hand, either to love, hope, sorrow, feare, pittie, shame, zeale, and the rest, more than ought to be, or under that should be: and thereby to overthrow the course and order of the whole conversation.

Ephes. 4. 25.  
Jere. 2. 25.

Toynce to these the death of the conscience, both in respect of her starving death, that shee warts matter of excusing, peace, and content, having lost all welfare: and the death of her purenesse, to represent objects to the soule aright, either with comfort or accusation: not to speake of her pronenesse to be defiled, disabled, feared, senselesse, and slavish, according to the corruption of the minde, both which goe together, Tit. 1. 15.

Isa. 57. 20.

Tit. 1. 15.

As

Rom. 6. 8.

As touching the spirits, and the senses, and the members, there is a death in them of that abilitie, soundnesse, vigor, and serviceablenesse to the soule in good things; and a pronenesse & tickling to be vainely and frothily imployed, except worke be offred, even prophanely and unholily. And to conclude, there is a death of the person, in respect of that right and soveraigntie over the creatures, with a slavish pronenesse rather to Idolize them both in the worship of some, and the love or use of others: a declension from G O D, and a revolt to the base creature, as *Eve* did to the forbidden fruit.

*Q. Now what is the misery of Actuall sinne?*

*A.* The depravednesse and death of all the operations flowing from the soule within, or the body without: for whereas these resembled the purenesse of the principle at the first, loe, now, they bewray the contrary: all confusion, disorder, ignorance, and unrighteousnesse, being broken into them. As appeares in this, that in the first table, the soule departing from God, sets up to her selfe other gods: profit, pleasure, ease, worldly lusts; worships him after her owne devices: lives as seemeth best to her selfe in her conversation, abhorres his Sabbath, and the like. In the second, that forsaking the law of righteousness and sobrietie, the soule defiles her selfe with disobedience and rebellion to man, to unnaturall, cruell and unmercifull carriage, to uncleannesse, to revenge, to wrath, to unjust, oppressing, defrauding wayes, to lyes, tricks, and slanderous aspersions: to a continuall lusting after unrighteousnesse. And all these not onely in open acts (which are not so usuall) but in the actuall thoughts, desires, projects and counsels of the heart, yeelding and consenting thereto, and delighting to thinke of, talke of, to love and commend sinfull practises; as, swearing, drunkennesse, debate, wrong, intemperancy, and the like. For these are but one of a thousand of those actuall finnes, which as sparkes flie up from the former fornaice. Nor all these in every man, but some in one, and some in another. See 1 Cor. 6. 7. Such were yee, some of yee, &c: Which phrase is the same with this.

*Q. And*

Mat. 15. 19.

Gala. 5. 19.

2 Tim. 3. 2. 3.

4. 5.

Psal. 14. 2.

1 King. 8. 46.

Rom. 3. 9.

1 Cor. 6. 7.

*Q. And wherein stands the second generall part of misery, to wit, of punishment?*

*A.* In the manifold penalties both of soule and body: and those properly expresse that threat of God, *When thou eatest, thou shalt dye the death.* In the soule first, (for of all other, these are fearefullest, because they are sinfull penalties of sinne) first, an averseness from God, or from returning to God any more, but going from him further and further infinitely: an insensibleness of soule in this double misery: a dedolenty of heart, utterly and impenitently hardned in it: an uncapableness of admitting of any meanes to draw the soule out of misery to any better estate: a spirit of resisting and opposition of any such: an infinite peaceableness and content of heart in the present condition, thinking this bondage and hell another libertie and heaven: and if bereft of it, raging as *the Beare robbed of her whelpes*: and so a pronenes to be riveted more and more deeply into this woe, with lesse and lesse feeling or beleeving it. Now these (we must know) are of a deeper dye than the former, as being curses of God upon and against a sinfull Rebell: giving him over to himselfe, and sealing him to wrath and perdition, which though the Lord doth not alwayes enlarge, to anguish and desperation, but rather suspend till the due season thereof: yet they are all inherent in our corrupt nature.

Touching the body, where shall I begin or end? What languors and diseases are there incident to the body? what povertrie, baseness, beggery and want to the estate? what reproach to the name and credit, aspersions, slanders, dishonour? What misery in family, in Church, Common-wealth? What obnoxiousnesse to Satan, to his instruments, temptations, mischiefs, bondage to the ungodly, suites, services, dependances with hard conditions, crosses, streights, pursuits, losses, forfeits, death of friends, imprisonment, accidents, & shrowd turnes, bad tydings, confusion in the state, famine, warre, pestilence, and a thousand wayes for him to goe wofully out, who came but one way into the world? Besides griefe of minde, melancholy passions, and distempers of the spirit, bad conscience, ill marriage, lewd children,

*Ephes. 4. 14.*  
15.

*Rom. 9. 7.*

*Rom. 7. 23.*

*2 Cor. 3. 14.*

*Cannot, &c.*

*As a stone cannot melt.*

*Rom. 2. 3. 4.*

*Lam. 3. 65.*

*1 Tim. 4. 24.*

*Gen. 2. 17.*

*Esay 53. 4.*



ill successe, ruine of estate, and at last a miserable death? And yet the upshot of all is worst after, *viz.* A finall separation from God, and losse of his eternall presence, with the sence of unutterable, intolerable, unavoydable wrath of God in hell upon the whole man for ever, without the least hope of helpe or redresse in or from himselfe.

*Q. I partly conceive this view and mapps of the misery of the fall: now conclude the Article with some use of it.*

*Vse I.*

*Luke 10. 30.*

*Branch 1.*

*Rom. 3. 27.*

*Branch 2.*

*Branch 3.*

*Branch 4.*

*A.* First, here is confutation of all Papists, who flatly deny this Article, and tell us, that our nature is indeed shrewdly maimed & wounded, much like him *who fell among thieves betweene Ierusalem and Iericho, and left halfe dead.* But as for us, that maintaine this dying the death, this quite and cleane deadnesse in finnes and trespasses, they cannot abide. No (say they) there be left even in the unregenerate such abilities, and devotions, as may congruously dispose God to pardon them: And by some helpe of grace, merit also full forgiveness. Yea they boast themselves of their performances, and duties, whereas *Paul* tels us, that *all boasting is cut off.* And they tell us, Baptisme washeth away all originall sin, when as yet *Paul* groines under the burden of being regenerate. Also all *Pelagians* or their adherents, who affirme that old *Adam* is, as one in a darke Dungeon, who by reason of darknesse, cannot see; but if he have a light put in, hath his eyes very quicke, and can see any thing: and so wee want but light, and then wee are able to discerne and apprehend any truth put into us, of our selves: Also such as blanch the matter with the colour of Grace, added to our nature: for by that (say they) nature, being holpen can put on the cordes (as *Jeremy* in the dungeon) and addresse himselfe to come forth. What hath a dead man with all the light and helpe in the world, to addresse himselfe to live? This also reprooves all Naturall Papists, that doat upon their civill, morall, or religious duties and devotions, and cannot abide to heare that those who so duly pay all debts, all dues, who give so many almes to the poore, heare so many Sermons, keepe so many Sabbaths, reade so many bookes, keepe so much good company, commend the Ministers, and welcome them, and main-  
taine

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taine them, should yet be *as the Publicans and sinners*: I doe not say yee are; but I say this, Except yee also deny your selves, and behold this misery of your Natures, yee will fare worse in time even by your righteousnesse, than if yee had none! for why? doe yee not grasse upon a rotten stocke, and guild a rotten post? So also, such as commend mens natures in the poynt of Religion, saying, Oh, such are so sweetly natured, courteous, loving, milde and harmlesse, that there is but little betweene them and Heaven! Alas, how many of these sweet creatures are as bitter enemies to Gods grace, as friends to civilitie and faire carriage! Also such as ayme at Religion, onely thus farre, to colour their wings and tip their tongues, or their outward dealings with some outside: but as for that heart within, and nature, they suspect not. And to conclude, such as being told of their passions, defend them by their nature, It's my nature to be so hot, I have soone done. Why poore foole, thinkest thou thy nature is more excusable than thy passion? and yet what is more common with men to say, than this, If I were an Adulterer or Drunkard, I were willing the Minister should thus sharply rebuke mee; but to be so bitter for mens infirmities, & against that which we cannot doe with, nor heale, and avoyde, and against unbeleefe, or the like, methinkes he might be wiser! Oh, God would faine draw thee from the open to the secret finnes of thy heart, lest thy freedome from the grosser should destroy thee. He would even weary and tyre thee by thy cursed nature, when thou seest all thy other defences are but dawblings with untempered mortar!

*Mat. 3. 20.**Branch 5.**Branch 6.**Branch 7.*

Secondly, This should cause thee to looke upward, and to gage the greatnesse of Christs love, which could finde in his heart to satisfie for such a misery, and to fetch happines out of the depth of it. Even in this Article is layd the foundation of thy esteeme of Christ, in the next part of the Catechisme: Christ will be little set by, *the height and depth* of mercy cannot be sounded, till thou take measure of it by a Reede of thy misery. Little sin to forgive, will make Christ little loved. As wee see at the Assyses, that base theefe that thinkes to conceale some of his robberies, and is loth to have

*Vse 2.*

all

all come out at once, fearing the mercy of the Iudge : when his inditements come to be read the second time, loses his life. Let us beware lest it be so with us. Let us not lessen and mince our sinnes, in hope of more easie pardon : but if wee would magnifie the grace of Christ, let us first magnifie and enlarge our sinne to the uttermost ; if Christ see, that we rather hope in our small sinne than his great grace, we are dead men. The way to get pardon, is to equall his price to all our misery. Say thus, If Lord, my sinne had beene onely a share in *Adams* eating, and no more ; or in some actuall few evils ; or if in the meere privation of some good things, or in sinne onely and not in penalties, or if in bodily onely, and not spirituall, or if spirituall onely & not eternall ; somewhat might seeme to lessen thy love : but surely that love that would satisfie for all, rather than any should condemne me, is of unspeakable dimensions ! Oh ! learne by this how to esteeme the price of grace ! If each step of this first part, if each of these Articles make thee not miserabler than other, no Article of the second part shall be able to comfort thee ! Be confounded under the ruine of thy misery ! and vow with that good *Iabez*, *If the Lord will, indeed rid me of all this great evil, that it may not grieve me ! If he will enlarge my coast, and bring me out of this heape of woe, then he shall be my God, and I will make songs of his mercy !* Oh ! let all that hath beene sayd of this misery, make thee goe as *hee*, *Luk. 13. 11. bowed together, under an intolerable burthen ! Lay all together, to make up such a load as may pinch thy shoulders, and cry out, Who shall deliver me !* Who could thinke such a weight as I have here described could be carried with ease ? especially through so many Sermons of conviction as many heare ! Oh ! that any should sleepe in such deepe debt, so bankrupt as they be, snort with such an intolerable weight, crushing them ! Surely except there were a plague of insensiblenesse added to all other misery, it could not but affect men otherwise. But till sin begin to be out of her element, and feele her misery, Christ and the soule can never be reconciled in one.

1 Chro. 4. 10.

Vse 3.

Thirdly, This should cause us to wonder at the goodnesse of



of Gods dispensation of this misery! That both in the sinne and in the penaltie it should be so mitigated by the providence of that God, who for universall ends restrayneth the force and violence of this misery; why should God so order it, that he in whom the fountaine of all sinne abideth, should yet be in this particular nature stinted and shortened within the compasse of some few foule sinnes? What hinders (In us) why not all as well as any sinne should be our beloved? who hath so appointed, that in this plentie of Plagues, (the cause whereof we carry about us) so few of these should light upon us? Hath not sinne made us a dunghill of misery, and a sea of sorrow? Why then see we so few blind, deafe, lame, dumbe, maymed, out of their wits, poore and miserable creatures, as we doe? Shall wee by this indulgence be hardened to thinke our selves lesse wretched and miserable than we are? or rather admire that goodnesse that suffers us not to be so cursed as we deserve? No: it is the glory of providence to dispense thus.

Joh. 9. 2. 3.

I say, let us acknowledge singular patience in God, to dispence so mercifully and manifoldly with man, having incurred this *Pramunire* with the LORD, that he did not quite destroy him, but alloweth him so many comforts, encouragements and helpes of nature and life, all which hee might have stript him of: All save hell being meere indulgence of mercy, as the support of nature in health, in strength, with wits, senses, breath of ayre, use of Earth, influence of Heaven, marriage, posteritie, wealth, credit, government, &c. more than hee ought to damned Rebels, who might have beene destroyed when borne.

Fourthly and lastly, Its instruction to judge aright of this sinne, not to slight it as Papists, and prophane men doe. To count our selves miserable by it: to esteeme it above any actuall sinnes; to judge of it, not by the matter or act of it, but by the villany of it against the Majestic of God, his Crowne and dignitie. The little weighing of this, hath caused men to make such small account of actuall

Joh. 4.

actuell sinne, to make it a merriment : as Fornication, they will say, it is a trick of youth, &c. And the truth is, from the slender esteeme of sinne, comes that base esteeme of Christ with many. Whereas, except Christ had beene made sinne in the roote it selfe, by imputation, and satisfied for it, all the imputation of actuell, could not have profited us. If to raze the picture of a Prince be such a crime, what is it to de-face the Lords? Oh wofull wretches, who dare say Baptisme doth abolish that which all the grace of Christ cannot wash off, till death? All other sinnes are committed in a corrupt estate, this in a pure one; and therefore Christ that immaculate Sonne of God was faine to lay aside all his holinesse, that he might cleanse the staine and the guilt thereof (as a double dye) out of our nature. One of the miseries of originall sin, is, that its uncapable of the due conceiving its owne woe: but thinks it selfe in good case, as a drunkard forgets the sentence of death, and dreames of great wealth. And therefore wee had not need adde thirst to this our drunkennesse, by esteeming it slight, but desire the Lord rather that he would awaken us out of this delusion. But more shall be said of the use of this in the sixth Article.

## ARTICLE IV.

*Qu. What is all this misery to us, who never sinned Adams sinne in the kinde?*

*Adams sinne  
is our sinne.*

**A.** IT is over-spred as a leprosie of the whole body over the whole nature of mankind, all sorts, sexes, states, degrees: Not one free: as all misery is in every one, so over all without exception, *Psal. 14. 1. 2. 3. Prov. 20. 9. 1 King. 8. 46. Eccles. 7. 22. Rom. 3. 9. 1am. 3. 2. 1 Ioh. 1. 8. Iob. 14. 4. & 14. Psal. 51. 5.* Examine the Texts, *All, both Jew and Gentile, Barbarian, Scythian, bond and free, noble, simple, learned and idiots, yea all who are to be.* For as they are in our loynes,

*Psal. 14. 1. 2.  
3.  
Pro. 20. 9.  
1 King. 8. 46.  
Eccles. 7. 22.  
&c.*

loynes, so we were in *Adams*: *Adam* not being a single person, but in the whole stead of mankind, before he had issue.

*Q.* How doth this truth appeare more clearely?

*A.* Both by the Scripture and reason. *Paul* sayth, *Rom. 5.* that by the disobedience of one, sinne entred into the world, and by sinne, death. What is that? Sinne and Curse seized upon all the whole world, as well as *Adam* and *Eve*. And the like proofes follow in all the verses, as verse 14. Death reigned from *Adam* to *Moses*. Verse 17. By one mans offence, death reigned by one. Verse 18. By the offence of one, judgement came upon all to condemnation: and verse 19. As by one mans disobedience many were made sinners. So that this Article removes all conceit of any man whatsoever (I say meeere man:) to be exempted from this masse of corruption. No, *Rom. 3. 12.* All are gone out of the way, not one doth good, no not one. All the sinne, all the penalties of sinne belonging to *Adam* himselfe, belong to us: wee may use *Peters* choysc word, *1 Pet. 1. 18.* By the tradition of the fathers: All these are conveyed to us by the tradition of *Adam* (not example, but propagation) no one of all these tokens miscarried, but as hee sent them to us for a cursed memoriall what he had done for us: so were they all and each of them delivered to us, wee sayle not in the receiving of the whole summe, to the uttermost farthing.

Explication.  
*Rom. 5. 10.*

*Ver. 14. 17.*  
*18. 19.*

*Rom. 3. 12.*

*1 Pet. 1. 18.*

*Q.* But in what order is this masse of evill derived to us?

*A.* In this: That first the actuall sinne of *Adam* and *Eve*, eating the forbidden fruit, is conveyed and made over to us: then originall, then actuall, then penalties, all hanging each upon other, as the lesser boates tyed to the great Shippe. But yee will object, that *Paul* himselfe, *Rom. 5.* sayth, That others sinned not after the similitude of *Adams* transgression. I answer, True: not against a set Law as *Adam* did, but yet they were held guiltie before God of *Adams* sinne, as if they had knowne it. So then, marke, although wee did not individually and personally see, talke with the Serpent, put forth our owne hands, and put the fruit into our

In what order  
sinne is derived to us  
from *Adam*.

Object.

Answer.



mouth : yet wee did eate it as well as he. And why ? Because the sinne which *Adam* committed ere he had begotten a sonne or childe, was the sinne of nature, not of a Person.

*Heb. 7. 9.*

As it is sayd, *Levi himselfe payde tithes in Abraham* : so we in *Adam* : he to God, wee to Satan. And that by the justice of God : who, as he would most justly have imputed the integritie of *Adam* to us, if he had stood therein, so might impute his sinne. Wee were all in *Adams* loynes, for better or for worse. And as it was in the second *Adam*, the Lord did impute our sinnes to him, who yet never sinned after the similitude of ours, against a law : because hee looked at him in the nature hee sustained : So he doth impute *Adams* sinne to us, although wee in person sinned not, because wee sinned in his nature. And as our Lord Iesus had beene wronged, if he had suffred for that sinne which was none of his [and wee also were farre from Redemption, if righteousness could not be really settled upon us by imputation,] so except *Adams* sinne were first made ours by imputation, wee should be wronged in sustaining the penalties thereof.

Further illustration of it.

Imputation, I grant, differs in the manner and forme of it, being in Christ, onely by Gods account, in us inherent : but still reall in both, (respects duely observed.) And thus by partaking with him in the act, wee also partake with him in all the consequents of sinne, and penalties following. If it be demanded (as *Paul* doth there) whether Heathens and Infidels that lived from *Adam* to *Moses*, and so since, were thus defiled ? The answer is, Yea, Sinne reigned

*Quest.*

*Answer.*

*Rom. 5. 14.*

both in the guilt and punishments, all that time, among millions of sinners, wasting and destroying generation after generation : onely the difference is, Before *Moses* there was little sence of it, they were under the reigne of it, the guilt, the plagues of it ; but still they never saw the face of their King, lust and concupiscence, old *Adam*, the law of the members, the sinne and curse of *Adam* : who hurt them, they knew not, onely felt the smart of a blind stroke : never the further off from the misery, but much further from ease or remedie. As for the Relique of that law they carried within them,

them, alas, it was easily dazeled by forgetfulnessse, or damped by strong lusts (being dead in it selfe) but as for the root of the disease, that they never saw by that law, as after in Art. 5. shall be spoken.

*Q. Is there any thing else to be said to open this?*

*A. Yea :* The Lord would resemble this contagion of sinne, from Adam to his posteritie, by that speech, *Gen. 5. 3.* that Adam (having sinned) *begat a sonne in his owne Image*, who else should have beene begotten in Gods. Noting that with the generation, the sinne also was derived. And although this be a dead notion in the generall : yet when we see how the Lord inflicts a sensible marke hereof, even still in our propagation : as namely, when some notorious vices of uncleannessse, malice, hollownesse, intemperancy, treachery, crueltie, choler, and fury, doe even goe in a bloud, as in a streame, overflowing not onely some families, but even some Countries, which are as by-words and reproaches for their drunkennesse, vanitie, pride, and luxury ; surely by the actuall infection that appeares, the other of originall may be discovered unto us.

*Q. That it is thus, it appeares plainly, but I desire to know by what meanes this conveyance is made ; for the difference of men in this, makes some doubt of it?*

*A. That shall not need. All grant it. And all must confesse* that generally it is by Gods just imputation, which realizes the infection into the whole race of Adam. But as touching the way, some thinking it to be by bodily generation, others by Gods infusion of the soule stained with her blot : both being unsafe, this I would briefly say, Man begets Man : not a peece of him : and therefore, in begetting man, he must needs beget sinfull man also. How that is, I may expresse thus : Beside the bodily Traduction, man begets man, in his Receptivenesse of the soule, and in those bands and tyes, which knit body and soule, to wit, those Spirits of Reasonable nature : and by the infection of these spirits, the soule is also corrupted. For my selfe, I confesse it decides all the doubt, when I thinke of the

More fully of this conveyance.

realnesse of Gods imputing, though I should know no more. I say therefore againe, the taint of the spirits of man, flowing from the power of Generation doth convey it. Man not onely begetting the body of man, but man, with an habitude of spirits to infect the soule. But let it be enough that whatsoever the manner of conveyance be: sure it is, the curse of sinne is incurably, and perpetually, and wholly over-spread over all our nature: though (as I noted) with some indulgence to some, in respect of open expression.

*Q. What use floweth from hence?*

*Use 1.*

*A.* Still, a good Reader would be glad to apply each Article practically to himselfe, for the better insight into the nature of his corruption. Each Article should adde to the view of sinne. And so doth this. For what a depth of dye, how festred a canker or leprosie, how deadly a poyson is in this sinne of *Adam*, which could not be washt out in so many waters as it hath passed through in many hundred generations? Nay, the iron-moll and the staine of it is as fresh, and will be to the worlds end, as at the first, and the fruits much fouler. Its a true speech, old *Adam* is not as other old men, crazie with age: his age is renewed in every new generation: as the father in the sonne. It must needs be strong poyson, which hath so present a dispersion of it selfe through the body into each veine and artery of the whole to make it like it selfe. What then is it which God would teach us by this leaven? Surely when we see how it hath leavened such a lump of mortalitie, it should make us lye downe with horreur under the hugeness of it, and feele it to crush our soules, yet more sensibly. It should take away all life and spirit in us in stead of our priding our selves in our brats, and their features, being the generation of Vipers.

*Use 2.*

Secondly, It should make some of us to tremble to thinke what we have put into them, even a leaven, which grace it selfe will never thoroughly purge them of in this world. What joy should be in our spirits, while this thought abides in us? Especially how should wee endure to thinke that some of us doe suffer our children (thus already poysoned)



poypoisoned) to runne up and downe the world, to gather more and more actual scuffe to their naturall, and wce never reſtreine them from this riot? I ſpeake to ſuch as have great poſterities, of all others ( for although thou haſt but one, it concernes thee too : for ſome one may have as much poypoison in him, as ſome five or ſix ) let theſe looke to themſelves : thou haſt diſperſed old *Adam*, and ſowne his ſeed at large : take heed thou be as carefull to roote it out, and plant the ſecond *Adam* in the roome of it : els thy poſteritie ſhall be thy greateſt hell. But to all, this I ſay, ſlight not this ſinne of *Adam*: ſay not, If I had not this ſin imputed to me againſt my will, I ſhould never have deſerved it. Nay rather, except thou haſt deſerved it, it had never beene imputed : taxe thy ſelfe : ſay thus, I was deceived by the Serpent, ate, and was curſed : had I beene there, I had done no leſſe ! Oh, ſo great & wide an infection, ſhould breed as large and deepe a dejection of ſpirit in every one that beleeves it ! The common ſpeech is, Fornication is but a tricke of youth. If a man ſhould behold this ſinne in the cloake which God once put upon it, *Numb. 25. 9.* died in the bloud of 24000. men and women, durſt he thinke it a tricke of youth ? So, originall ſinne is thought but our nature, and that which cannot be avoyded, we may pitie it, but we cannot blame it. No, but you muſt repent of it, and get Chriſt to cover and pardon it, elſe it will blame & damne you ! But to returne, if we would behold this cloake dyed in the bloud not of ſo many thouſands, but millions both of Heathens and Chriſtians, durſt we make a ( But ) of it ? Take heed of ſuch boldneſſe !

Thirdly, It is ſharpe reproofe to ſuch as ſoder up this fearful ruine, by any outward accompliſhment, which makes them glorious in mans eye, and ſo blind themſelves willingly from ſeeing their abomination before God. If many truly turned to God, having lived under good meanes, Miniſters, education, yet have beene deeply humbled by the curſedneſſe of their nature, becauſe they never felt themſelves humbled for it : what ſhall be their caſe, who have nothing to commend them, ſave outſides of ingenuitie, morallitie, gentleneſſe, or better breed and parts than others, having

Act. 17. 26.

never beheld the misery of their owne spirit and frame? This world is now so full of debauchednesse, that wee may be glad of such in our common dealings: but such may have small cause to be glad of themselves. Rather let them reade that in *Act. 17.* *All are of one blood or seed.* Oh proud heart, boast not of thy selfe above another: lest those very clothes of thy pride defile thee, and make thee worse. Say thus, I may be learned, civiller than another: but I am worse than another. The finest bodies if putrified, stinke worst; and if I thinke my selfe better, its because I am worse. This should make even the greatest, *Iona. 3.* *to come downe, and lick the dust,* and call corruption and wormes their brother and sister, till grace have separated the precious from the vile.

Iona. 3. 5.

Vse 4.

Fourthly, It teaches, that if the Lord exempt any from this leaven and infection, they must count it a peculiar grace: for he is tyed to none, he hath all at vantage, all having sinned. Oh, that the free goodnesse of God in Christ should make any difference where so little was! It should turne all pride of man into deepe astonishment and prayse: especially wonder at this freedome, that when all other respects are alike, one age, temper, birth, two lying in one wombe, as *Iacob* and *Esau*; two at mill, two in one bed, in the field, yet one should be taken, the other refused: nay, perhaps the worse, viciouiser, baser partie of two, often, the most despised in a family taken, the likelier and better rejected: that grace should put honour upon one, and shame upon others: As *Pharaohs* butler and baker, being in one crime, yet differing in *Pharaohs* favour. As those two theeves in the same just condemnation. One base Creeple among seven brave ones.

Mat. 24. 42.

Gen. 40. 21. 22.

Vse 3.

Thirdly, Let all Pharises learne to take this razor, and cut the combe of their owne conceitednesse. When one and the same misery shall be laid upon the proudest hypocrite and the prophane *Publican*, whom the one scorned in respect of himselfe, when one hell and judgement belongs to both, the Lord putting no difference because neither of their hearts purified by faith: nay, when the yonger brother, a base spend-

spend thrift, upon his meere submission, without any worke wrought of deserving at his fathers hands, shall be accepted and pardoned : oh what ground of selfe-deniall and humiliation ought this to be ?

## ARTICLE V.

*Qu. But perhaps this misery is not of it selfe so deepe, but there is way sufficient for man to escape it ?*

**A.** **N**o possibilitie to man-ward out of himselfe to escape. He lyes forlorne of himselfe under the confusion of his misery : As a prisoner lying in a dungeon with chaines, being under sentence of death. He is incapable of any way offered him, therefore much lesse able to embrace it. No manner of feeling of it selfe, fearing of danger, or hope of rescue. Nothing in nature, art, education, nothing of worth or congruities, nothing from selfe, or other men, or Angels, to helpe out of this desperate ruine. Nay, when a remedy is offered, nothing in any naturall freedome of will concurring with the meanes can doe it. Nay, the grace it selfe of God imparted to the soule, cannot worke it selfe to the meriting of a pardon, if weakened by sinne : except the same freedome of mercy should still tye it selfe thereto. Nay, no elect childe of God can out of himselfe, procure the least desert of acceptance, (if separate from Christ) so much as for himselfe, much lesse another. See *Psal. 49. 7. 1 Sam. 2. 25. Iob 4. 18. Iob 14. 4.*

No possibilitie for man of himselfe to escape this misery.

*Q. Is there any thing to be added for the prooffe of this our inabilitytie, to deliver our selves from this misery ?*

*Psal. 49. 7.  
1 Sam. 2. 25.  
Iob 4. 18.  
& 14. 8.*

**A.** This being taken (as it must be) for granted, that all offences committed against infinitenesse, are infinite in their guilt : and therefore Iustice cannot (with safetie of her selfe) chuse, but require the offence at the hands of the sinner, both by holding him under guilt and punishment accordingly :

Explication of the Article.



accordingly : how can it be imagined that there should be any thing in a finite sinning nature to procure her peace, at the hand of an infinite wronged Majestie ? Its true, that a Prince may at the instance of an equall, yea inferior, pardon a treason, although no satisfaction be made : because the offence was but finite. But to thinke so of God were blasphemous. Againe, let the reader looke backe into the third Article, and see what is said of the spirituall penalties inflicted upon man for sinne. If they be true, that is, if man be both so insensible of his woe, so incapable of the way which God hath devised to redeeme him, so opposite and rebellious against it, so well satisfied in that his Hell, as if an Heaven : who can thinke he should so much as thinke of a recovery ? much lesse be able to comprehend any way to get out of it ?

*Q. What use is to be made hereof ?*

*Use I.*

*A.* Still each stayre must bring this wofull soule lower and lower, till it can fall no further. These Articles serve to plucke out, each of them one or other, and all of them, all those false croatches and props which corrupt selfe holds upon, to keepe her from catching this deadly fall under her misery. If there be any evasion for flesh and blood, any starting hole to get out at, shee will be sure to finde it. This is the last stoppe of all : which should quite sinke the proud heart of a sinner, though he carry his chin all this while above water. I say to all the former, this one of utter irrecoverablenesse, and desperate impossiblenesse to get out, should even kill the hopes of a wretched heart, and burst the belly of it. Hopelesse misery should make an helpelesse soule, lying panting at the mercy of a Saviour, & gasping for breath, that if there be no more for her, out of her selfe, than within her, shee may give over all. And while shee sees no hope in her selfe, shee may despaire in her selfe. Till this last Lecture be read and beleaved by the soule, in vaine is Christ offered to her : while shee hath a wing of her owne, to flie over him with neglect : Both wings and feet must be cut off. Those that come to Christ, must be wholly beaten out of all holds, and those strong holds of selfe-hopes and selfe-loves, either

either of nature meere, or mixt with some help supernaturall. Christ will never be sought to; if any other can be devised. *Stridans* reports, that when some Souldiers were surprized in their Castle, and all throwne downe from the top of it to be dasht in peeces: one of them (among the rest) falling through the boughes of a Mulbery tree, claspings thereon with both armes, stuck by it and saved himselfe from death. We may conceive he was loth to dye. Much more are wee! From the top of the first Article of this first Part, to this last and lowest stayre, the Lord throwes downe the soule of a sinner, to kill his spirit, and humble him: but so long as the least crootch lasts, the soule that loves her owne corrupt life, abhorres to be killed. But in Gods feare let this put an end to all fancies, and corrupt conceits of flesh: and let it bring the soule to the earth, and cast downe every high thing and strong hold, which sets up it selfe against the need of a Christ, and the necessitie of faith. Give up now all weapons, and say, If it be thus, Lord, thou hast overcome! I am bereft of all, and I must stand to the mercy of a Conquerour! I have nothing to merit or helpe me: it remaines now that utter misery provoke mercy at the hands of a mercifull God: with whom the fatherlesse shall finde it! To conclude, put case the Angels should mediate for us, yea if a man were for his owne part as free of sinne as *Adam*, yet for that which is past, the offence of an infinite Majestie, he could not say any thing to it, it is a matter of higher nature.

Secondly, It quasheth all Popish pride and arrogancy, all *Pelagian* and Popish conceit of the remnant of free will in us towards our owne recovery. Not onely in devising or feeling need of any helpe, but accepting it being offered by the helpe of supernaturall light and grace presented. Man is as truly blinde in himselfe, as in a dungeon of darkenesse. Though light be offered, he is as impotent to see it, as unable to procure it in the want of it. The very roote of all error and evill, heresie and prophanenesse, being nothing else, save their ignorance of originall thraldome under sinne. It should greatly abase us that wee are thus hurt, and know not

not how : much lesse how to outgrow it. This use our age greatly needeth ; wherein formalitie is readie to blot out the impression of all truths of this kinde, and nouzle it selfe in an easie Religion, voyde of power.

Vse 3.

1 Tim. 3. ult.

Thirdly, It teacheth what a mystery grace is. It is true which Paul saith, *Great is the mystery of godlinesse, which is Christ manifested, &c.* When Christ came and brought light foure thousand yeares after the Creation, it was as strange as at first. And now when grace findes any man, how doth it prevent him ? even as the light comes upon the drunkard in the depth of his snorting and surfet. Oh, the sweet peace the sinner findes in his misery ! As *Israel* made their bondage an ease : so wee Hell it selfe our Heaven by custome. Wee adde delusions to our blindnesse and senselesse, by false errors of our owne and others. We sleepe as *Peter* by worse than fixteene men armed, even *betwene foure quaternions of our Keepers*, Devils, Sinnes, Law, and Wrath. The Proverbe is verified, The life of an idiot, is the sweetest of all, for he hath nothing to trouble him. So here, the life of a man dead in sinne, is not to be aware of it ; pinch, burne, wound him, its nothing to him ; threaten, allure, all is one ; preach terror or hope, woe or weale, he is dead. The Law, curse, Christ and grace, hope of Heaven, are indifferent. Nay, such a fearefull offence is the Word to a dead sinner, that even that which should occasion conviction and feare, workes confidence in him : the *Jewes* tooke the Law (a killing letter) to be the way and object of justification. Nothing can worke the soule to humiliation, save wofull experience, when all is too late. Thus much for this Article.

Exod. 6. 9.

Ab. 12. 3. 4.

ARTICLE



## ARTICLE VI.

Qu. Is there any way then from the Lord, for the revealing of this misery?

A. **Y**E A, and that is the morall Law of God soundly preached to the Conscience. See 1 Tim. 1. 5. *The Law is not given to the righteous, but to the disobedient, &c.* where the Apostle divides the worke of the Law, into two sorts (by implication.) One is upon the righteous, as its an eternall patterne and direction of righteousness: and so it concernes the third Part of the Catechisme, but in this sence it belongs not to this place. Secondly, as its a meane to convince the ungodly, and to reveale to them their sinfull and cursed condition. Note this double use of the Law, to avoyde the confusion which thousands runne into, both in writing, and hearing the Word preached.

Q. What say you then of such as want this Law?

A. They are of many sorts, yet truly it may be said of all, They are without the true knowledge of the Law. Touching Heathens, Turkes, and Infidels, the question will be the lesse, because they wholly want the revealing of the Law: and therefore of them its verified, That although sinne reigneth among them in the guilt and curse of it on Gods part, yet not on their part, by vertue of any light from God. For sinne is not imputed without a Law, that is, not laid to their charge by Gods enlightning their conscience, concerning the true object, roote, nature, or fruit of sinne. As concerning those notions which were left in them, and were in stead of a law, they were onely enough to condemne them, not otherwise. The most ignorant and vicious among them, easily blew out that dim spark they had, by the blast of their strong lusts, and were given up to a reprobate sence, and horrible lusts.

Their

The convincing Ministry of the morall Law, is the revealing of this misery. 1 Tim. 1. 5.

Rom. 3. 14.

Their most morall Philosophers, although (to the shame of Christians it may be spoken) hatcht up their sparkles of dim light to some measure, yet as touching the true knowledge of sinne, they had it not: they thought some sins no sins, some finnes, vertues; and some vertues, vices: and the sins they saw, they never saw them by a word, or in the curse due to them: they saw a dimme twilight of an unknowne God, vertue, vice, punishment, or reward, and therefore were far from any true enlightning: and much more from conversion; in an ordinary way.

*Q. But what doth the Law worke in particular?*

*A. Two distinct things: Knowledge and Conviction.*

For the first, read *Rom. 7. I had not knowne sinne, if the Law had not said, Thou shalt not lust.* In which respect, sinne is said to reigne from *Adam to Moses*: yea and under the old Law, in respect of any convincement. But since the Ministry of the Word of reconciliation came, the Lord hath enlarged the power of the Ministry of the Law, as a preparative thereto in the hearts of men. As *Paul* saith, *1 Cor. 14.*

Those that heare the Word plainly preached, and by name the Law, in the true spirituall sence and savour of it, they fall downe and say, that *God is in you of eternitie*. Not that the Ministry of Christ is properly Legall, (for we are Ministers of reconciliation) but not excluding it. *Christ came not to destroy the Law* in the doctrine of it; for it leades to Christ, save in the rigour and dominion of it. The Law then first

searches the soule, its the candle of the Lord, and pierces the bowels of the spirit, those secret windings & corners, shifts, and evasions of it, be they never so colourable and subtil. It is as a great torch-light in the dead time of night, in the

hand of an Inquisitour, which searches an house for Papists and Iesuites, and finds them in their Masse, and takes them with all their bookes and trinkets. As the persecutors of the Saints searched all vaults & privy doores, barnes and mowes of hay and corne, with speares, sharp spits and swords: so is the Law acted by that spirit of convincement and search;

*Ioh. 16. 9. the discoverer of the thoughts; and Heb. 4. 11. pierceth between the joynts and marrow.* The Lord hath given it

authoritie

The worke of the Law twofold.

1. Knowledge of sinne as sinne.

*Rom. 7. 7.*

*1 Cor. 14. 25.*

*Matth. 5. 17.*

*Prov. 20. 27.*

*Ioh. 16. 9.*

*Heb. 4. 12.*

authoritie over the conscience as his owne Bayliff, to hunt out and discern sinne in the colours, in the kindes of it, open, secret thoughts, affections, yea concupiscence: not the bare letter of the Law, but the spirit; for *Paul* (notwithstanding all *Gamaliels* teaching) knew it not. And the conscience of the unregenerate, being once thus stirred, is as the light of the Law to bring God into each privy part. Not a dimme twilight, but a Sunne at noone-tide, which shines from East to West all over the spheare of Heaven, and makes every soule come out as *Adam* from the bushes, by the voice of God: so cleerly bewraying a man to himselfe, that for the time he thinks all other men see him pointed at by the finger of God, as we see *I Cor. 14. 25.*

*Rom. 7. 7.*

*Q. How is it that the Law of GOD is the revealer of sinne?*

*A.* That most holy and wise God, who first contrived and uttered it, put the light of his owne pure Majestie into it; and enabled it to discover sinne to the soule, not as other Lawes to speake to the eare, but to the conscience: and although there is no commandement in the whole booke of God, which comes not from the same Author and spirit of light and truth, yet the Lord hath more peculiarly put this power of Enlightning into this his morall Law, as conteyning a more full exact and cleere view of all sinne, both in the nature and penalties of the same: and according to his ordinance, so it worketh: not by the bare ten words and syllables, but the effectuall Ministry thereof, accompanied with the Spirit. And looke what I say of light, the same I adde of conviction also and her worke: both are put into the Law by the same God whose fingers wrote it.

How the Law becomes this Discoverer?

*Psal. 19.*

*Psal. 119.*

*Heb. 4. 12.*

*Eph. 5. 10. 11.*

*Iob. 3. 20.*

*Q. Is unbeliefe of the Gospell discovered by it?*

*A.* No. The Law is a modell of the righteousness of Creation, in which there was no need of faith: therefore it onely reveales those sinnes which make us guiltie without a remedy, that it might drive us to seeke a remedy. Yet we must not thinke it an imperfect light for this cause. For as no man calls the rules of Grammar imperfect, because the rules of Rhetorique are not in it: so none can call the discovery of the



the Law insufficient, because it reveales not the finnes against the Gospell.

*Q. What finnes doth the Law discover?*

*A. All sorts, by name Actuall and Originall?*

*Q. What need any more be sayd of this? Have we not heard enough of the nature of Misery in the third Article, both in Sinne and Death?*

*A. Even that we spake there, flowes from no other Spring than the Law of God; only here we adde this Article to that, for this cause: In that we onely bounded misery within her Compasse, shewing wherein it lyes simply considered. But when wee adde, The Law reveales sinne: wee meane as sinne, and the curse lyes upon us, as we are guiltie of it and cursed by it: the Law doth set the saddle upon the right horse, and so shewes sinne in her colours to the soule, that it might apply the knowledge of it to thee and me in particular: and this is a further worke.*

*Q. Well, proceed to the enlightning worke of the Law about Actuall sinne: what is it?*

*A. First, the Law in the spirituall Ministry thereof, doth disperse those mysts and skales of the blinde eye, that suffer not light to enter. Secondly, It opens and gives light to the eyes to see sinne in her true colours. For the first, According to the sorts of sinners, so doth the Law take away their lets of knowledge. Take three or foure Instances. Put case CHRIST had purposed to enlighten a Pharise in the knowledge of sinne, he would have remooved all the corruptions of the Law, and darkenesse of the Text. They had establisht a Corban, which might free a childe from the fifth Commandement: as their heires the Papists at this day dispence with many murthers, or villanies, if for their Catholique cause and ends. They had curtoll'd the law in poynt of her extent, confining her to some grosse crimes, and taken away the key of light from the people about particulars. They had set up an exposition of their owne invention: they had made what they listed to be sinne, and what they pleased to be none: they had soothed the people up in this course, and sowed pillowes under their elbowes, thinking*

the

The Law discovers first  
Actuall sinne.

How many  
wayes.

Dispersing the  
mist of ignorance.

Instance 1.

the Law was given them to obey, and not to enlighten or convince of sinne. They had taken away foure or five sinnes from the Law, (as the Papists now doe the Second Commandement) as yee see in point of Adultery, and Divorce, of oaths, and perjury, of justice and revenge, of love and charitie, *Math. 5. vers. 27. 33. 38. and 43.* What was this but to call light darknesse, and darknesse light? If then CHRIST had meant to give them true light, hee would have scattered those false and base conceits and corruptions, as indeed his Sermon on the mount was chiefly to that purpose.

Secondly, Come lower, to those that live in the Church of GOD; many are ignorant, by meere want of meanes, as thousands of Congregations at this day are, though baptized. I remember the speech of a Reverend man, that once on the Sabbath, lighting upon a Company (as he was going to preach neere-by) who were some at foot-ball, some dancing the Morris, others quaffing in the Ale-house, asked them, Sirs, why doe yee thus prophane the Sabbath? They answered him, Alas good Sir, wee know not that we doe ill in our dancing, or drinking: (which drew teares from his eyes.) If then God meane to enlighten such, hee will give them a Ministry of light, to teach them what is good and what is evill. So to come further, put case a third sort hath some kinde of light, yet still mainteining a civill, prophane, or hypocriticall course, what will the Lord doe to enlarge them with cleere knowledge? He will take away their barres also.

*Instance 2.*

*Q. What are they?*

*A. These or the like.*

First, Their prejudice against the light, and the meanes of light, and instruments of light, which hinders them from knowledge. They have perhaps a conceit, that its a needlesse thing, curious and unprofitable, a new fangled toy of some men: or very difficult to get, if not impossible: These Ministers and their preachings are but novelties, and might be spared, keepe people from their callings: trouble the peoples braines, and fill them with fancies: These and

Branches of  
this second  
Instance.

Act. ult. 22.

and the like false principles of prejudice, *Act. ult. 22.* The Lord will remove.

2

Secondly, Their custome in darkenesse: they have lived as their forefathers, and done well enough: new matters are irksome: also custome in profanenesse which holds them from coming where any light is: for men are loth to know that

Ioh. 3. 19. 20.

which should unsettle them in their love. See *Iohn 3. 19. 20.* Men that love darkenesse, hate light, lest their evils be discovered.

3

Thirdly, Their hardnesse of heart and purpose to live in their lusts still: For although order of law may compell them to Church, yet when they see that knowledge robs them of their lusts, they fare as a Beare robbed of her whelpes, and fight against the light of the Law, as *Pharaoh* against the returning waters: because their free-hold is toucht: Lose their lusts, cosenage in buying and selling, deceit, lying, pride, revenge, they lose their life.

Exod. 14. 27.

4

Fourthly, That wofull dulnesse of edge and bluntnesse of spirit: by which they make themselves incapable of knowledge, *Heb. 5.* Especially of any maine and materiall points.

Heb. 5. 11.

5

Fifthly, Generalnesse or slightnesse, by which they please themselves to know the meere common sinnes which every one may reade in great letters, running: and through ease, seeke no further: because indeede knowledge is not their ayme, but their policie to avoyde the shame of grosse ignorance. A man that hath no more use of a Mappe, than to see the breadth or situation of *Essex*, will content himselfe with the generall Mappe of that Shire: but if a man would have a due Survey of some Towne, what breadth it hath, what such a Lordship therein situate is; what lands, woods, pastures, hop-grounds: he will get a Draught of that Towne, or a Survey of those particulars. So here: If God meane to enlighten a carnall, generall, and formall professor, he will take from him his generall Mappe, and subtill universalities, whereby he detaineth the truth in unrighteousnesse, and teach him a more speciall Mappe of sinne to study upon.

6

Sixthly, He will remoove his selfe-love, by which he is loth to be informed in truths: his partialitie and subtiltie, which



# Article 6.

## Of the Law of God

which suffers him not to heare such Truths, as are like to oppose his personall, precious, and beloved estate: whereby he is loth to heare of any finnes, save other mens; not his owne; and so he shunneth particuler light of things, which might prove either against his lusts, ease, credit, or course in evill to understand. If a man be a good Iustice, he is willing to know the Statutes and be informed in them well, that hee may be able to punish sinne to purpose. If not, he is willing not to be informed of them. So is it here; but if the Lord will enlighten him, he will enlarge his Law to him, and him to his Law, that he shall be gladdest, when he meets with the most distinct and cleere light. And so I might be infinite: let this view be sufficient for this former.

Seventhly, It scatters those errors of our owne conceit of sound righteousness; to wit, That we have served God well, both in shunning of sinne, or doing of dutie, when we have bene drawne to it onely by forreine compulsion, or outward occasions. As when God by providence doth stop us: when we can no other doe, or not doe: necessity, feare, shame, awe of superiours, example of others, draw us from some evill: or some advantage hoped for, in good acceptance with men, in the love of Parents, hope of credit, gain, good marriage, good trading, good opinion by the company of the good, or the light of our Conscience mooved us to some good. The law plucks off such matters, and layeth the soule open for hypocrisie and falsehood.

*Q. How doth the Law give light to the eyes in knowing small sinners?*

*A. Both in themselves, and in their penalties.*

*Q. In themselves how?*

*A. Sundry wayes: some of which (and the chiefe) I will note; by them desiring the wise Reader to judge of the rest. First, The Law doth present the soule with the authoritie of God in commanding, and sets up her selfe, not in the fences or back-parts of man, but in his conscience, the most privie-chamber of the soule. This no Law of man can doe. No, nor can any delatute of the Law, be truly seized in conscience by any sinne: But the Law sets up*

*How the Law enlighteneth.*

1. In the first themselves; and that many wayes. The first by her authoritie.

the Law-giver in the conscience, presenting him to her in all his sovereign Justice, Wisdom, and Power, that so she may esteeme of him, not as touching man, but trenching upon God in all his attributes: as for example, when unbelieve is layd forth by the contempt of patience, of mercy, of providence, the continuance of the Gospell, and the warnings of Conscience. This is a great discovery, and causes sin to be conceived as it is, not as the passing act seemes, which begins and ceases with time, but this is infinite in time, merit, extent, and scope, because against an infinite God. For example: An ignorant man having hurt his neighbour, lookes at the sad consequent of the fact onely, how he hath hurt him in his name, cattell, wife, goods, and so the damage is the signe to him. But the enlightened conscience lookes at the Law-giver: knowing that not man, but God hath made the Law against hurting man: man is the next, but God is the chiefe and last object of his sinne. And therefore God must be agreed with, or else conscience will keepe it upon Gods record to appeare in due time. And, put case man would be appeased, yea, is satisfied, yea, perhaps mans Law is satisfied by the death of the offender, yet God still must be compounded with, as chiefly offended: as for these, murder, uncleanness, &c.

*Q. How secondly?*

*A.* It presents it selfe to the soule in the coherence and consent of the Law. This no man can see except enlightened. *S. Iames* cleares this, *Iam. 2. 10. He that breakes one, is culpable of all.* Meaning, that such is the chaine of the Law, and so are the words couched together, that being by one and the same Spirit ordained, he that breakes one, violates all: as he that breakes any liake of a golden chaine, breakes the coherence. Men thinke otherwise: But as he who breakes his neighbours fence, trespasses him as well as if he ranged all over his ground, because the bond is broken: so here. It were strange to tell a drunkard, he hath broke more than the seventh Commandement. But to tell him that he hath broken all (as indeed he hath) were strange to him. Not perhaps in actual deed: but yet in power and effect, because he

The 2. way,  
Her harme-

by 1. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

call on him  
; as he who  
and that  
no way  
the first  
of the

he hath broken the bond of that God who hath made all the rest. And yet there is a further thing in it than so: for in a fort, some actually sinne breakes all. As one hath described it in coverousnesse, so might I doe it in drunkennesse. For what drunkard makes not his cup, and companions, an Idoll-god? what cares he for Gods worship, daring to be drunke in an Ale-house, within the sound of the Preacher? What conversation toward man lookes he at in family, neighbourhood, oaths, vowes to God or men? What Sabbaths doth he not breake? What parents and Magistrates doth he care for? but rather undoes the estate of the one, and contemnes the censures of the other? What cares he in his cups to breake the head of, yea, to stabbe his fellow? What uncleaneenesse and bastardy is he not guiltie of? What booty by the high way will he balke, and perhaps with bloudshed, to get money to drinke? What lyes and flanders? what colours and shifts to defend his villanies and cover his sinne, will he forbear? This is meet to thinke of, to open the harmony of a law. But howsoever this be, sure it is, there is no sinner, not onely grosse, but even secret, who is not guiltie of all the Law in the breach of any Commandement, because his undue carriage fights against the Lord of the whole Law. The discovery of this light might be as much as some mens soules are worth: for what is the speech of men? As for unrighteousnesse, I aske God no mercy! As for stealing (saith one) or for adultery (saith a second) or slander, or perjury, or usury, I never feare what God can alledge against mee! Indeed such, or such a sinne I aske him mercy for! Well said: but in the meane time, its no thanke to thee: God and providence suffered thee not, for thou wouldst have broken all as well as one, thy heart was bad enough, if he had not limited thee! Oh, this light well received, prepares way for conviction.

*Q. How thirdly?*

*A.* The Law discovers it selfe to the soule in the poyn of her Royaltie. So Saint James calls it, Chap. 2. 8. That as a King is not prescribed against by the qualite of any subject offending, why he may not hold him guiltie: so in this,

The 3. way,  
Her royaltie.  
Iam. 2. 8.



No person is accepted with God in this kinde. Oh, its a great discovery of errour: the heart of man is proud, and soone exempts and dispenseth with it selfe by some privilege. But this Royall Law is impartiall. As a glasse will shew a Queene her spots as well as a poore woman. *Paul* labours this poynt, *Rom. 2.* against the *Jewes* priviledges. No difference with God. *All, both bond and free, Barbarian, Scythian, Jew, Gentile, none excepted.* God hath shut up all under one disobedience. Oh, its a great abating of a proud heart! One sinne, one hell, one wrath, one Tophet for Princes, for subjects, for learned, for idiots, for noble and base, for Pharises, and Publicanes! This cuts the combe of the sinner! *Psal. 149. 8.* He bindeth Kings in Chaynes, and Nobles in fetters of iron! Neither can the poorest scape at a little mase, nor the richest at a great, of Gods net. Againe, his Lawes are no Copwebs. Apply this (as it is the scope of the fourth Article *supra*) to thy selfe.

*Q. How fourthly?*

*A.* It discovers it selfe to the sinner in the point of integrity and soundnesse of her light. That is, opens sinne to the soule in one kinde as well as another. Such is the corruption of *Adam*, that it will suffer much of the body of sin to vanish in the survey. If sin be either of knowledge or ignorance, although knowledge shall be of some note, yet ignorance will vanish. If other sin be of omission or commission, omission sin will fall in the reckoning. If againe sin be of presumption or infirmity, Sinnes of infirmity are counted nothing. If presumptuous sin be either of particular presumption, or of totall revolt. Particulars seeme nothing to a selfe-loving rotten heart. But where God enlightens, lee, he discovers sin in all her sexes, male & female, strong and weak, remembered and forgotten, ignorance, or knowledge; and in a word one & other: And this also is a great discovery; for want of which, many a soule never comes to the bar of Gods conviction. But now this rule will not onely tell the soule the differences of these; to wit, that one is of greater crime than other, one may both omit and commit sin, and yet know neither: he may sin of knowledge, yet not of presumption necessarily, because

he

*Rom. 3. 10.*

*Eph. 30. 33.*

*Psal. 149. 8.*

The 4. way,  
Her integrity.

Difference of  
sinnes.

new 3. way  
H. 1. 1. 1.

he may be prevented by feare, Satan, violent lust, and not voluntarily consent: he may also presume with a different heart: yet the least of these in their nature is damnable. What these finnes are?

*Q. Make a little stop by the occasion of naming those sorts of sinne, of Ignorance or Knowledge, of Omission or Commission, of Weakness or Presumption, of Presumption actuall, and habituall or finall: and shew the Differences of these.*

*A.* It is a thing of some weight and use; For as the conceiving hereof is profitable for sundry causes, so mens erroneous mistake of them is great. Briefly then, I answer; A digression having six Branches.

First, Sinnes of Omission, are passings by and balking of some dutie behooving to be done, whether against or without knowledge: (ignorance not excusing omission of any thing which we are bound to doe) whether it be an omission of the opportunitie of fitting us to dutie, as to get grace and pardon while it is offered; or of some speciall dutie it selfe, either vowed by us, (as to neglect reformation of our selves, upon some great affliction) or at least required of God, as of prayer, fasting, mercy to the distressed, duties of familie, and thelike.

Secondly, Sinnes of Commission are actuall doings of some evill (in thought, word, or deed) against the revealed will of God, whether we be convinced or not convinced thereof, to be sinne: As, To worke upon the Sabbath, to speake vainely, to nourish base thoughts: whether the sinne reach to the committing of the highest degree, or the putting our selves upon the occasions leading thereto. Generally note, sinnes of Commission are more haynous than sinnes of Omission, and yet (as the case may stand) some sinnes of Omission may exceed some of Commission, because their consequence may be more fearefull.

Thirdly, Sinnes of Knowledge are Transgressions of the Law of God, against a mans Conscience, and the check of it, whether greater or smaller: as, when *Shemei* passed *Jordan* against his owne covenant: or, when a man goeth against his owne light. Sinnes of ignorance are, when a man transgresseth, but yet not knowing his sinne to be sinne: as *Abimelecks* coveting of *Sarah*, *Pauls* persecuting the Church, some

*Iesus* crucifying the Lord of life. For although ignorance may in a sort excuse from so great a sinne: yet not wholly from sinne; and therefore *Paul* consilleth his ignorance to be joynd with unbeliefe of that which he ought to have knowne, *1 Tim. 1. 10.* Observe also here, that although generally, finnes of knowledge, exceede finnes of ignorance: yet in some cases, Ignorance being wilfull and affected (and avoydable) may be greater and fouler, than some finnes against knowledge.

Fourthly, Sinnes of weakenesse or Presumption differ onely from finnes of knowledge in the intention of him that sinneth. Not each sinne of knowledge amounteth to a sinne of Presumption: Though all presumption must needs be against knowledge. Sinne of presumption then is sinne of knowledge, committed with an high hand; And this high hand is, a bold venturousnesse and bearing of our selves upon the grace we have received, as if we should thereby escape punishment: I say, an usurping of libertie of sinning, either out of an impudency of spirit, putting off threats, as *Deut. 29. 19.* or a bearing our selves upon grace, more than others that want it. This is (in truth) a kinde of despising of grace, or slighting it, as if we would reconcile grace and sinne, thinking to keepe God, and yet have our willes neverthelesse. Sinne of weakenesse, is a sinning against such knowledge, as yet is prevented in her worke, through accident: as, either inabilitie of Grace to stick to knowledge, or through timorousnesse and feare, although dalliance and wantonnesse be absent; and though conscience bee present to accuse. To which sort may those finnes be referred, which proceed from rashnesse, and undeliberatenesse, as when a man is forced by violent occasion of others; or an unresistable force of temptation, as *Peters* deniall; or suddenesse of occasions, whereby the soule hath no leisure to bethinke her selfe.

Fifthly, Sinnes of Presumption it selfe, are not all one: for some are onely presumptuous in act, as *Dauids* Adultery and murther: Others are totall, when a man is totally and finally carried in a presumptuous streame of habited sinning. This trencheth most horribly against the patience and long-suffering



suffring of grace, as well as grace it selfe: and commonly drawes impenitency of spirit upon it selfe, which cannot repent when it would. This degree is not incident to the Elect: whose hearts God secretly so ruleth, that they cannot powre out themselves so farre, either for measure or time, as quite to shake off the Spirit of grace: which as an immortall seed lyeth and liveth at the roote.

Sixthly, A just fruit of this Dalliance with grace habitually: is that totall and finall Desertion of Gods Spirit, giving over the Presumptuous heart to such a sinning against grace, as at last despiteth that grace which it hath so long slighted: as the Gnat which burneth it selfe in the Candle. And this is called Sinning against the Holy Ghost: differing from habited Presumption in this, That in that a man sinneth against the grace of the Spirit: but in this, a man despiteth the Spirit of grace it selfe. And this sinne is a meere contradicting of all good as good, fully, and finally: although perhaps there may be wanting some opportunities of expressing that revolt, and malicious contrarietie of heart. And this sin is not called unpardonable, as if the bloud of Christ could not satisfie for it; but because the soule is not capable of it. Thus much for this digression: I returne.

*Q. How fithly?*

*A.* The Law reaches forth to the soule her key of knowledge in the poynt of her extent. Shee who hath her Ladies keyes, knowes all, and can fetch out of each boxe. So cannot the poore droile in the Kitchin. So, this is the priviledge of one that hath the Law, to be hers. It is a great peece of the light of the Law, to extend it selfe in the soule to all parts and degrees of sinne. First, in poynt of Spiritualnesse of the Law: teaching us not to rest onely in open, grosse, morall offences, but to goe to spirituall wickednesses. The Law is spirituall as well as externally. Thus *Paul. Rom. 7.*  
*12. The Law is holy and good, I sold under sinne.* And *1 Tim.*  
*1. 5. The end of the Commandement is love out of a pure heart,*  
*good Conscience, and faith unfeined.* Then it must be very spirituall: and as well meet with infidelitie, hypocrisie, unthankfulnesse, impiousnesse, profanenesse of spirit, securitie,

The 5. way.  
Her extent.

1. In her spiritualnesse.

*Rom. 7. 12.*

*1 Tim. 1. 5.*

hardnesse of heart, contempt of the Word and Sabbaths, &c. as open lewdnesse of life, riot, stealth, or adultery. And so also it enlarges the chiefe breach of a Law to all lesler degrees and steps to it. As the seventh commandement reaches not onely to grosse incontinency : but to intemperancy, drunkennesse, riot, voluptuousnesse of fences, &c.

2. Her inquisitionenesse.  
Heb. 4. 12.

Secondly, Her Inquisition and Search : For the Law, *Heb. 4. 12.* is very *searching* and *piercing*, *divides betweene the joynts and marrow*, dare and can goe to any part of the whole man, and fetch out any poyson out of any corner ; hath an unlimited Commission from the Law-giver, to fetch out and binde any malefactor : not onely seene and manifest words and deeds, but also, the most retyred and close thoughts and intents of the heart : the Power of G O D is with his Law to search for the King, all vaults and dungeons, and nothing is hidden to the eye, no more than the earths surface or bowels to the Sunne. Sinnes of great consequent evils, or lesse : small sinnes, in mens esteeme, and great, shrill, and crying ; hidden from man, and open to his view : granted, or defended : carrying colour, or condemned by the world ; Old ones, or new : In a word, The Law inquires upon sinne, according to the Anomaly of it, not onely the circumstances. And this was our Saviours chiefe scope in that holy Sermon, *Math. 5. 6. 7.* Chapters, correcting those base limitations of the Law which the *Pharises* made, tying men onely to a grosse literall fence.

3. Her aggravation.

Thirdly, in her aggravating power : whereby she enlarges sinne by her Circumstances, causing it thereby to seeme the more odious, and setting the worse colours upon it ; as because such a person committed it, a publike man, against such light, when he needed not, from meere malignitie of spirit, in the midst of blessings, against mercy, Gospell, vowes, covenant, &c. which I doe not speake, as if all sinnes were alike, but because all are sinnes and culpable.

4. Her puritie.

Fourthly, in her Puritie. The Law doth not goe to tell the soule of each sin : but sets the Mirror of Gods purenesse before her, that she may according thereto, discern and judge of sinne : good and bad, true and evill. Truth (we say) is a

Rule

Rule of her selfe and her contraries. There is a secret purenes in the Law, whereby the soule discernes an evill in things which the world sees none in: and againe, sees none in some, wherein an hypocrite sees much. For the former, A soule that hath cleere and thorow light in himselfe, is a Law to himselfe in some things of specialtie, and accuses it selfe for the departing from the pure manner, ends, ground, and measure which God requires: as sometime in the keeping of the Sabbath, in use of liberties, in speech or silence, in doing or abstaining: hath a Law within him: not so much what this morall precept bids or forbids, as, what the purenesse of it imports. So that looke, what sorts most with will, flesh, ease, or the inclination of nature, theee suspects: yea even in doubtfull cases, yet withdrawes (for safetic) rather than ventures upon termes of her owne; abhorres appearances, as well as substance of evill. And as in matters of God, so in matters of men, this Purenesse rules the case, when perhaps no Law is at hand; as *Phil. 4. Finally bresthen, whatsoever is holy, whatsoever pure, honest, of good report, &c.* An heart enlightned can better judge by this Rule than any thing, and sooner espies what is honest, savoury, than any other can do: yea, and by this, casts off all those base additions of man which want a word, and therefore although they carry a shew of holinesse, yet are base copper coine, both makers and creatures, as *Col. 2. 23.* being farre from pleasing God, for lacke of a word to carry his purenesse into them. This I thought good to speake of the light of the Law: to give a taste of the rest: for a wise Reader will guesse at the Lyon by the paw. Onely one thing I would adde, that some of these latter things I would crave the Reader to make use of in the fourth Article of the third Part, so farre as it may serve for use of Christian direction: and so I shall there spare this labour in some kinde.

*Q. But is all this light requisite for a soule which seekes conviction? or may lesse serve?*

*A.* I answer, I doe name these, as helps to serve the worke of the Law in convincing, not to forestall the worke of the Spirit. The more sound light the soule hath, the better:

A speciall caveat, viz. God is not tyed to our scantling.



rer: howbeit God is free to worke in what way and measure he please. Its one thing to say what light the Law can afford to some (and doth) toward conviction: another, with what degree it may please the Lord to be content to worke. He can use these helpes, or perhaps the sight of original sinne, to abase a wretched heart with; greater light or lesse may serve him, as he pleaseth. But the truer the light, the sounder the Conviction. The Lord doth in this case, as the state of the soule best admits: sometimes keepes away exceeding light in all these, lest the soule should lye oppressed under her burdens: culling out some sinne with due circumstances of vilenesse and shame, to bring the soule upon her knees in a most kindly manner. He is not bound herein: yet he doth worke by all these in some.

*Q. How doth the Law present the Penalties, with light to the soule?*

*A.* To adde so much here, as may make up that of the third Article: this I say, That the Lord shewes the like power, authoritie, and efficacy of light in these as the other: He takes away all distinction of veniall and mortall sinne from a man: presents himselfe to him in his full justice of revenging all sinne without exception: removes all cavills and subtilt extenuations of punishment as well as of sinne: makes all sin appeare mortall to the soule without Christ, and veniall with him: Tells the soule, Deferring of punishment is no removal of it: *That some sinnes goe before, some follow after*, but all meet earlier or later in judgement, *Eccles. 12. 14. 1 Tim. 5. 24.* That all sinnes deserve all punishments. That the least cost the Lord Iesus his blood, and he that beleeves it not, shall pay for it in hell: That God doth indifferently hate and punish all: Tribulation and anguish is to each soule that sinneth: *Cursed is every one*: There is no lying hid from Gods eye: no shift, or evasion besides faith and Repentance; No amitie or Combination of sinners, no joyning hand in hand, no counsell can prevaile against God, who hath all penalties and executions in his hand to worke by. That the Court of God is not as the Popes: no Relaxations, Commutations of penance, Dispensations to be had there: That the having our hell here,

is

The 2 Branch.  
The Law discovers sin by the Penalties.  
Of which in Article 3.

*Eccles. 12. 14.*  
*1 Tim. 5. 24.*

*Rom. 2. 9.*  
*Gal. 3. 10.*

is no Release or Heaven for hereafter; but, if we have not had here, we shall there have all: if wee have had here, we shall there have the full summe of punishment, without Christ. And by this the Lord prepares the sinner for conviction, following in a farre deeper measure, as in the point of terror shall appeare.

*Q. How doth the Lord reveale originall sinne to the soule?*

*A.* To adde a little of this also to the third Article, the Lord doth this many wayes. First, by the speciall termes of his Word: Secondly, by comparison of actuall sins. Thirdly, by the properties of this originall.

Touching the first, the Lord is in no one thing so emphaticall, as in the names he gives to this poyson. He calls it, *The Old man, The flesh, Lust, Concupiscence, The law of the members, The Law of sinne reigning in the members, The Old husband*, who hath the wife in subjection, *The body of death*, and the like. Which affectionate termes (sought for the nonce) doe fearefully lay forth this corruption, to be that which men little thinke for. For why? What a tame, still, close, and harmlesse thing seemes this sinne, being yet, if once stirred, a raging Tyger and wilde Monster? What doe these termes imply, save that, this sinne is the *Doo-all* in the soule: as she will, so it must be; and in a word, she is all sinne, both the length and depth of it: all that is in sinne is in her. And therefore except the Lord Iesus had beene *made sinne* (note the word 2 *Cor.* 5. 21.) *ferus*, as well as sinfull, he had never satisfied: his expiation being chiefly for sinne in her nature, and for the acts by Consequence: in which respect he is truly called the *second Adam*, made the sinne of nature by imputation, that he might by his nature of Righteousnesse and suffering, both satisfie for it, (the losse of Gods Image) and then restore it. Looke upon these Texts; and meditate of them.

Secondly, by comparison. For when the soule hath had the view of actuall sins before, as most irksome, and now comes to see greater abomination than these, as the Lord tells *Ezekiel*, Chapter 8. 15. Oh! how out of measure sinfull seemes it to the soule? how doth she cry out, miserable man! for marke!

thus

The 2. General: How it discovers Originall sinne.

I

By the termes.

Rom. 7. 1. 2.

Rom. 7. 7.

Rom. 7. 23.

24. 25.

Gal. 5. 17.

Rom. 8. 2.

By Comparison.

thus she speaks, Although actual sinnes were enough to sinke me into misery, yet I see they were but evill in respect of their part: but now I see a body of all parts and members, a King in his throne. I see now my selfe cursed double and treble. No sooner doe I get out of one actual sinne, or set good duties against bad with some hope of ease that way, but the Lord beates me downe by my inward nature of sinne! yea when I would faine comfort my selfe in my duties, and suffering, and prayers; Loe then my very *clothes*, this venomd shirt upon my skin, defiles me, and turnes all hony into the gall of Aspes. Indeed God hath freed me from being a worldling, whose hope is below, from a covetous mizer, whose *God is his Mammon*: I am free from open uncleanness, and inward hypocrisie, and profaneness of heart: but oh Lord, the nature of these things dogges me: sometimes the wooff of my nature makes me feeble small difference betweene my selfe and these vices! The nature of *loving pleasures more than God*, the nature and savour of a proud vaine heart, of distrust, of worshipping God unfavourily and for forme, of selfe-love and ends, doth so dogge me, that its worse ten fold than the breaches themselves. Yea, and the more I seeme to affect the contrary, the more Satan dogges me with them; thoughts, desires and endeavours after them, (if it be so, be glad) yea, and selfe-love with them so blindfolds me, that often they seeme to please me, and make me be as I would be, and by the suddainenesse of the darts and assaults, prevent my armour, and so foile me, and leade me captive. So that we see the sting of nature, if duely weighed, is farre greater than of actions.

*Q. Proceed to the third, How doth the Law present the properties of Originall sinne to the soule?*

*A.* By ripping up the body of this death, and shewing it what is *lust*, *Rom. 7. 7. &c.*

First, Shewing it to be sinne in an eminency of being. Its more sinne than other sinnes; whatsoever is in any of them, is here more notoriously; whatsoever filth and base qualitie may be spied in all sinne, or any, as impudency, vanitie, pride, resolution, disdain, is here more singularly, as light and heate

*Iob 9. 31.*

*Phil. 3. 18.*

*2 Tim. 3. 4.*

3. By her Properties.

*Rom. 7. 7.*

I  
Eminently  
sinfull.



is in our fire, or the ayre, or the Moone, but eminently in the Sunne, the first subject and teate of it. That wherein a qualitie is first, that is eminently most. As the chiefe coldnesse, drynesse, heate, and moysture in the Elements. So when a Iudge is unjust, in the place of equitie, he is eminently unjust. Even so here. All ill qualities are first planted here: and its sinne in the Spirit, in the place of excellency, even of Gods Image. That whereby another thing is qualified so or so, that it selfe is much more so qualified. As we say, Those wofull, desperate Traytors in the Gun-powder treason, were so and so desperate, rebellious, cruell, fierce: but by whom were they made so? by their father *Garnet* and grandfather the Pope: *Garnet* and the Pope then must be much more so. So, all the poyson of actuall evils, is seated in the originall, after whose copy they write; and therefore originall is greatest: as the seed, which in her power conteynes thirtie fold.

Secondly, The predominancy of this sinne: both in matter of fulnesse and force: for fulnesse, it hath all sinne under it, and in it, as the perfect body hath all the members: so this dead rotten body, containes fully all dead members of hypocrisie, uncleannesse, &c. in it. As the word used by Divines proves: they call it the Fewell, meaning of the fire of sinfull acts. Great farmes keepe great fires, because of the plentie of wood they have to nourish them. This is the fewell that maintaines all fires in the soule, in hall, kitchen, and parlour, finnes of pride, finnes of common formalitie, finnes of bafe lust: all are kept upon the altar burning with this fewell, which is set on fire it selfe by hell. So, of forciblenesse also: therefore *Paul* calls it a Law. Princes rule strongly by their lawes, they are as a soule wholly in all and in each part. Nothing so forcible: there is a necessitie in a law. It breakes downe and carries before it all opposites, word, threats, dangers, all counsell, perswasion, cannot beare, is incorrigible, unchangeable as the Law of the *Moses* and *Persian*. It carries the soule to her trade with courage, force, resolution, and irresistablenesse; being the pillar of Satans Kingdom, ruling as a strong-man in sinners, and keeping all in deepe peace.

2. Predominantly.  
1. For fulnesse.

2. For force.

*Dan. 6. 25.*

*Lu. 11. 21.*

Thirdly,

3. Perpetually.

Thirdly, It is perpetuall. We say, The King hath a perpetuall patrimony that is not alienable; so hath a sinner by his originall sinne. He may sayle in his spending money, as in his policie, and strength, and industry to oppresse, to defile his body: but his stocke and patrimony never fayles. If it be so in the best of Gods servants, (*Luther himselfe* little molested with covetousnesse, yet he had this stocke still within) how much more is it true of each sinner?

4. Over-flowing and naturall.

Fourthly, Its an over-flowing sinne, and most naturall. Fire and water are ill Masters, but they burne and overflow naturally: even so here. As in breaches of the Sea, we see tops of Steeples, and of Towers under water: so, this overflows all the Image of God in us. This sinne goes in the haire and streame of nature, and therefore its called *Covetousnesse and Lust*, *Iam. 4. 5. The spirit that is in us, lusteth in envie*: it pleases us, because it is naturall, and hath a selfe-loving perswasion which carries it smoothly, and unsuspectiously, and by priviledge: It is my nature to smite when I am angry: its my nature to be soone hot: its therefore the more dangerous and cursed. Its like bread of deceit, and *stollen waters, which are sweet*: And this appeares, if it be crossed, it rages and frets: As *Rachel, Give me children, or I dye*: so here, give this old lust, children, and store of ill fruit, or else shee is madde: for shee is a fruitfull harlot, above all other.

Gen. 30. 1.

5. In the bondage of it.

Fifthly, The Bondage of it. It bindes up the soule in death, hardnesse, insensiblenesse, incapablenesse of any good, averfenesse to all meanes of Grace. As we say of sleepe, it cheynes up all the senses: so this, all the powers and members in utter feeblenesse and unablenesse to make towards God: Minde, Iudgement, Will, Affections, all are asleepe. *Ephes. 5. 14. Awake thou that sleepest*. Its the sleepe of all other parts, and the Nurse that rockes them also, and the Cradle they all sleepe in: yea brings in an utter disabilitie, languor and decay of all parts, loth to stirre, and counting the anguish of their bondage (by custome) another Heaven. As the *Israelites* cared for no Saviour, because so fapen in slavery.

Ephes. 5. 14.

And lastly, Not onely an utter impotency to any present obedience urged by the Law: but so rooted a languor, as rejects whatsoever God might impose: in which respect, even the unablensse to beleewe, is chargeable upon originall sinne, in respect of that opposite contradiction of it to all, not actuall charges lying vpon the creature by Law onely, but possible to be imposed by the Gospell. And this for a brieffe view of the Lawes discovery of originall sinne, especially in her properties.

6. The un-  
mitednesse.

*Q. What use is there to be made of this former worke?*

*A.* Manifest. First, Touching the sinne of Ignorance: blesse God, that hath freed us from the darkenesse and corruption of Popery, whose principles doe for ever keepe soules farre from the possibilitie of sound knowledge of their naturall estate, by either actuall or originall sinne: Their rotten grounds (of which before) are direct against it.

*Vse 1.*  
*Branch 1.*

Secondly, Beware of nouzelling thy selfe in places under ignorance, or to abide ignorant under the use of meanes: bring not God a Sacrifice, that wants this eye of knowledge of thy sinne. Else no conviction, no terror, no need of Christ can follow. Beware of soule sinnes, lusts of ignorance, resolution to hold them selfe God smite out the eye of knowledge.

*Branch 2.*

*Had they knowne the Lord of life, they would never have crucified him.* Ignorance is a necessitie of Misery. *If thou knewest the gift of God, &c. Job. 4. 10. Oh, that thou hadst knowne the things of thy peace!* But, alas, hidden! Thinke not by ignorance to sleepe sweetly under all terrors! Such a sleepe will have a sad waking. *Psal. 58. 4. 5. Be not as the deafe Adder. Psal. 32. 9. Be not as the Horse and Mule.* Beware lest God leave thee to thy selfe. He that is ignorant, let him be so still. Remember, although knowledge is not conviction, yet conviction cannot be without it.

*1 Cor. 2. 8.*

*Job. 4. 10.*

*Luk. 19. 42.*

*Psal. 58. 4. 5.*

*Psal. 32. 9.*

Admonition to all sinners to goe to worke aright, to get sound knowledge of their estate. Consult not with dead teachers: goe not to blinde guides, to such as thy selfe, to deceivers: consult not with thy wits and carnall wisdom, thy corrupt hopes, blind deuotions: Refuse no informations, for

*Vse 2.*



Esa. 8. 19.

men goe from the living to the dead?

Iona. 4. 11.

Prov. 19. 2.

Job. 3. 20.

Vt. 3.

Psal. 119. 18.

Act. 2. 37.

Zach. 12. 10.

for feare of losing thy libertie in sinne. *Esa. 8. 19.* Shall men goe from the living to the dead? Oh yee silly ones, come to the law and the testimony! The Lord that made the Law hath put this gift into it, to be a Schoolmaster, to send you by the sight of sinne to Christ. Refuse not the Lords discipline in this kinde, else never seeke further! Oh, how many poore wretches know not the right hand from the left? if they knew sinne, what it were to breake a Sabbath, to play the drunkards, &c. How glad would they be? Oh! shalt thou neglect the meanes thou hast, and stand up to the chin in waters, and dye of thirst? If without knowledge the heart be naught: what is it when men will not come to the light, lest they should see it? and shun the net, lest they be taken? Oh! beware both of Pharisaicall making more sinnes than God ever made, or cutting off those which he hath made from his roll and Law! Oh! Its now come to this pass, that, except the Lord put some bitter reall rods of affliction upon men, the Law is made as a Scarecrow in a field, to the birds, out of the nose whereof they will picke strawes! But know it; no affliction without the Law can discover sinne, though men be never so senselesse without it.

Exhortation to all that would be kindly convicted; come to the light for sound information of sinne. The want of this will be a flaw for ever in thy Religion: they who never knew themselves, never were humbled ones, nor believers. I discourage none for measure. That light which makes all manifest, is enough; be it never so little, if soundly Reade *Act. 2. 37.* Those Jewes had pierced Christ upon the Crosse, but saw nothing amisse, till *Peters Sermon* (that was above all Crosse or Crucifix,) had truly enlightened and convinced them! *Zach. 12. 10.* God hath blessed his Law with better light than the Pope can bless all his *Agnus Dei* or graynes, or the like, to gage and sear the conscience. Oh! doe not kicke against it, but *Speake Lord, for thy servants heares.* Let this light of God be attended, yea dressed by thee morning and evening, that no sinne may escape thee. This *Aquila* (as meane as it seemes, I meane this Law of God) must teach great ones, *Apollons*, learned Doctors, and

# Article 6.

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all sorts, to become feelers, that they may be wise. Especially boable to say with Paul, in holy prayse to God, *I had never knowne lust, had not Gods Law sayd, Thou shalt not lust.* Oh! let hypocrites curse it to the pit of hell for a Puritane Law: but know, except they be her Disciples, hell must be their portion: for shee hath chaynes to binde the proudest despisers! Oh! blesse God that ever so cleared the Coast and the troubled waters of thy owne conscience, that thou camest to see this Nature of thine to the bottome; For the want whereof, I dare say, thousands build upon the sand of selfe-love: never comming to know what an enemy shee is to conviction, and to faith?

Act. 18. 26.  
1 Cor. 3. 18.  
Rom. 7. 7.

Psal. 149. 8.

V/0 4.

Fourthly, That every one who seekes the true end of this first part of the Catechisme, doe willingly open himselfe and the doore of his conscience to the light of this Law, comming into it. As I have sayd, no one of the former five Articles can be knowne to a man save by the Word, and especially the Law, so to yeeld up the soule to the cleare displaying of this ordinance. For although nothing can be hid from it, yet it may still be hid to us, if wee stop our owne conscience, and keepe some beloved lust in a cloyster, which will see no light. Let the Law have her honour in our hearts, that wee doe truely and savingly see whatsoever the former five Articles said of sinne: consenting to all, That they are true. Chap. 1. 24. Saint James saith, *A fool seing his face, goeth and forgetteth himselfe.* Beware wee doe not so: but if ever wee would come to the mirror of the Gospell, in which wee behold the face of God plainly, let us make way to it by Saint James his Glasse: Divide not the things which God hath put together. Although the Law have no Christ in it, yet the Maker of it uses it as a Schoole-came to him. Let her then poynt at every letter in the Crosse-row, and rip up every error, and distemper: doe not abuse the rule, nor crooke it wilfully as Pharises, to mistake the sence, to hide, to descant upon, and to diminish or change any evill, but let it be the Lords light set up for the ends that follow. Detaine not this part of the Word in unlightcounesse, lest thou never come to

Jam. 1. 24.

Gal. 3. 24.

F

the

the next step, but perish in a twilight for want of a cleere discovery. Wee are loth to be informed of that, which when we know, wee are loth to renounce: Grace begins at the roote of enlightning. Examine thy selfe in thy uprightnesse herein.

Use 6.

Sixthly, It layeth open the unspeakeable justice of God in suffering such darknesse to spread over the world for so many ages, and still in many Nations, who sit in the valley of darknesse. Wee have many travellers into those *Indian* parts, who in the beholding of the faces of Savages, should tremble to thinke, that the Lord for so long should not regard their ignorance, when yet he suffered a great part of the other, *Asia*, *Affrike*, and all *Europe*, to see light. Oh poore wretches! What can the dimme light of common conscience helpe to discover darknesse? how merry are they in assured destruction? and how should it yerne the hearts of Christians to behold them? As for the state of thousands under the government of Protestant Kings, who having Baptisme and the Bible in English, yet never had the blessing of a searching Ordinance, what shall wee ascribe it to, save the wrath of God upon a wofull Nation kept, and content to be kept in darknesse, because their wokes are evill? Both the leaders and the led must fall into the ditch. The Lord end this plague of soule-destruction.

Use 7.

The next use thereof may be instruction to teach us how deepe a blindnesse is cast upon the soule, in poynts of discerning her owne sinne and danger. Nothing is further off, than the reflex of our owne corruption upon conscience: nothing more tedious than to be informed of sinne in the kinde. He that comes to tell us what we are, is our deadly enemy: and many professors have gone many miles to get them a Preacher, whom they have persecuted, when he hath taught them the mystery of iniquitie in themselves, their privis pride, hypocrisie, spirituall wickednesse of unbelieve, ignorance and love of the world, but especially their old *Adam*: plucking their mufflers from them, and laying them naked, and awake to their owne conscience. Oh! it



is the joy of the unregenerate man, when he can make himselfe beleeve he is not the man, he yet knowes (or may) that he is. Alas! sinne lyes deepe, and *Who can paye the de- Jere. 17. 9.* cest of the heart, save onely the Lord, and the spirit of the Law which divides betweene the spirit and the soule? yea the woe is, That at this day Congregations which have long enjoyed convincing Ministers, rejoyce and dance before Idols and hugge them, because they may goe unbit- ten!

Lastly, How should this teach us both Ministers, and people, to lothe all generalities, and to learne the Law in the true sence, and the through-enlightning of it? It is a foolish speech of some, who desire that they might fall into some grosse sinne, to humble them by. But (how- soever the Lord awaken some by the lowd cry of their soule sinnes, as drunkenesse, blasphemy, or the like) surely that which is likest to prevaile with the civill and morall fort, is, the enlightning of the tenth Commandement. For they can wash off actual sinne, with colours as fast as they of- fend, laying good against evill: but when the spring of their cursed nature appeares, which runnes upon them continually, I say then, this body of death will doe it. *Rom. 7. 24.*

*Q. What is the second worke of the Law?*

*A.* This conviction (which I call the second worke of the Law) is twofold: partly concerning the judgement, and partly the soule or whole man: the former I call sim- ple conviction; the latter, conviction with terror. Touch- ing the difference whereof, note well. When once the soule is thoroughly enlightened, if the Law proceed in her worke, shee comes to apply her light to this convincing of the soule: and first, by causing the conscience to joyne against it selfe, and to say, *Thou art the man*: this differs from light, be it never so particular, because it is light with application to the soules selfe in speciall. Again, having beene thus convicted in conscience, I am this sinner, if the Law still worke, it proceeds to the second degree of convin- cing; Which is not onely an application of sin to her selfe,

The 2. worke of the Law convincing two-fold.

1. The judge- ment.

2 Sam. 12. 6.

but a due yielding of the soule to lye under the bondage and feare of punishment belonging to such a sinners wofull estate. A man may heare, and not so much as be enlightened. He may have great light, and yet never be convinced in conscience. He may be convinced, and yet never be duly held under any true bondage, as we see in *Saul* and others. But the Law workes all, if duly applyed in her severall workes.

*Q. what then is this worke of Conviction by the Law, which you call, of the judgement?*

What this  
worke is.

*A.* It is the second worke of the Ministry of the Law, by the efficacy whereof, the soule beleeves her selfe to be that which shee knowes, to wit, this sinfull and cursed one. A most powerfull worke! yet no other than the poore Minister of God enabled by the authoritie of the Law, may and doth performe. For why? When the poore soule sees that the Lord hath reacht her out the Key of light to see the wonders of his Law, to no idle ends, but that hereby shee might goe further, and apply it to her selfe, confessing her selfe to be the partie: what hath shee to doe, save to let all other guiltie ones passe, and to passe sentence upon her selfe, confessing She is this miserable sinner? Neither can any thing hinder this proceeding, except it be a lewd heart that is unwilling to put her necke in the collar, and so detaines the truth and light of the Law in unrighteousnesse. But if the Law can prevaile, this light shall proove beleaving and conviction. See *Ephes. 5. 13.* where the Apostle sayth, *The light doth argue, or convince.* For that disputes thus, That soule which is thus sinfull and cursed, is truly miserable, and so abides of her selfe. But I am thus sinfull and cursed, Therefore, &c. The assumption is conviction. The conclusion is terror. Conviction argues so strongly against her selfe, that shee reflects the light of the Law upon her conscience, making it her accuser and Iudge, and stopping the mouth of the heart from gainsaying, or kicking against the pricks. Thus was it with *Paul*, *Act. 9.* hearing that voice, *I am Jesus whom thou persecutest*; he fell downe and asked, *True, Lord, what wilt thou have me to doe?*

and

Thus

*Ephes. 5. 13.*

*Act. 9. 9.*

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Thus the murtherers of Christ were convinced by Peter, *They were pricked in their hearts.* This followed the beleaving the fact, Surely wee have pierced the Lord of life. This was typified in the handling of the Leper, after the due view of the Priest, *Levit. 13. 45.* he was to lay it to his heart, and cry out, *Uncleane, uncleane.* To this purpose, Paul speaketh, *1 Cor. 14. 28.* But if yee speake in a knowne tongue, if an Idiot come in, he is convinced of all, and cries out, *God is in you of a truth,* I am a wofull wretch. Thus Peter was in speciall convinced of his basenesse, *Luk. 5. 8.* Lord, depart from me, a sinfull man! And David by Nathan, *2 Sam. 12. 13.* I have sinned. So *1 Cor. 4. 2. 4.* Wee manifest our selves to the consciences of all men: that is, preach so, that we convince you of the truth. So *Ioh. 16. 8.* The Spirit, (meaning in the Ministers of the Law) shall convince the world of sinne: their conscience shall not be able to resist the truth of it.

*Act. 2. 38.*

*Levit. 13. 45.*

*1 Cor. 14. 28.*

*Luk. 5. 8.*

*2 Sam. 12. 13.*

*1 Cor. 4. 2. 4.*

*Ioh. 16. 8.*

*Q. How doth the Law effect this conviction?*

*A.* As in the former worke it remooved darkenesse: so in this it remooves three lets, especially: First, Deadnesse of spirit. Secondly, Sloth and ease. Thirdly, Subtltie and hollownesse: And contrarily puts a quickning, and a diligent, and plaine consent to the light, into the soule. These it doth by a further power of the ordinance: by the benefit of the key of light, grappling with the spirit of the mind, and wrestling with it to unlocke the barre of it, and set it wide open, that it may confesse her selfe to be this partie.

How the Law convinces.

1. By remooving Lets.

*Q. What causeth this deadnesse and hardnesse in the spirit, to be convinced?*

*A.* Love of lusts and custome therein with delight, doth defile and besot the powers of the minde, that as one busie in his game, doth not listen to a sad tale: so neither doth this minde the end of the Law in enlightning. That which our Saviour, *Iohn 3. 19. 20.* speakes of evill workes, that *They will not come at the light:* may be as truely sayd of this also, *They will not suffer the light to come at them,* in the reflexe, application, and leaseure of Conscience.

1. Deadnesse.



It is as if an unhappie boy, while one is grafting a tree, should throw a little pebble betweene the clift, that the sien and the stocke might warp asunder. So here: corrupt lusts by the sweetnesse doe let the Word (although clearly knowne) from closing with the conscience, so that the Law and the soule are two, and come not home one to the other.

*Q. What is sloth and ease?*

2. Sloth.

*A.* Loose incogitancy and carelesnesse, by which men runne up and downe with light, as the dog with his chaine broken loose. So doth a slothfull heart even cut its owne throat; as Salomon sayth, *Ease slayeth the soule*. To this purpose Saint James sayth, *Hee is as a foole, that beholds his naturall face in the Glasse, and the spots of it, but forgets that they are his spots*. If he did minde them, he would be afraid to shew them: and would goe wash them off. The obedience to this hard convincing Master, is harsh: men are content to forget it: at least, that goeth out of minde alone, through lothnesse to fall to it, and then comes the Devill, and puts in businesse that must be done, pleasures, company, when yet the heart sayth, There is a better worke would be done: and indeede, if it were pleasing to the flesh, it would plead to be done. But now ease and libertie plead against it, and put it off, saying, One day I will be serious, but the heart is daily worse and worse to it. For why? All other worke should be set aside, to follow this, while the heart is upon kindling of thoughts and desires to it: lest the quenching of this spirit doe make the heart utterly unfavoury to it. Thus *Matt. 13. 7. Cares of the world, and pleasures choke the Word that it dyes*. Oh, men say, They cannot dwell upon a thing so long! But it is your giddinesse and vanitie, which sees not what a Jewell they forgoe for a shadow, which after will sting them without remedie. As the Prophet sayd to him who let his prisoner goe which was to be kept, excusing it, That while he was talking of this and that, he slept from him. Thy life shall goe for this: So I say, This vanitie and ease will slay the soule.

*Q. What*

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*Q. What is subtiltie and synesse?*

*A.* The worse of the three, viz. when men pretend that they have received the light to beleve it: but they lye, and their false hearts are desited with some secret roote of bitterness, which will not suffer them to be plaine. Examples are plentiful. When *Balaam* would needs goe with the men, against Gods charge, the Lord set his Ass to convince his folly: and againe the *Angell* *stept* *his* *way*, so that he *dasht* *his* *foore* *agaist* *the* *wall*. And thirdly, the Lord opposed him: but he was so set upon his wages, that he answered his very Ass, and smote her. What was the cause, but a false heart, pretending to doe no other than God bad him, but in truth meaning nothing lesse? The like estate are all hypocrites in, who have their pangs and devotions, oft promising that they will doe as the light calls for: but in secret keepe a false measure, and sooth up themselves, as they are, wanting truth to doe it. And there is nothing more perillous than this, to dally with sinne under pretext of religion and zeale, when yet the heart is utterly loth to take the point of this knife into it.

3. Slynesse.

Heb. 12. 19.

Numb. 22. 31.

*Q. How doth the Ministry of the Law grapple with these?*

*A.* By jogging the soule, and not suffering her to be any of these, but being more forcible in setting the Word home to the soule, and breaking open that locke which will not shoot of her selfe. Some view of this briefly I will give to the Reader, and so come to the use. Thus then: the Lord doth ayme at this (where he will convince) not to suffer the soule to lye in her halfe convincings, but beats her off from all her subtil shifts, washes off her colours, and puts her to silence, that shee hath no more to gaine say: and this he doth many wayes.

How the Law  
grapples with  
these?

First, By entring into a solemne judiciall course with the soule, and applying the light to her by particular evidence giving in against her, that shee is this childe of death. Take an example. While the Thiefe heares the Iudge give his charge to the Country, and enlighten the Country in the Law of the Land, hee gives way to all, but is no

1. Way.

It is as if an unhappie boy, while one is grafting a tree, should throw a little pebble betweene the clift, that the fien and the stocke might warp asunder. So here: corrupt lusts by the sweetnesse doe let the Word (although clearly knowne) from closing with the conscience, so that the Law and the soule are two, and come not home one to the other.

*Q. What is sloth and ease?*

3. Sloth,

*Pro. 1. 32.*

*Jam. 1. 24.*

*A.* Loose incogitancy and carelesnesse, by which men runne up and downe with light, as the dog with his chaine broken loose. So doth a slothfull heart even cut its owne throat; as *Salomon* sayth, *Ease flayeth the soule*. To this purpose *Saint James* sayth, *Hee is as a foole, that beholds his naturall face in the Glasse, and the spots of it, but forgets that they are his spots*. If he did minde them, he would be afraid to shew them: and would goe wash them off. The obedience to this hard convincing Master, is harsh: men are content to forget it: at least, that goeth out of minde alone, through slothnesse to fall to it, and then comes the Devill, and puts in businesse that must be done, pleasures, company, when yet the heart sayth, There is a better worke would be done: and indeede, if it were pleasing to the flesh, it would plead to be done. But now ease and libertie plead against it, and put it off, saying, One day I will be serious, but the heart is daily worse and worse to it. For why? All other worke should be set aside, to follow this, while the heart is upon kindling of thoughts and desires to it: lest the quenching of this spirit doe make the heart utterly unfavoury to it. Thus *Matth. 13. 7.* *Cares of the world, and pleasures choke the Word that it dyes*. Oh, men say, They cannot dwell upon a thing so long! But it is your giddinesse and vanitie, which sees not what a Jewell they forgoe for a shadow, which after will sting them without remedie. As the Prophet sayd to him who let his prisoner goe which was to be kept, excusing it, That while he was talking of this and that, he slept from him. Thy life shall goe for this: So I say, This vanitie and ease will slay the soule.

*Mat. 13. 7.*

*1 King. 20. 40.*

*Q. What*



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Q. *What is subtiltie and slynesse?*

A. The worse of the three, *viz.* when men pretend that they have received the light to beleve it: but they lye, and their false hearts are defiled with some secret roate of bitterness, which will not suffer them to be plaine. Examples are plentiful. When *Balaam* would needs goe with the men, against Gods charge, the Lord set his Asse to convince his folly: and againe the *Angell* *stropt his way*, so that he *dashd his foore against the wall*. And thirdly, the Lord opposed him: but he was so fet upon his wages, that he answered his very Asse, and smote her. What was the cause, but a false heart, pretending to doe no other than God bad him, but in truth meaning nothing lesse? The like estate are all hypocrites in, who have their pangs and devotions, oft promising that they will doe as the light calls for: but in secret keepe a false measure, and sooth up themselves, as they are, wanting truth to doe it. And there is nothing more perillous than this, to dally with sinne under pretext of religion and zeale, when yet the heart is utterly loth to take the point of this knife into it.

Q. *How doth the Ministry of the Law grapple with these?*

A. By jogging the soule, and not suffering her to be any of these, but being more forcible in setting the Word home to the soule, and breaking open that locke which will not shoot of her selfe. Some view of this briefly I will give to the Reader, and so come to the use. Thus then: the Lord doth ayme at this (where he will convince) not to suffer the soule to lye in her halfe convincings, but beats her off from all her subtil shifts, washes off her colours, and puts her to silence, that shee hath no more to gaine say: and this he doth many wayes.

First, By entring into a solemne judiciall course with the soule, and applying the light to her by particular evidence giving in against her, that shee is this childe of death. Take an example. While the Thiefe heares the Iudge give his charge to the Country, and enlighten the Country in the Law of the Land, hee gives way to all, but is no

3. Slynesse.

Heb. 12. 19.

Nam. 22. 31.

How the Law  
grapples with  
these?

1. Way.

whit troubled, because its not brought home to himselfe, but in generall spoken against all theeves, murtherers, &c. But when the Iayle is delivered, this Thiefe called and examined, how then? will his pleading not guiltie, serve the turne? No. The Iudge calls the witnesse, reades the confession, sends out the Iury, who bring in a verdict against him. And how then? Oh! then he is convinced and cannot deny, but grants, I stole it, my Lord, I brake the house, I shed blood. Thus the Lord deales here: will not let the sinner alone, but dogs him with his light: doest not thou remember the time, the place, the odiousnesse of such a villany? Canst thou deny it? Speake truth and shame the Devill! I know thou hast no power to deny: confesse it then and discharge thy conscience, give God the Glory. Oh! when the Lord meanes to goe throughly to worke, he will suffer no lust, no sloth or falshood to keepe off the soule from her light: But (will she, nill she,) shee shall not onely almost, but altogether be convinced. Now, to bring the light and the soule close together, is the great wisdom of the Spirit in the Ministry of the Law. Sometimes he first insinuates into the heart, by slight and cunning, and traps the soule ere it be aware, in his net. Thus *Nathan* comes upon *David* with a parable of another matter, that he might the more freely speake his minde: and having so wound in, fals upon him unavoydably, *Thou art the man.*

Severall convincements.

1.

we I ord w  
Gibbe

2.

1 Sam. 15.

Secondly, Sometimes he takes the soule napping in the midst and heate of her sinne, while the sent is fresh: Thus he dealt with *Saul*: would not suffer him to lye three or foure times over. First, *I have obeyed.* Secondly, *These were reserved for sacrifice, the rest slaine.* Thirdly, *I feared the people, &c.* None of his tricks would serve, *What then meanes the bleating of Sheepe, and lowing of Oxen?* Can dead Cattell bleate and low? He tooke him in the manner.

3.

So thirdly, By contesting with conscience, and urging her to speake truth upon her experience, *Rom. 6. 21. What fruit had ye of those things, whereof ye are now ashamed, &c.* Now, in all these insinuations, the life of the convincing Law is unspeakably forcible, especially the Lord presenting himselfe,

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selfe, and speaking to a soule willing to learne.

Secondly, A second course is Violence and Necessitie, when no other course will serve. This the Lord doth by his Threats apart, and sometimes by the Addition of some workes convince. Thus when *Saul* would hardly yeeld to *Samuels* words, he falls upon him thus, *The Lord hath rent thy Kingdome from thee, &c.* this rent him from his bale colours! So that sometime the subtillest hypocrite must cry out, God hath gone beyond him! Thus *Iosh. 7.* No way to get out the sacrilegious thiefe, but violence. The Lord therefore causes the lot to be cast; and first finds out the Tribe that he was of. This would not search him. Next, he casts a second for the Family in grosse: neither could this prevaile. The third time he knocks at his *Fathers doore*; that would not serve. The last lot lights upon *Achans* necke. And then, *My sonne confesse, &c.* But before, there was no convincing him. So the Lord is faine to cast a direct lot upon mens consciences, and so closely to sting them, that they are forced to cry out, and can forbear no longer: I am the man: the lot is false upon mee! Thus was it with him who was pulled out from his fellowes, for want of his wedding garment. Thus God dealt with the crazy consciences of those brethren of *Ioseph*: they were faine to be arrested upon hiew and cry as thieves, bound and cast into prison, threatned as spies, ere they were meet to be convinced for selling *Ioseph*: and then they could say, *This is, because we heard the voyce of our brother in the pit, and would not pittie him.* Thirdly, the Lord sometimes is faine to circumvent a sinner in his own course, and to bring forth the long-concealed markes of his sinne to his face: bidding him deny if he dare. Thus *Tamar* dealt with *Inda* in his hypocritical severitie: If I must needs be burnt, sayth shee, then goe carry him these tokens, his Cloake, Staffe, and Signet, asking whose they are? and then, Oh, *hee is more righteous than I!* I instance not in these as if they were close examples of this kinde: but to shadow out the truth. So also, sometimes by crosses. Thus *Manasseh* is sayd to be taken in the bushes: meaning, that when God hampered him with sorrow and affliction, he began to come home to himselfe.

2. Way.

See 1 Sam. 13.

Iosh. 7. 19.

Luk. 14.

Matth. 22. 12.

Gen. 42. 21.

Gen. 38. 29.

2 Chron. 33. 11.



*Luk. 15. 20.* So the prodigall. And truly without such helpe, the Word  
*Iere. 31. 18.* workes but little in these dayes, in which the Spirit of  
 Grace and mourning is streightned. And lastly, sometime  
 by patience and long-suffering, strange deliverances, great  
 blessings (euen in the worst estate) the Lord works some  
*1 Sam. 24. 19.* convincement, as *Rom. 2. 3. 4.* And thus *Saul* (in a pang)  
 was convinced by *Dauids* innocency: Come againe! Who  
*Verf. 17. 25.* will meet his enemy, and let him goe? And that poore  
 27. blinde wretch, *John 9.* by his cure, when yet hee felt no  
 mercy. These I give as a taste, to shew how the Lord  
 pierces the dead lazy and subtile heart of such as having  
 knowledge, yet, else, would vanish away in their owne mi-  
 sery. By these, aime at the rest.

*Q. What use make ye of this second worke?*

*A. Very weighty.*

*Vse 1.*

First, of sad mourning for the daies we are in, in which  
 this spirit of the law seemes to be lost: even as the Arke,  
 and Ephod were in the daies of the second Temple. Oh! It  
 is heavy to ponder, how few consciences are rowzed up,  
 and galled from their dregs, under Ministeries of 7. 10. 20  
 yeares continuance! But still the same men, and change no  
 colour. We dreame that we shall one day meet with it, as  
 if it were some others error, not ours, that our hearts are  
 so lockt up! But alas! we are closely imbarckt in a secure ease,  
*Job. 4. 10.* as that woman, who notwithstanding her vile life, yet scor-  
 ned and flouted away the convincing of Christ, till he pier-  
 ced her to the quicke. Oh, let vs looke to it in time, in Gods  
 feare! Tremble to thinke how thicke conviction is sowne,  
 and how thin it comes up! Doubtlesse if conviction must be  
 the picklock, the body of people are fast locked up in their  
*Gen. 49. 25.* sinnes! Men give good words, as *Nephthali*: but as light  
 and feathery as ever! When Oh Lord, (shouldst thou say)  
 shall that showre come, that shall fetch up the graine of my  
 light, from under my dry clod? Alas! daies of law conviction  
 are past long agoe, we are for nothing but promises! If we  
 should goe onely by sence, we might cease preaching! And  
 sure, a good Minister should tremble to preach many pro-  
 mises, (as some doe) seeing so little conviction, least hee  
 should deceive them.

Admonition

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Vse 2.

Branch 1.

Admonition both to Ministers and people. First, to Ministers; that they pray and strive for the Spirit of conviction. Its Gods gift. And one chiefe part is, to be Ministers of the Spirit, not the letter: The manner of our dispensation is more than our voyce, and as much as our matter. We should labour to be so honest in our way, sincere, loving, faithfull, tender to soules; denying our selves, and sealing the truth by our sufferings, not pulling downe that we haue seemed to set up: bearing the privy marke of that we Preach, in the authority of our words, and the stampe of conviction in our selves, that we might not wroag the Word we teach. It is not the rolling of speech, our lowd words, but *sincerity and simplenesse of our scope*, that must prevaile, as *Paul* saith, 2. Cor. 4. 2. 3. Oh, tell men, *If any heare the words of this Law, and blesse themselves with peace, Gods wrath shall smooke against such!* Doe not blanch, doe not dawbe with bad mortar, sow no pillowes: but rather plucke off mens mufflers and vizors, and cry as those *Boanerges* did, Awake oh dead, slothfull, subtil heart! Be not beaten off from this, by the peoples unthankfulnesse, and repining; plow we with Gods Heifer, and he shall teach our tongues this Logicke. Studie wee our selves first, then the Scriptures, and the Spirit of convincement shall follow us, which the world shall not resist. *Wee shall be a sweet savour to God in all: both who are saved, and who perish, if we doe thus: e's, we shall pay for their blood.* Suffer no Sycophant to dissuade us, as hee did *Michaia*. Though the wicked will say, Wee are informed, and have plowed with other mens heifers: and we never speake well to them; yet in the end, faithfull witnesses shall be honoured.

2 Cor. 4. 2.

Dent. 29.

Ezek. 33. 3-4  
1 King. 22.

Secondly, See, the people must be warned to shake off their lets of conviction. *Let the righteous smite you: it shall bee as balme.* Thus *Abigail* was welcome to *David*. The poore man, whose impostume was let out by an enemy, fared better by him, than by all his Physitians. Hunt out those three enemies before, and adde a fourth of selfe-love. It is an Adder, which will not heare the voyce of the charmer. The sweetnesse of usury, pleasures, lawfull liberties, ease, will

Branch 2.

Psal. 141. 5.

1 Sam. 25.

A fourth Let to be added to the former, viz. Selfe-love.

will be as a *Delila*, to keepe off the least conviction of the Law! How can I want such a sinne! Who can prove such a gainfull lust to be so sinfull? Surely he will sting thee with it, as *Delila* did *Sampson*, (when the sweet is past) who now so enchants thee; and then most of all, when thou cryest, *The bitterness of death is past*. Againe, thinke not each pang, or glimpse of light, or holding of a truth to be conviction; For so the Deuill will betray thee, if ever thou be called to suffer. Nay, in thy ordinary course, thou wilt confesse a Christ, but deny him before a Papist: Thou wilt say, Thy soule is more worth than the World, but stake it for a groate: Conviction is no opinion, but the overpowering of the Conscience. If the truth be no stronger than the Soules resistance; there is no Conviction; The Martyrs gave their blood for Transubstantiation: Which they had never done, had they not seene and beene convinced of the issue of it.

Vse 3.

- 1
- 2
- 3
- 4
- 5
- 6

Thirdly, Examine thy selfe about this weighty worke of the Law, that thou mayst hope to goe on more safely. Try it by these markes. First, By the love of a convincing Ministry, and loathing of the contrary. Secondly, A clearing of God, and the righteousnesse of his Law: call thy selfe the *slave sold under sinne*. As he to *Achan*, *Give glory to G O D*: Hug the Chirurgion that lanced thee. Thirdly, *Shame and confusion for sinne*, *Dan. 9.* The *Publican* durst not looke up. *Peter* bids Christ depart, for he was utterly confounded at the power of Christ. Thus they in *Ezra 10.* under the raine of Heaven, so thou under this showre, *Rom. 6. 21.* *What fruit had yee of those things?* Fourthly, By thy thankes to G O D, (*1 Cor. 14. 25.* *God is in you of a truth,*) for this mercifull worke. Fifthly, Be thou *under thy confusion*, till God raise thee up, *Habac. 3.* let rottennesse enter into thy bones, that peace may be in the day of trouble. Cruel not over thy sore: waxe not weary of this worke of God, as most doe. A man once thoroughly shamed and confessing, is hardly after defiled. Lastly, let it end in true consternation of soule, and terror for thy sinne: of which wee are to speake. Thus farre of Conviction of judgement.

Q. What



*Q. What is the second worke of conviction?*

*A.* The second is of the whole soule, called terror and bondage. For when the former worke of conviction hath prevailed; it works thus, that such a soule is as under an arrest, and seeing it selfe this sinner, this cursed one: hee is thereby killed, and the spirit brought into terror and bondage. And this the Lord sees meet to add to the former, for els as a dog with his chaine loose, so the conscience runs riot with the worke of bare knowledge of sinne. But if the dogge be fastened to his chaine, he is vnder custody. And this is that which is so oft spoken of in *Rom. 7.* when *Paul* saith, *When the Law came, I died.* Meaning in spirit and in conscience. That selfe of jollitie, ease and security which sinne afford, was nipt and quast; and in stead of it, a sad item given to the soule, taking away the taste of her morsels, mixing the gall of Aspes with her drinke, and stinging her as an Adder, and stabbing her to the heart as a sword, for her convinced villanies; yea and none more than this body of death, which still dogges her and wounds her as fast as she flicks her selfe whole with all her duties, or abstinences, and workes, and shifts, proving her a slave sold under misery, and shewing her a nature, a world of sinne and woe, to beare downe all her morallitie and hypocrisie. An heart under this bondage cannot be stild with Rattles: the Spring comes so fast, that there is no stopping it by the wit of man, till a stronger streame turne it backe. The like speech is that, *Sinne by the Law slew mee.* Hee meanes not any mortification, but hee touches upon that point of the jolliestie of a sinner, who (that sinne might bee out of measure sinfull) prides himselfe in his estate. This pride the law resists, lets out the rankenesse of it, and abates it with terror of hell and wrath. And that in so great measure of times, that when God leaves them from hope, they wickedly bereave themselves of life. And yet this terror is not grace: but in the elect a seed of it without which the Lord were no more fit to treat with them about salvation, than a Smith to meddle with a wilde horse: but when hee hath cast him, hee can handle him at pleasure. This worke in Scripture is called the *Spirit of shame*,

2. Part of  
Conviction:  
in soule and  
spirit.  
What it is,

*Rom. 7. 9.*  
I was  
dead  
in  
sinne  
and  
the  
law  
was  
added  
that  
sinne  
might  
be  
made  
more  
plentifully  
to  
reigne  
in  
me  
that  
I  
might  
die  
thereunto

*Rom. 7. 10.*

For  
the  
law  
is  
our  
tutor  
to  
bring  
us  
to  
Christ  
that  
we  
might  
be  
justified  
by  
faith

*Rom. 8. 20.*

or

or Bondage : not Bondage to sinne, but by it : whereby, as they who are prisoners under chaines, doe lie in sorrow and horror without escape or hope, so doe these. Their spirit is enslaved to feare, their conscience to guilt, accusation, to the whip of wrath and justice, yea crushed downe to Hell by the torment of such a spirit, as cannot sustaine it selfe for the restlesse anguish thereof, but abides and hangs between earth and Hell.

*Q. Seeing this point of legall terror is one of the maine points of this first part, tell me how many things make for the understanding of it?*

Explication  
of Terror, by  
three things.

*A. Three things especially. First, the difference. Secondly, The nature, the effects, and end of it. Thirdly, The extremities or abuse of it.*

*Q. What is the difference of it from the former legall workes?*

I  
By differen-  
cing it from  
the former  
conviction.

*A. The worke of enlightning casts out ignorance : the worke of convincing, resists deadnesse and insensiblenesse. But this third of consternation or terror, resists that pride and jollitie of a sinner, overbearing himselfe and lifting up himselfe in his sinne without checke or remorse. And this latter is of all other the most proper worke of the Law, to tame and beate downe the loftie heart of man, setting up a Law to it selfe to walke as it listeth without Law, or feare : it is as *Leviathan* pulling downe all children of pride.*

*Q. What is the nature of it?*

2  
By the nature  
of it.  
The parts of  
the descrip-  
tion.

*A. It is a presenting (more or lesse) of the wrath and penalties due to sin, unto the whole man, by the conscience, for the casting of it downe at the feete of God. Marke these heads. First, Its a presenting : for the dead bare letter of the ten Commandements cannot doe this by any magickall power : No, its the worke of the powerfull Ministry of the Law, which can doe it. The Lord, who put the former gift of conviction into it, puts this also of subduing and casting downe, into this Law Ministry. Although in appearance it be weak, yet God setting it on worke with the authoritie of his Spirit, with power to carry his errand into the soule,*

it shall be able without feare or flattery to doe it, and to doe that which no Law of Princes can effect, even to slay and gaster the conscience. Lawes of men are able, but this Law is presented by God to the soules. From him it first came, and by him it was given in terror and earth quakes by strong Angels, to master the proud heart of man: and is still pronounced and presented to the same, upon the mount *Ebal* of the legall Ministry in the open assembly: as it came therfore from God, so it is supported in her power by God, and serves for his use: in all places to arrest and cast downe all sinners, and carry them to prison, under sentence, at the Iudges pleasure.

Secondly, It doth present the wrath and penalties of sin especially. Till these come, sinne is at peace: Even as the felon while the Iudge is reading his commission, or giving his charge, or calling a Jury, or hearing the crime debated, but when the thiefe sees more, that hee hath power to give oath, take evidence and verdict, and pronounce sentence of death, presenting the messengers of it to the eye, the kasse, the hatchet, the fire, the halter; then his courage comes downe. The law in her Ministry in this voice of God, and Judge of a sinner: therefore called the Ministry of the curse, the messenger of wrath, the law of sinne and death. Rom. 8. 2. Not of the wrath of a man against a man, but of God against a sinner; not able to kill the body, but to cast body and soule into hell. This law curseth from Gods mouth every false sinner, soked in his leas: *Cursed be wany and whor whored not in all things; cursed they are* from God be every lyer, swearer, adulterer, hypocrite, worldling, desolation, and destruction, tribulation and anguish be upon every false that sinne, no high and low, without bayle or mainprise: and if God curse, cursed they are, and who shall bless them? There is no curse of a sinner upon a sinner; no Popes curse with booke, bell and candle, (which yet made Kings to tremble and made them as blacke as soote, in the opinion of fooles) no not the curse of a Father, which may come to a blessing, as Jacob did to Simon and Levey but the curse of the eternal God, whose wrath is the messenger of death,

2. Poynt.

Rom. 4. 15.

Rom. 8. 2.

Gal. 3. 9.

Deut. 33.

and



Deut. 29.  
Lev. 26. 24.  
2 Chro. 15. 6.

Lam. 3. 65.

The 3. point.

and blasphemeth indeed wheresoever it lighteth, and whatsoever resists it. This wrath, I say (marke well) in the penalties of it, temporall, spirituall, and eternall, the law presents to a sinfull soule. Temporall in this life, reade *Deut. 29.* setting God against the soule in all her course; *walking contrary to her, because she hath walked so to him,* vexing her with all adversity, and suffering nothing to goe currant (either in one kinds or other) marriage crossed, children cursed, untoward, successe naught, God against me in all. Spirituall, and farre worse penalties in the soule, deserting it and leaving it to her impenitency, security, hardnesse, obstinacy, which is Gods curse under seale, *Lam. 3. 65.* as a Bayliffe holding under arrest, even till hell: eternall at death, even a separation from the presence of God, and a tormenting of it for ever in hell, in the fulnesse of this wrath, which indeed is the dying the death, and yet never dead, without hope, ease, or remedy.

Thirdly, Seazing upon the whole man, by the conscience for as the law is the worker, so the conscience is the immediate object of this wrath. God hath made it the lawes object: created it with a marvailous power of sensiblenesse (above all parts) to record and to apprehend all sin and wrath for it: if God had not so ordained, it could never receive into it selfe so infinite wrath of Gods Iustice, as now it can: It exceeds the apprehension of any the tenderest part, when its stung with an Adder, scalded with water or boyling Oyle, burnt with fire, cut with a sword: the sence of conscience seazed with this wrath of God, is unspeakeable, & cannot be uttered by man; it cannot enter into man that feesles ir not, to conceive the sting and vexation of conscience, being thus wounded for sinne, in which its differenced from all other consciences, either, first, Ignorant, erroneous and superstitious conscience, not fearing, or fearing amisse. Secondly, defiled conscience, dallying with God, halfe convinced, and halfe whole, hypocritically feeling God in some of his Law, but prevailing by subtilty against the rest, that so it might shynne the dint thereof. Thirdly, Scared, and hardened conscience, which by long rebellion and resistance of the Law, hath

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hath got the mastery of the Law, and is waxen senselesse and uselesse, forgetting her offices. I say, these are cursed; neither shall they avoyde the dint of this Law at the length, earlier or later their dog shall awake one day, and how ever they sleepe, yet, 1 Pet. 2. 6. *Their damnation sleeps not.* Only this conscience (of which Salomon speakes) *who can beare the load, of it?* This wounded conscience differs from all these, and is the object of the Law, thus presenting wrath to it, that by how much the more it seemes in worse case than the other three; yet by this feeling of God, she might in due time prove better than the best of them. And I say, conscience is so the next object, that yet the whole man thereby partakes of this wrath: As Job speakes of himselfe; *Thy feares are upon me day and night: The arrowes of the Almightye sticke fast in me; Thou sorest me with dreames and visions; no rest is in my flesh for thee.* And chap. 33. *My bones clatter, and sticke out, all daintie meate is loathsome, and he is chastned with paine in the multitude of his bones, his life abhorres bread, his flesh is consumed, his soule draws neere the grave, v. 19, 20, 21. 22.* Oh, thus body and soule by sympathy must stoop under wrath, when God frownes; all parts have sinned, and all must smart: *Psalm. 39. 11.* When thou art angry for sinne, man is made as a garment moth-eaten! The Lord Iesus himselfe could not escape it, *his soule was heavie to death, he sweat drops of blood, he thought God quite gone from him!* And yet this (at the worst) is better than any other of the three I spake of. And this we have seene and daily doe in men (in spite of these hardned times) the Lord breakes in upon some, and sets the sinnes of youth and age before them: Oh, that we could see the fruit of it after! To this I adde, The Lord doth this more or lesse in the soule. I purposely say so, because God is not tied in his course to any set measure, he can restraîne or enlarge as he pleases. Many under a good Ministry or teaching, have little felt this way of God, doubt of their humiliation: but if they can proove that the Lord hath hidden the violence of terror by long and frequent trayning, that here and there the Lord hath revealed himselfe more or lesse to them, with fruit to be desired, let it not trouble them.

1 Pet. 2. 6.

Prov. 18. 14.

Job 6. 4.

Job 33. 19.

Psalm. 39. 11.

G

More

More usually the Lord deales thus with soked sinners, that they might vomit the morsels which they have long taken in : that by this course, their change might be more apparant, and for ever these markes of God might abide in their flesh to awe and bridle them ; yet I say, God is not tyed : I have noted greater terrors in the choicest educations ( as the case hath stood ) than in openest Profanenesse.

The fourth  
point.

Rom. 7. 9.

Ioh. 8. 33.

Act. 9. 5.

Act. 16. 27.

Rom. 7. 11.

Fourthly, and lastly, I say the act of this Law, is in all this, to cast downe the soule at the feete of God. For as I sayd, there is in nature an intolerable bearing up of a mans selfe in his estate, a priding of himselfe, boldnesse, boasting of his sinne: he is so farre from being ashamed, that till the Law come home to him thus ; *he is alive*, reade Rom. 7. 9. that is jolly, jocant, merry ; as the foole that casts arrowes, darts, and saith, *Am not I in sport?* A sinners Crowne is not his bare sinne, in corners and by stealth : that is his woe, his law, but his crowne is, his libertie of spirit in it, to doe what he list, to runne, ride, talke, practise, to drinke, sweare, lye and cozen, and no man controll him : This is to be alive, ( note the phrase ) and to say, *My selfe am my owne, my tongue my owne, I am bound to none*, ( see Ioh. 8. ver. 33. ) a free man to goe and doe as I list : as he said, libertie is to live as a man list. The crowne of a drunkard, or adulterer is, to revell and tosse, and defile himselfe without feare : as the Pope, who may carry innumerable soules to hell with him, & who shall say, *What doest thou?* Now I say, this jollitie and boldnesse and pride in sinne, the Lord in his Ministry of the Law, resists : and that he doth, when by all I have spoken, he pulles downe this sinner upon his knees, casts his crowne in the dirt, dismounts him as he did *Saul* from his palfrey, Act. 9. and the desperate Taylor in his profanenesse and crueltie, Act. 16. 27. and those killers of Christ, Act. 2. saying, *Lord what wilt thou have me to doe?* Oh, then hath wrath seated upon the soule when it hath killed this jollitie, and let out this plenurie out of it ! And hence its cald the sacrificing knife, sharper than any two edged sword, the killing letter, that which *slew Paul*, not by mortification, but by shedding



ding the bloud and bowels of sinnes jollirie to the ground! Oh, when God comes thus into the conscience, loe, all is turned upsidedowne, now I feele the vilenesse of my pride, now the wrath of God is upon me for my covetousnesse: now I feele this fire in my bones, this sting of a serpent: now I feele what it is to dare heaven, and to live like a masterlesse hound in the world! Oh, when that is verified which *Micay* told *Zidkja*, *Thou shalt be glad in that day to run from chamber to chamber to hide thee: then thy pushing hornes, thy scorne and pride shall be farre from thee?* When the Lord shall make him that durst act his parts upon any stage, now not to know what ground to stand upon, to become as if a mans body should hang in the ayre, unsustained and restless in it selfe, not to be able to weild himselfe for the anguish, confusion, and agonies of a wounded spirit! Oh, then the Law hath done her part indeede, and tamed former libertie, and jollitie in evill: Examples are not wanting hereof in all places, where this great Minister the Law hath become. But in the use I shall apply it.

1 King. 22. 25.

*Q. And what secondly are the effects hereof usually?*

*A.* Among others these three apparantly. First, Stoppage of a course in evill openly. Secondly, Inward unsettling of a rotten peace. Thirdly, Holding downe the soule under bondage.

The effects  
of Terror  
three.

The first stopping in a course of evill. This differs from that effect of Providence, whereby the Lord doth limit the number, and measure of sinne in the wicked, for the preservation of peace and civill societie: for though that be a divine worke, yet its not the immediate worke of the Law: but either a Providence without a word, or else by the generall power of the Word restraining sinne: but this is a speciall kinde of restraint, issuing from the worke of the Law, for the good of the soule so restrained. And it is a lothsomnesse of the soule, finding no joy in old courses, beholding them with repenting and irking of thoughtes, wishing them undone, and abhorring to returne to them through the terror of conscience, being under this whip of the Law. When horror lay upon *Saul*, *Act. 9.* his letters in

1. Stopping  
in evill.  
What it is not:  
and what it is.

Act. 9. 6.

his pocket, and commision from the Priests, and trade it selfe of Pursivantschip was bitter : no more of that for the present. As the ague stirring the diseased humors, makes that stomacke loath a Partridge, which before could have eaten rusty Bacon : so here, this terror makes the sweetest sinne lothed, which before devoured all. And although this be not grace, yet the Lord is laying a beginning thereof hereby in the soule, which in due season may come to somewhat. I remember a pretty speech of an Heathen in one of his Epistles : saying, Who being sicke, dare doe, as while he is well? who then guzzles, or is uncleane, or railles, or is covetous? That is much truer of this soule-sicknesse: in which the stomacke hath more list to vomit, than to eate! Now the reason of this worke is, because while the soule is in her hurry, shee hath no care to heare God speaking to her : shee is so busie with her trade, that all is spoken as it were in her cast. Besides, the Lord loths to worke upon a soule, in the heat of her lust: first he will frame her to his discipline, ere he bestow any grace upon her. And rarely doth the Lord honour any bold revolting sinner, during his course, till first he have stopt him some time from it. So then, terror first turnes edge, and gets within and over-goes a sinner in his way : as *Zara* over-takes *Pharez* in his hastie issue out of the wombe. The use briefly (that so I may be short in the maine use when I come to it) is, first, not to imagine all restraints from evill to be grace; try them first : God intends them for good, but they are as farre from mortification, as a trembling or Lyon-couchant is from a dead one : The vilest Harlot (that *Rosamund* in her vault) was actually kept from her uncleannesse as well as chaste matrones : but her heart was as before, her principle was uncleane still. Not the love of good, but loathing of evill restraines legally. For the time *Iudas* was so farre from his peeces, that he chuses to hang himselfe rather than to fall to his trade. And therefore restraint onely is not to be rested in : howbeit God, where he meanes to proceed savingly, doth restraîne wholesomely, if wee could judge : but seeing this is a secret, trust not our selves or others herein, till the Lord hath by this step trained us further.

Rejoyce

The use.

# Article 6.

## A Practicall Catechisme.

85

Rejoyce for the least degree (as I confesse in such a loose debauched age, restraint of some young drunkards would seeme high Religion) its better to have the halfe loose, than no bread : but follow the Lord, in the favour of his Law, to a setting a true principle of purenesse and grace, and love, to renue and change thee, and to forsake sinne with a true abhorring, as hell.

Rom. 12. 9.

Q. What is the second effect of this legall conseruation?

A. Vnsetling and shaking the prison-walles of rotten peace, in a sinfull soule: I say, false, secure peace, which it takes to her selfe, and pleases her selfe in it, when God debarrs her of all sound peace, *Esay 57. ult.* This is a fertile field to walke in, but I will be short. A sinners life is his rotten peace, both without a law, (by reason of his hurrying on from sinne to sinne, without leisure to call himselfe backe, and selfe-love, pleasing himselfe in the sight of his eyes, and the joy of his heart) and with, or under a law by sundry practises and colours. 1. By nouzling himselfe under flattering meanes, such as are quiet and safe, and sowing pillowes, threatning no disturbance. 2. Withdrawing from stirring ones, and resisting them, and expelling them as *Ahab* did *Elija* and *Michaiah* his two enemies, that neuer spake good to him. 3. If conviction assaile, yet holding it off with obstinate errorr or profanenesse, and colouring with halfe yeelding: and shew of consent, the heart being rotten. The Law of God fights against all these, (having once the soule upon the hip and vantage of terror) and doth cleare the deluded bribed judgement, stabbes the heart for her long rottennesse and rest in it, rends off and sweepes downe with the hand and besome of the Law, all the paper-walles and copweb devices shee had spunne; and utters it selfe both to her selfe and others, in deepe detestation against them. All that league of a rotten heart with sinne, selfe, hell and danger, *Esa. 28. 18.* the Lord batters against the hard stones of terror, that it may be dashed in peeces. And so for the time it holds (except the soule shake it off) and therefore at the worst is infinitely better than all old peace. A just warre is to be preferred to unjust peace alway: and the

2. Effect.  
Shaking of a rotten peace.

*Esay 57. ult.*

What rotten peace is.

Markes of it.

1

2

1 King. 22. 3.

3

*Esay 28. 18.*



hardest day of terror to a mans conscience for all his old rex, is better than the sweetest he ever had in evill, and the pleasures of it. Oh, his companions, his excuses, colours and deccits are revealed to be hellish! the curtaine now is opened, and he sees them all meere Paint of an Harlot to keepe him in a spirituall fornication. He is now so farre from peace, that he sees hell gaping upon him to devoure him for his sweet pleasures! Let the use be treble.

Vies of this  
Branch.

1.

First, Iudge thy selfe, if thou be not yet come thus farre, that thy false peace is broken off by the Law, thou art in wo-  
full case, and the man thou wert wont. Oh, how few other doe we meet with, in our Ministry! Men will doe much to be well thought of by other men, but take no paines for the Ministry of Gods Law to hunt out their soothing & hollow love of themselves: Alas, why doe yee spend time to nouzle your selves in selfe-love, which ten times might be better spent in bringing yee out of conceit with your selves, and abhorring your rotten league, that so the Lord might begin to thinke well of yee? But men cannot abide to be thought ill of: what doe yee thinke amisse of them? Even as the life of bankrupts is, to set a good face on it, and borrow what they can get, and brace it out with their wealth, and goe brave in apparell, till ruine come; so here, men occupy with a stock that is none of theirs, and yet scorne to have their states suspected, but are as good as the best of all others! Oh, false peace will bring yee to ruine at last! That yee would catch at, yee shall never get: but that yee doe so shunne, yee shall forever meet with; utter shame with God and men, and destruction to your selves.

Use 2.

Secondly, Labour for this worke of the Law, to pull yee downe and bewray your false peace: try your selves by this, that now yee cry out of all dawbers with untempered mortar, false Prophets, and preachers of peace, together with that Arch-false Prophet of selfe-love; and cling to the faithfull, and count their wounds Balme: as for your owne vanities, they have caused yee to forsake mercy.

Use 3.

Lastly, Let not this be enough that yee are brought thus stre, still Christ have wholly expelled that strong man, who rules

rules and lockes up the house in peace; and till he bring in a true bottome of peace into yet, by sprinkling yee with his blood *that speakes better things than that of Abel*. When this Sheriffe comes, he will fetch out all dwellers in the house, and breake open all: happy are they to whom the Law brings this writ of ejection, especially if the other Sheriffe of the Gospell bring in a new and a sound peace, for an eternall guest.

*Q. What is the third effect of the Law?*

*A.* The Spirit of bondage, of which see *Rom. 8. 15. Heb. 2. 15.* and *Heb. 12. 25.* Yee are not come to mount Sinai, to those terrors and smoke, which made Moses himselfe to say, *I quake for feare*: he speakes of the first condition under the Law: they were past a Taskmaster and Schoolemaster, and were come to mount *Sion*, and to the libertie of the first borne, &c. But here he intimates how they came by it. Now this differs as much from meere feare, as a passage differs from an act.

The Lord ayming by this to hold and keepe the soule whom he will save, from all revolt to former lust and liberties. The spirit of bondage is the frame of a fearefull heart, held under slavery and chaynes of the Law, from all escaping. As we say, such a man hath the spirit of mirth, or covetousnes in which he is rooted. So in one place a woman is sayd to have a spirit of infirmitie, when her disease had so prevailed over her, that she was crazed by habit. So the spirit of bondage, *Gal. 4. 7.* is to be as one sold to it, that cannot get out. It might be wondred at, that the Lord should use such a course to do the soule good: but considering our cursed base heart (which is like the slave, no longer to be in worke, than the whip is upon the backe:) it is no marveile. Take a similitude. Wee know it is one thing to be rankt in the forlorne band which goes against the Cannon mouth: another to be beleaguered in a Citie by a long siege. The one looke at present danger, which when its over, they are past it: but in the Citie men are held under continuall feare: they see the image of Death before their face ten wayes; by famine, pestilence, sword: here one wall beaten downe, there another;

The 3. Effect.  
Spirit of bon-  
dage.

*Rom. 8. 15.*  
*Heb. 2. 15.*  
*Heb. 12. 25.*

What God  
aymes at  
in it.

*Gal. 4. 7.*

Ab. 12. 5.

here one slain; there another; some dye of famine, and threaten the rest to follow: so here: to be under bondage, is to lye under chaines, as *Peter* under many keepers: by which meanes, frequent terrors assault daily more or lesse: and the soule is held to it, as poore *Israel* under bricke and clay. Never was this Taskemaster of more use than in these dayes: wherein men shunne legall feares, as Toads or Serpents, or if any come nigh them, they shake them off with violence. Its irksome to the flesh to be under the whip long: some way of breaking out of this house of Correction they devise, thinking themselves never well, till they be at their old libertie out of the hands of so hard a Master. But as it is with the breake of the house of Correction or prison, his end is commonly to be hanged: so is it with such as despise this remedy of a licentious heart.

*Q. What use is to be made hereof?*

First use of  
this point.

Differences of  
Legall terror,  
and filiall  
fearc.

1

3

3

4

*A.* First, Admonition, to beware that we rest not in this servile state. Whatsoever the Lord meanes to doe by it in time, when he offers the Gospel to the soule, sure it is, this is no state to rest in. For why? It differs from true feare as much as from true libertie. True feare, is the Loadstone to attract the soule to God, and to acquaint it with God; this rather (of it selfe) drives it away from God, especially if it be in any excessse. Secondly, This feare hath a respect to sinne onely as an occasion, to punishment as a cause. As we see in the Slave who looks not at his sloth, but the whip. But the true filiall feare looks at sinne as the proper cause of feare, but at punishment as the occasion. Thirdly, True feare softens: this rather hardens and imbitters the heart: As wee see both in the examples of *Iosiah*, who melted; and *Ahab*, who hardened his heart by his feare, and returned to his pranks. The feare of a condemned man is an hardner of him, but he that heares of a pardon, relents at it presently. Fourthly, It hath excessse in it, both for the constant assault of it without intermission, in all places, duties, and occasions: and also for the dangerous inconvenience it brings after it oft times: Hinders all fitnessse of spirit, both to *dutie*, and in *dutie*, to calling, worship, libertie, solitarinessse:



rineſſe : defiles all, and is a ſpeciall ſparke to light upon the ſad and melancholicke temper of the body, (which the Devill ſeldome ſayles in) to make it ſlaſh up and blow up the whole frame of nature : yea even in the godly themſelves often its a maine enemy to faith, hope, or other graces or duties. Fifthly, And the truth is, looke how the feare of her that played the harlot, differs from the loyall wiſes, ſodoth this from the feare of the regenerate : the one feares danger and hurt from her husband ; the other reverences him from love. *Saul* feared *David*, becauſe he lookt for danger from him, no otherwiſe. Well ſayd *Paul*, *We have not the ſpirit of feare.*

And ſecondly, Let none here ſtumble at my deſcription of it : for although it be no better in it ſelfe, yet the Lord can moderate, qualifie, and correct it ſo, that it ſhall be a ſpeciall medicine to prepare the heart for that which lightneſſe and giddineſſe would diſable it from atteinng. Pray therefore for a moderation of it, and a directing it to the end which God intends it for : and the leſſe good is in it, of it ſelfe, the more adore his wiſedome who uſes it to good both in the reſtraint of euill, and the preparing of the heart to more ſtayedneſſe and ſobrietie. Other uſes ſhall follow of the whole doctrine in due place.

*Q. What is the end of God in this worke of the Law ?*

*A.* To make way for a ſinners reconciliation, which otherwiſe were not poſſible to worke. As ſoone catch an Hare with a Taber, as a wilde wilfull ſinner by the charme of the Goſpell. That woman of *Samaria* ſcoffed at Chriſt, telling him the well was deepe, and there was no bucket. But when he had well tozed her, ſhee changed her humor. See *Iob* 33. 23. If then, (after long terrors) there be an interpreter one of a thouſand, to declare to man his Reconciliation : he will be good to him, and be entreated, ſaying, Deliver him, I have accepted a ranſome. But how appeares this? Doubtleſſe hitherto appeares no ſuch things in all this tedious Law-courſe : no, as the Law is for her uſe, ſo is the Goſpell for hers : neither intimating other, but oppoſite ſave in the intent of the ordeiner. But if we looke thereat, wee ſhall in ſundry

*Uſe 2.*

Gods end in  
ſetting his  
Law on  
worke.  
*John* 4.

*Iob* 33. 23.

How this ap-  
peares.

I

sundry respects confesse this a most wise and fit way to bring on the remedie.

First, By this meanes, God joynes all wholesome Doctrine together. For it is not his purpose to leave the soule in this case, to seeke out of her selfe after ease, seeing its not in her power : But hee himselfe will have his Minister to joyne all Doctrines together in the order of Catechisme : both of remedy and misery, in their due order. Not because all that heare them, can for the present apply them, but that hereafter they might : and the whiles want nothing which might set them on worke.

2

Secondly, by this consternation, he doth tyre and weary the spirits as in a Labyrinth, working them to an utter hopelesnesse in themselves to be better : that in such a case, the least inkling of mercy might be as newes out of a far Country.

3

Thirdly, That by the hearesay of it, their hearts might be raysed up to make serious inquisition after it, and not to perish in their misery. When the prodigall was brought to huskes at the trough : then, and never till then, the notion of a father pierced him really. When those Lepers saw their lives past hope, they resolved thus ; *If wee sit here, wee are but dead men : and wee can be no worse by the Aramites,* than by famine. So, they made into their Gampe. Thus doth a cast downe troubled sinner resolve to doe. If there be a way of possible escape, the matter is not now whether I shall finde it : but, I know I shall surely perill without it : and sure I cannot be worse than I am : I may be better : I will venture the tryall, and my selfe upon the Promise.

2. King. 7.

Use of this 1.  
particular.

The use briefly is, First, To obserue how God prevents a sinner by this wisdom. For what is all the complaint of a poore soule when the promise is offred ? Oh, its true, if I were loden, I doubt not of ease ! Thou lyeest against thy selfe, thou doest doubt of ease by the promise : for of the former thou canst not doubt, having beene enlightned, cast downe and convinced by the Law. That then which is the more easie to grant, the Lords workes first, as a part of the condition

on

on of Grace ( for even legall bondage is the first part of it ) that is, to be loden : that when the harder comes to be urged, that is, Faith, then the Condition already wrought, might be ready to comfort the poore soule.

Secondly, Wonder therefore at this wisdome, which most fitly to the soules condition, doth even worke by contraries, life out of death, and order out of confusion, and defciant not by carnall reason against it.

Thirdly and lastly, In all the Ministry of the Word, let the Minister and people of G O D, still fixe their eye upon the scope of G O D, mooving onwards with him ; and going even pace with his ordinance, for the effecting of his owne ends, and the glory of his Grace, in our saluation. Let us both so teach, and so heare, that still the Starre may guide us, and then our journey shall not be tedious to us, how long so ever, because it is our way.

*Q. Conclude with the extremities and abuses of this legall worke.*

*A.* First, for the extremities, they are two, legall presumption, and finall despaire. Touching the first, I call it Legall, because there is another and more dangerous one by the Gospell. This presumption is two-fold. One this, when the sinner waxes bold and venturous to shake off this yoke of the Law, before his spirit bee convinced and cast downe. And this is that solemne Caveat, *Dent 29. If any shall applaud himselfe ( hearing the curse ) and say, I shall have peace, adding drunkennesse to thirst : the wrath of G O D shall smoke against such a man.* Such there are then, yea surely : bondage is of it selfe irksome, but when it meets with a bold heart, and is not set home by the Law : commonly it provokes wearinesse ; and then, seeing that G O D seconds not his Word alway with plagues and death, and curses indeed : the deferring of sentence, sets the heart on gog to evill, and perhaps worse than before. Thus *Psalm. 50. 19.* the hypocrite growes to thinke *God to be like himselfe.* This sinne made Adam, and all us cursed, even presumption against threats.

Oh,

The 3. general. The extremities.

2.

1. Presumption.

The 1. kinde.

*Dent. 29. 29.*

*Eccles. 3.*

*Psalm. 50. 19.*



Oh, when wee thus fall to our old trade, the Devill falls to his, and *finding the soule thus swept, returns with seven worse than himselfe.* Let us tremble at it, and learne to inure our selves to heare all threats with feare. Learne to beleieve this doctrine, which I have at large described. I speake not now of saving faith, but against presumptuous boldnesse against the Law. To credit the Word to be Gods, who cannot lye, may fall into a supernaturall conviction, although not yet saving.

The second  
kinde.

The second presumption is, When the consternation of the Law, seazing without the addition of the Gospell, causes the soule to waxe confident of it owne welfare, because it hath beene humbled, and perhaps holds some impression of it still, not daring to resist her light. But this is rare, and where it is, dangerous: for its a signe that the heart is secretly false: Rest in no checkes of conscience, where conscience her selfe is not first purged, both to checke and also to excuse and comfort the soule in the satisfaction of Christ.

*Q. What is Desperation?*

The second  
extremitie is  
Despaire.

*A.* The other contrary, offending as much on the left hand, through the excesse of terror. Thus *Saul* and *Judas*. And it commonly growes from the first: Satan never seeking more to poyson with presumption, and dalliance with the Law, than where he meanes to snare with the contrary of despaire. How oft was *Saul* convinced of his malice and persecution? But returning to his vomit, brought soule and body to a desperate end. So *Chin* and *Judas* by their hideous finnes brought themselves to this, that mercy and Christ were not able to doe them good: their finnes were growne beyond forgivenesse! A wofull fruit of boldnesse! And yet just: for he who will undervalue grace in the worth thereof, is justly left to overvalue sinne in the merit of it. He that never can finde season to beleieve the Word being offred, is justly left to seeke it with violence when the season is over. And so, either its never time with them (as he spake of marriage) or else past time. Many compare these finnes each with other curiously: but the wiser way is to prevent both,

both, and the latter in the former. Doubtlesse it is the sinne of the damned, to live in the perpetuall despaire of release, and in perswasion that Grace is unable to doe them good. Let us know, farre worse sinnes than these may destroy: let us never presume to venture, so farre as to dye by these.

And for use of the point, learne wee daily to root this cursed Roote of bitterness out of us: by two things ensuing: First, A spirit of humilitie and feare to keepe our selves under the bondage of our Schoole-master, rather than to affect the libertie of presumers: and in so doing to beseech the Lord to proportion out our stripes according to our strength, and to keepe our despaire within the compasses of our selfes, and any thing in us: but to be farre from the least thought of enlarging our baseness, above the infiniteness of mercy.

Use of this point.

I

Secondly, To nourish in our hearts above all, those Meditations of Mercy and Grace in Christ, which may set us upon a Rocke above our selves, and all fearefull distrust, and carry us in the streame thereof with holy irresistableness. Frequent, holy and loving thoughts of God, are the surest remedies against this hideous monster.

2

*Q. What, lastly, is the abuse of this worke of the Law?*

*A. Double, each contrary to the other.*

First, On the right hand many (not of the worst) abuse it, when they nourish themselves in a needlesse bondage: whereas they know that they are in case to hearken after the remedy, and will not: pretending they have not yet beene cast downe or troubled enough. What madness is this to nourish a disease against Physicke? or to thinke that our trouble pleaseth God? or to thinke that to be of substance of Grace, which onely is for preparation unto it? And yet many sullen and Melancholicke ones, are thus abused by Satan, to thinke their Babel and captivitie, yea their Hell, another Heaven! Let them rather haste themselves out of it, when God calls them, and know the Lord loves a cheerful giver. So farre should they be from censuring others, who welter not (as themselves) under their bondage.

The Abuse of it.

He

He is cast downe enough, who is in case to heare of raising up, so he deceive not himselfe in the soundnesse of

Secondly, on the left hand, those doe farre worse abuse this doctrine, who being weary of terror and bondage, as soone as they fall into it, cast with themselves, how they may shake it off, pretending that this is no estate to serve God in. And so, they returne some to their sport and pastimes, some their pleasures, some their profits, some their old companions, some proove more desperate worldlings; and others with *Cain* to build them Cities, and while out their time here with singing sad thoughts away: Let these know, that the course they take, is violent, and much like to them, who to stop the cry of their Infants, put into the brazen belly of *Moloc*, did oppresse their own eares with the noise of Pipes and Tabrets. As their childrens cry prevailed to bring an heavy plague upon them, which no Pipes could still: so when the sleepe of these Epicures is over, they shall awake with such sad confusion, that all the noise of their Rattles shall not be able to still them. And so much be spoken of this point of Consternation, and of the three acts of the Law, and the uses in speciall.

*Object.*

*Q. Before wee addo the use of Terror in generall, one objection offers it selfe, viz. that Paul, Rom. 7. 7. sayth; When the Law came, sinne revived: how then is Terror the Lawes worke?*

*Ans.*  
Explication  
of it.

*A.* Both may stand together in one unregenerate man, according to divers parts. For when the Law had slaine conscience, then *concupiscence* revived. And we must distinguish betweene the naturall worke of the Law and the accidentall: Terror is the proper worke of it, and when its wrought, it is as it ought to be. But when rebellion ariseth, its otherwise than ought to be. When the Sunne reviveth and sweetens the earth, it workes properly: when it drawes up the noysome stench of a dunghill to poyson the ayre, its accidentall, comming from the loathsomnes of the dunghill. So, when sinne rebel, she doth her kinde: for she doth as the Devill did when he went out, he foamed & raged and tyrannized



nized first. It proceeds from the fulnesse of the stomacke of sinne, lothe and disdainng to yeeld to a new guest. But how-  
ever sin doe her kinde, yet if the Law doe set her selfe to doe  
hers, this rebellion shall not hinder the killing power of it :  
It shall rather encrease it : For when the soule comes to see,  
how lothsome sinne hath made her, that even when the Law  
by her righteous good nature seekes to destroy sinne, then  
shee most covets it, cleaves to it, and rushes her selfe upon  
it to jussle it aside : this makes her conclude her selfe out  
of measure wofull by sinne, and out of measure sinfull, And  
when rebellion begins to be tamed, the heart growes more  
and more under feare : Although nothing hinder why both  
may not at one time be together. Onely in the bad, com-  
monly it encreaseth, till it have cast out all terrour, and so  
causes the soule to wax worse for the Lawes enlightning, be-  
cause the sweet of sinne hath so prevailed, that within high  
hand of rebellion it strengthens the pollitic of sinne, and so  
reviveth. In the godly, in whom God will use the Law as a  
seed of regeneration, and a way to a remedy, the Lord will  
enlarge terror and conviction so faire, that rebellion shall  
not stand it out, but stoop with confusion under the power  
of it. But its certaine, many perish at this second rocke of  
rebellion, having shot the gulle of ignorance, consequently

*Q. Cleere this Objection more fully.*

*A.* To this end, first, wee must cleere the Text. So  
condly, lay downe the objection, and answer it. First,  
For cleering, note, That *Paul* by *sinne* meane, originall  
sinne, body and members. *By himselfe* (I thold) he meanes  
the powers of soule and body, these must be well distin-  
guished. Secondly, observe that *Paul* compares, *sinne* and  
*himselfe* in this point, *viz.* The time before, and the time  
after the Lawes powerfull coming by conviction and  
terror. Before the coming of it thus, *sinne* was dead, and  
*Paul* alive. What's that? *Sinne* was alive in point of  
her stilnesse, peace and quietnesse without any distem-  
per : Why? because either no Law came at all, or if it came  
not in her power. Against, *Paul* was alive. What is that?  
Merry, jolly, lusty, secure, without any feare. Why?

Because

abundant? A  
Further cleer-  
ing of the  
Text.

Because there was none to oppose. The death then of Sinne ere the Law, was no true death, for still her poison remained as the Snakes in her cold Hole. The life also of *Paul* was no true life, (for he was dead in point of misery, a dead carrion to the life of God) but alive onely in the matter of his Jollitie and lustinesse. Thirdly, note, Sinnes death, and *Pauls* life, caused this deepe content betwene them both. I say, her quietnesse and his Jollitie made them as close as buckle and thong: for why? Sinne was glad to see *Paul* lustie: and *Paul* was as glad to see her quiet. Thus it was betwene them ere the Law came. But how since? Oh, quite contrary. Sinne revived, *Paul* dyed. How? Sinne perceiving the Law resolved not to give over, till it had divided her and *Paul*, (who had so long lived at peace together, and traded with gaine and pleasure each by other) and to scoute her house of her guests, whom shee so corrupted (the minde, the will, affections, conscience and members of *Paul*, being the creation of God) begins to revive, to be no longer quiet as before, when her trade prospered: but to fret, rage, and be inquiet. On the other side, *Paul* also seeing the Law resolved to gaster him out of his wicked haunt, what doth he? dyes, is all amort, forsakes his old mistress Concupiscence, and begins to be weary of his trade.

A Similitude  
to illustrate  
it.

I cannot open it better than by a Similitude. There is some lewd hufwife in an end-way of a Towne, that keepe a base Suckling house: and there be many lewd drunkards her companions that sucke her. Marke: Ere the Constable come, shee is still and quiet, utters no distaste at all, followes her trade at ease, and puts up her wicked games: and the more quiet shee is, the more merry her guests be, throwing all out at windowes, and so, both consent most inwardly: yea, and perhaps while this league lasts, although the Officer come, yet at first shee keepe her quiet, and they their jollitie, and both out-face the Law. But marke: The Officer comes the second time upon them, and they understand he is fully bent to execute the Law, to pull downe the Ale-house, and to divide the keeper and the guests from each other: how then? Then the guests all turne jollitie in-

turned

to

# Artick 6.

## A Trinitall Gamblifne.

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to feare, they are all a more, well is he that can betake him first to his heeles, out goes one at one postorne, another at another, and leave their hostesse ! What doth shee ? Alas, shee is the house-keeper, shee must bide by it, shee hath forgone her trade, therefore shee mutters and rages, and gives threatning speeches, they will undoe a poore woman, &c. And if shee can by any meanes toll in her flayted guests, shee will, and tels them, Shee must not be so forsaken, they must sticke to her better than so. Howbeit the Officer is diligent, and tells these guests, I am resolved to breake your knot ? yee shall no more rout here, it shall cost yee all yee are worth to your skinne, rather, and if there be Law to be had, I will breake your meetings. As for this base hufwife, shee doth bet kinde : I never looke to see her honest : I will watch her as well as I can : but as for reforming her, I never looke for that : I may binde her to good behaviour, fine and yoke her, and hold her downe as I can : but her ill will I looke alway to have, and care not for it, and I know (as shee can) shee will play her pranks. But as for you of whom I have more hope, let me perswade yee to refraine, What comes of this ? The base woman frets still, and malignes the Law : but the guests being overpowered with authoritie, leave their trade : and the more the woman rages, the more they are ashamed : not onely by the feare of the Officer, but by the rebellion of their old hostesse they grow more to lothe their old trade. This for the first, to wit, the clearing of the Text.

*Q. Now how cleere you the doubt ?*

*A. Easily. For what is it against Pauls dying, that sinne reviveth ? what is it against the guests shame and dying to their trade, that their old hostesse rages ? Rebellion is in her, not in them : they are shamed and flayted, though shee will know no Law : conscience and concupiscence are two things.*

*Q. I understand plainly : but now because the point of sin rebellion in one whose conscience terrified, is somewhat unusually taught, speake a little of it : shew what it is, and so with a little use conclude all.*

H

A. Thus

The conclusion.



Three sorts  
of Rebellion.

1. Naturall.  
What it is.

**A.** Thus then we may conceive what this sin-reviving in the soule cast downe, meaneth, if we distinguish the sorts of Rebellion in generall. Its three-fold: First, Naturall or corrupt. Second, Penall; and the third, Mixt.

The first kind is, when the Word or Law comes so to the corrupt soule, that as yet it carries no power or authority over the soule with it, but still the soule holds her owne: for then so close is sin and the soule, they so consent, that to be parted from their filthy fellowship, is even death to them both, sin incorporating her selfe into the soule, that she is as one with them, though in truth there is as great oddes betweene them, as betweene the creation of God, and the confusion of the Devill: howbeit, so it is by their neernesse and Inmateship, the one so defiles another, that it is as easie for *Samson* to part with his *Delila*, as for these to be sundred. Here therefore as both band in evill: so both doe conspire in rebellion against all the Lawes of God; all his Knight-Marshals, Countables, and Officers: its as easie to rob a Beare of her whelpes, as these of their sinfull pleasures: and when any thing is done by the law against them; Oh, what a livery doe they giue it, and Gods Officer for it? Oh, he comes to make uproare and bring in confusion among neighbours, that lived before at one; Oh! say they, its pittie that ever such were suffered, to breake the love and liking that was before! Oh, how they combine to cast him out, that they might roll back to their old mire! The Minister is to such as the Marshall in *London* is to Harlots! an eye-sore, a reproach, and common wonderment! Their gaine, their sweet trade, their shrines for *Diana* are stopped; therefore now they cry out more than ever, *Great is Diana*: their drinking, their lusts, pride, and covetousnesse, were never so sweet to them, as now the opposition of the Word makes them. The good, and holy Law of God, makes them worse and worse, they rush their crazie soules against the pillar of Gods truth, and split themselves at it, and become more out of measure sinfull. This is the first rebellion in the unconvinced: the most ordinary and common rebellion to be seene now a dayes, where the Word comes powerfully upon ignorant Consci.

Consciencs, snorting in prophaneſſe. This is not here meant.

The ſecond is Penall, a fruit of this, onely encreaſed by the juſt wrath of G o d upon the former rebelles : whoſe chaines the Lord makes ſtronger, *Eſay 28. 2.* by how much the more they kicke againſt the prickes : I ſay, when the Lord penally ſmites them, and ſuffers them to encrease and fulfill the meaſure of their luſts, to grow frozen in theſe dregs, deſperate in their luſts : to ſcorne, purſue, deſace the meanes, and waxe impenitent in their rebellion, ſo that they finde no place of repenting. See theſe Texts, *Mat. 23. 32. 34. Act. 14. 19. Act. 28. 27.* and the like : neither is this meant here.

2. The Penall.  
What it is.

*Eſay 28. 2.*

*Mat. 23. 32.  
Act. 14. 19.*

The third is Mixt : When rebellion is allayed with terror of conſcience, and not permitted to her ſelfe : as wee know a theefe in hold, is one thing : and at libertie, is another : Now this mixt terror is the accidentall worke of the Law (in a convicted and troubled conſcience) working corruption to a rebellion and reſiſtance, that ſinne might be odious, and the ſoule more humbled. So that by this it appears, that this reviving or rebelling is no act of conſcience, or the ſoule : for its planted in another ſubject, to wit, ſinne. Conſcience all this while is oppreſſed with thraldome by the Law, and held downe : the rebellion which is, comes from the principle of luſt, which cannot endure ſeparation. To apply then the diſtinction, I anſwere, This objection hinders not this truth : That the proper worke of the Law, is to caſt downe and embondage the guiltie ſoule.

3. Kinde,  
Mixt.  
What it is.

*Q* Well ; the chiefe doubt remaining, is : How a troubled Conſcience, privie to much reviving of corruption, may diſcerne, that it commeth not from her ſelfe, but from ſinne ?

*A.* This may be diſcerned eaſily by many markes. Firſt, from the worke of the Law that hath ſeparated her from ſinne, and that amitie, which once was betweene her and it. This is no hard matter to prove, if once the ſoule can ſay, her old luſts and ſhee are divided by the Lawes terror : How

A ſpeciall  
yeat to be no-  
ted.

1 Marke

can

can shee then thinke that she should rebell against the good Law, for working that which she is glad of?

2 Marke.

Secondly, It will appeare by this, that whereas true rebellion must come from a free will and principle of the agent: but that cannot be conscience, nor her selfe, because shee is convinced by an over-ruling Law, which hath killed her freedom; therefore this Rebellion is from sinne.

3 Marke.

Act. 19. 25.

Thirdly, By this, that rebellion where it is unconvinced, doth not onely fret in respect of somewhat shee is denied, but also at that which crosseth her for it selfe. But in this legall rebellion, when the soule is in chaines, the scope of this is as much in respect of that which is denied, as at the Law simply. Take an instance, *Act. 19. 25.* When *Demetrius* made an uprор against *Paul*, the *Jews* also tooke occasion to oppose him: but how? *Demetrius* looked at his gaines; and if he might have had them, he was quiet: he opposed not *Paul* in his preaching. But the *Jews* looked at *Paul*, as *Paul* a Preacher of Christ, and in no by-respect. Even so, when the soule lyes under the horrors of the Law, sinne rebels because shee wants her old factor and agent, that is, Conscience, with which shee was wont to consent, fretting onely because old commerce and traffique in evill is cut off, and would be well pacified, if shee could recover that againe: But ere conviction seaz'd upon the Conscience, the Conscience and sinne both equally joyned in opposing the Law, as it is a pure and holy Law resisting sinne simply: and therefore must needs be the stronger rebellion. Force united (wee say) is stronger. Vnderstand this wisely. The summe is, when sinne wants Conscience to rebell with her, shee is not carried with so hatefull a rebellion against the holinesse of the Law, as when conscience was as ready to rebell as her selfe.

4 Marke.

Fourthly, Try in by this, when rebellion comes from the soule, it encreases ordinarily: but when from sinne, it decreases: because the Lord more and more weakens her by terror of Conscience. These and the like may serve for answer.

Q. Now



# Article 6.

## A Practicall Catechisme.

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Q. Now finish with some Uses, what are they?

A. First, Let us from hence conceive the unfull state of a wretch, ere the Law comes in terror to him: he and his sinne are in a cursed league, and commit hideous villany together. To thinke of this time of ignorance, might alone breake any heart, except as hard as a stone. They were as *Iob* speaks of his flesh, and the wormes ) even two Sisters. As *Simeon* and *Levi* sworne brethren. The cursed pranks which they playd in *Shechem*, are not so odious as those which sinne and Conscience did in secret, ere the Law came. They are not to be named. All was then locked up in peace, and there was little cause of rebellion. Yea, perhaps when the Law came, ere it could convince the soule, much naturall rebellion encreased. Oh, that the thought of such cheats would gaster men! making them say, My soule, come no more into her counsell and consent! How much better is the Lawes little-ease, than such libertie of hell?

Vses of the point.

Vse 1.

*Iob* 17. 14.

Secondly, Let this teach Gods Ministers of the Law to ply their reeles. God hath put a weapon into their hand, able (if well urged) to separate even sinne and the soule. Doe not suffer this Law to perish for lacke of execution: Thou complain'st that good Iustices and Iudges are so rare, there can be no Law gotten against lewd houses: Beware we, lest we suffer a worse Inmate-ship, and spy is not out, I meane privie sinne and conscience. Though we preach all our dayes against morall offences, drinking, and the like, yet we shall never doe good, if we urge not the Law upon these two, and put a separation betweene Gods Creature, and the brood of *Satan*. Ply it therefore,

Vse 2.

Thirdly, It confutes the worlds aspersion upon the powerfull Ministry of the Law: they call it debate, and raising up strife (as I said:) but oh yee lyars! wee doe not envie your neighbourly peace, nor lawfull consent: but your close league in your lusts: Wee would divide you and your concupiscence, that God might rule by that division, whom yet barred out by your consent. I remember *Isa*'s speech to the woman of *Abel*, who accused him for robbing the Cave of her Inhabitants: No (saith he) no such thing, God forbid:

Vse 3.

2 Sam 20. 21.

brod

H 3

only

only there is one *Judas* a traitor here, and if yee cast his head over the walle, loe, I leave all the rest to their libertie! Oh, that our Apologie for our innocency might speed no worse than his! Oh, that the head of sinne might get off him.

Fourthly, Beware all such as nourish rebellion against the Law, in the point of her holy purenesse! If this rebellion here be odious, under terror, what is rebellion of sinne and conscience joyntly, I meane, wilfull and wicked? Beseech the Lord to use any means, rather than such rebellion should be nourished in thee! Oh, beg of God, rather he would divide thy sinne and thee, by the hardest courses, than thou shouldst rebell against the Word for doing her office. Cleere the Law, and say its holy: I am the slave that is sold under sinne.

There is nothing more common now a dayes, than to fight against the officer of God, his holy Law. Wee know that it is counted a poore vantage to strike a Constable: such are faine to pay sweetly for it. Take heed the Lord leave not thy naturall rebellion to penall, which would faine relent and yet cannot, for smiting his officer.

Let it be exhortation to all such as God hath thus humbled, to blesse him, that he hath chosen to tame the soule by terror, and stirring up of rebellion, rather than to leave it to it selfe. And let such be comforted in all their feares of their owne rebellious hearts against the Law of God, that the rebellions committed under terror, are none of hers, but sinnes worke within her, which shee abhorres. Let her be glad (even in her feares) to consider how God hath begunne to separate her from sinne, and that so early, by the Law, making it to be an officer, to gaster her from it. Oh, if the Lord beginne to doe it thus soone: What will he doe in time, when Christ shall set up his Throne in her? Store up this experience.

Meane while, let all such comfort themselves in these rebellions of sinne: they are markes of good, signes of the battering of Satans and sinnes kingdome! Sinne would never so rage, if shee were at as good peace as formerly! Beware of closing the second time with this harlot. Beseech the

Lord

Lord to nourish terror; though it be not grace, yet it is a seed of it: pray him rather for a time to quash rebellion, than to suffer rebellion to destroy it. And be of good cheare, the Lord doth all this for good. When he hath cooled and rooted out rebellion, he will after a while roote out terror also, and in due time, bring thy soule out of all her adversitie, turning both into a sight of the promise, and hope of the remedy: onely now he is laying the first stone of the building: be patient, and he who begun, shall also perfect. And this may serve for the use of this point and Objection from Rebellion.

*Q. Now the doubt is taken away; proceed to the generall use of the former point of Terror; and so finish.*

*A. First, It may teach us to esteeme duly of sinne, according to her soule nature. For must it not be a foule odious thing which should bring in such confusion, as to turne that Law of God: which was given for comfort of conscience and rule of life, to become the greatest terror, and matter of vexation? Who lookes upon the Officer with feare, save a malefactor? Let us tremble to thinke what a disorder sinne hath brought in!*

*Q. What else?*

*A. Secondly, To discover what sinne is in her kinde, when shee may set her selfe upon her owne stage of ignorance. Shee is an hideous Monster. If that phrase of Paul (I was alive ere the Law came) were understood, it would helpe us to know it. When Ezekiel was led to see those Jewes in their privie houses of Idolles, Tammuz, and the like, he was astonished to see: Should not wee be so if wee saw a blinde Idiot in his kinde? He is alive! That is, as the Wise-man sayth of the foole, He casteth firebrands and arrowes, and sayth, Am not I in sport? The life of sinne is not onely the committing it, (for so it may be in stealth) but when he is at libertie to it, none to controll him; when he may lye, cog and sweare, be drunken, uncleane, leading others with him to Hell, and none say, What doest thou? This is the crowne, the life, the jollitie of a sinner, to play his parts without rebuke, or remorse.*



Ease, quiet; and securitie in euill, is Satans kingdome; both while he can barre out all light of the Law from the soule: and when he can barre out the soule from it. Then he playes Rex in the soule, and keepeth the house shut, holds possession in peace. The coming of the Law into such a conscience is, as the approach of a Sheriffe with a writ of *Ejectio firma*: to drive a man quite out of his possession. And if wee lived in place where, to see the wofull reuell and riot which the Devill keeps in men, who are alive in their sinne, it might be a figh little better than hell. And although the Word reformes not all where it is, yet if it bounded not men from their bold *jollitie in sinne*, there would be no living in a Common-wealth. And as the common Proverbe sayth, *If the Adder could haue, for the Snake fee, what mischiefe would come of it?* So, if the Lord did not sometime enlarge this controllment of Terror, to the Reprobate as well as the Elect, what a world should wee live in? Whereas now, how doth God in secret cast chaynes upon sinners, so that the boundlesse mischiefe which some would doe by their malice against the godly and others by their wicked example, is limited. They cannot doe as they would: conscience yokes them and scares them: or else they say, Give us our scope in sinne, and take your libertie in Religion. Surely, else the unbridlednesse of drunkards, swearers, and bad ones, would pull downe all fences. And where it is otherwise, that God restraines not the villany of men by conscience, the wicked grow immeasurable, and thinke they doe God good service in pursuing those that they love not. So that we should pray, Lord either put thy hooke into sinners nostrils, or let them have no subsisting: for they will marre Church and Common-wealth, blast all, and make Religion hang downe the head, and dye in a whole Country, till the face of it be lamentable and unlike it selfe. While the wicked reign, the people mourne, or should doe.

The third use, is the very scope of this first part. Even to all who would be truly moulded by the truth thereof, in the feare of God, to looke to themselves, and take in kindly and readily this point of the sword into the bosome of their soule,

Vse 3.  
Note well  
these Vses  
as the scope  
of all this first  
part.

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11

soule,

soule; that this speare may let out the water and bloud of it, I meane that quiet, jolly and secure heart in sinne which holdes it as with cordes, to be content to be slaine, and to goe into captivitie. For as it fared with *Iehoiakin*, *Ier. ult.* because he was content to give up himselfe to bondage, the Lord long after lifted him out and made him a Prince: so the way which the Lord takes with a sinner to lift up his head, is to cast him into this thraldome. Therefore I say, apply all these sixe points home to thy heart, that the next part may prevaile the better, when this hath gone as farre as shee can. To none but to lost ones (not in a wood or a Labyrinth) but in this legall conviction, to none but to desolate ones, forlorne, fatherlesse, stript, and cut off from God and hope, plunged into utter selfe-despaire, can this next part of the Catechisme bring comfort. Nor for any worthinesse in it, but because a secure heart resting in her peace and securitie, cannot savour it. Abhorre then first to stand out in Rebellion: put up thy weapons, and fight not against God, whose naked arme is against thee. Abhorre secondly, a dead, blockish, sensuall heart, not affected or mooved with this voyce: aske thy soule, If the Cedars and hills shall tremble and melt, *Esay 64. 1.* and thy hard heart shall stand still insensible? Abhorre thirdly, a presumptuous heart, which having heard of some hope, abusetur to forestall the Lords worke; and sayth, *Deut. 29.* yet *I shall have peace.* The wrath of the Lord shall smoke against such. Abhorre fourthly, all meanes of Satan, which might turne off quite, or dash and quench this worke. Yeeld not to the impossibilitie of recovery, run not into despaire, take not thought for thy sweet sinne, God will make thee no looser: dispute not against the hardnesse of yeelding, the length of it, the feare of destroying thy selfe, or that God will never restore thee. Let not melancholy surprize thee, and besot thee: especially beware lest the returne of thy lusts, and the Devils creame in a Lordly dish, doe not share thee to runne out of Gods blessing into thy old warme sunne, after three or foure yeares, to thy old drunkennesse, riot, Ale-house companions, ill counsell, former lusts: sculke not into corners,

to

to ease thy selfe of this yoke : let God that put it on, hold it on his time, till he have truly tamed thee : if it seeme long, know there is cause. But to be weary of God, and to shake off his yoke in coole blood, is to cast him off quite and cleane : He will put on a yoke of iron upon such. Let, I say, this be Admonition against what-ever might crosse this worke.

Use 4.  
Exhortation.

Let it teach us to pittie the loose and jollie in sinne. Oh ! they make either worke for hell, or (if God recall them) for the Law : for their chaines must be hereby encreased, and they shall meet with a taylor that will handle them accordingly. Oh ! heare counsell betimes, the counsell of Minister, husband, wife, parent, Master, friend, yea childe, or servant, to yeeld to God at the first, that so thy yoke may be the easier. *Object.* But perhaps I may escape it, for all are not so yoked. *Ans.* Such as subtilly seeke to scape this net, except God let them goe quite, shall be most hampered. And yet wee tye not the Lord to one measure of dealing : many under constant meanes have waded more easily through this gulf, and *Lydia* and *Zachee* were not so deeply wounded : because the Lord meant to make shorter worke : but under ordinary meanes, the Lord more or lesse holdes his course.

I end therefore thus with Exhortation. Bury not the worke of this Spirit under these clods of flesh : streighten not the spirit of conviction. Beg of God, that by all these sixe stayres thou mayst fall lower and lower, till thou art brought to the Earth. Here is no place for free will, for civilitie, or the Religion of a Pharise in almes, mercy to the poore, good nature, good duties : all these lands vanish in Gods Map of misery, when God is pulling the conscience upon her knees. Happie thou, if when the Law seemes to have done working in the world, it begins to slay thee : so that by all these sixe steps, as *Eutychus* from the *Loft*, thou mayst be taken up as dead. Aske of thy selfe, When, Lord, shall my laughter, light, frothy, merry, quiet heart be met with throughly ? Not to say onely, True it is, there is small cause any of us should be proud ( for so thou mayst, and



and be as proud still) but to meete with the Beare and Lyon indeed, and be afraid of devouring. There is difference betweene a face chalked over, and the palenes of one that hath lyen under a quartane a twelve-moneth, Lye under this worke, and suffer affliction: say, I see the Lord is in earnest, Hell is no painted fire, the ease of a sinfull course differs from that little ease of the Law: I am in a streight, I know not whither to turne me! No wealth, friends, credit, marriage, honour, eating, sleepe, play or Musicke, can helpe now. Away now all old companions: the Lord hath layd sorrow upon my soule, such as no tales or ligs can put by: my meat is now mingled with gall: and God seemes to forsake me: wrath, Hell and horror are upon me, my nights are wearisome, my dayes miserable. As one in a Forrest lost, sees twentie deaths before him, by wildring, by thirst, by wilde beasts, but no escape: so doe I fare, not knowing what weapon conscience will use to devoure me. Chuse rather to be thus for the killing of thy flesh, than at libertie to the death of thy soule. And wait in this estate upon God, till he cause light to breake out: which in a word, I will adde in the next Question, and so end this part. Thus much of the sixt Article.

## ARTICLE VII.

Qu. *What is the seventh and last Article?*

A. **H**at the Soule brought thus farre, rest not here, but proceed on to a further step of calling and conversion, by the hope of the Gospel.

Q. *What awayleis the doctrine of the Law to Conversion?*

A. True: If God should so leave the soule. But here marke the Connexion of this to the second part following. The

Lord,

The Lord leaves not the soules of his in thraldome.

Hof. 2. 15.

He worketh  
a secret hope.

Ezra 10. 2.

Jonah 3. 9.

Act. 2. 38.

Lord, where he meane to save, keepe not the soule alway in this anguish, but causes some upholding of his secret spirit to keepe up the soule of him whom he will save, from utter extremitie. This he doth, by shewing of them a *dore of hope* in the Wildernesse, as he sayth in *Hofen 2. 15.* causing some glimpse a farre off to appeare to them, as a crevis of light in a prison-wall: as to consider that God hath had a gracious meaning to thousands whom he hath thus humbled; that by Hell lyes the way to Heaven; that God delights not in this course, if the Rebellion of the heart did not require it: that God doth that which the soule shall not know till after, he meane to make Christ sweet, precious, and welcome, not as Hony to a full *Laodicean* stomacke; he begins to lay some ground of mortification, which in the due time the Gospell shall perfect. Soe that in the 10. of *Ezra*, the second verse; *There is hope concerning this thing*: also *Ioud. 3. 9.* *Who can tell whether God will repent?* So in *Act. 2.* How were those murderers of Christ stayd by that the Apostles told them? And yet they had not felt the promise: But by such glimpse of the Gospell, which God requires to be joyned with the Law, the Lord keepe his from revolt to old base lusts (whatsoever come of them) from a despaire of mercy, and undoing themselves, or from a carelesse dissolutenesse which end goeth forward. And having so upheld them by the chin from sinking for a time, he doth let in light by such degrees as he sees them meetest to beare, and to keepe them low from waxing bold and venturous: till at length he settle them upon his promise, as in the next part shall appeare.

*Q. I partly conceive you: howbeit this close of the first part, being weightie, open it a little, and first, what reasons are there, why God useth this method?*

Explication.  
Reasons of  
this method  
of the Lord.

*A. First, To keepe the soule from extremities of presuming or despairing ( of which see in Article sixt ) both being dangerous rocks; the one separating the means from the end, running to their old liberties, and yet hoping to fare well: the other separating the end from the means, after all their humblings, yet thinking there is no mercy for them.*

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*them.* See *Ier. 2. 25.* The Lord by this light at a crevis holds  
up the soule from both. *Ier. 2. 25.*

Secondly, Hee encourages such to beare the yoke of the Law, as otherwise for the tediousnesse of it would shake it off.

Thirdly, He deales according to the capacitie of their weakenesse: because they cannot beare much terror, he eases them: and because they dare not hearken to much comfort at once, he gives them a little at once: in the former shewing himselfe a pittifull God; who delights not in the misery of any poore soule, under his lode; or to adde sorrow: In the latter, a wise God, to feede with a few crummes, when morsels will not goe downe, and to refresh with drops, when draughts cannot bee digested.

Fourthly, He doth it for the honour of his owne worke of calling: he hath promised to call those whom he hath chosen, which he should not doe if he left them in these briers. *Moses* tells the Lord, *If he should leave his people in the Wildernesse, the Nations would say, Because he could not bring them into Canaan, hee left them there.* So, this is a strong cause.

And lastly, by this hope he shewes them, that he is as able to give them his full promise, and the effect thereof, sound peace, as he can stay them up from sinking, when they are at so low an ebbe of casting downe. Not to speake of the method that God takes with his, to begin early to reveale himselfe to them, in his smaller providence and chastisings, that they may learne to trust in him the better, for ever after, even in the greatest.



*Psal. 44. 22. restrained ? Psal. 44. 22. 23. Wilt thou alway bee angry ?*  
*Esay 57. 16. Forget to shew mercy ? No. ; he answers himseife, Esay 57.*  
*16. I will not contend for ever, nor be alwayes wroth : for*  
*the Spirit should fayle before mee, and the soules which I*  
*have made. That he barres none from him, who barre not*  
*2 Chron. 15. 2. themselves, 2 Chron. 15. 2. That there is a necessitie of*  
*afflicting them with such tedious terrors, or else he de-*  
*lights not in it : Reade Esay 57. 17. 18. For the iniquitie*  
*of his covetousnesse, I smote him : he went on fromwardly in*  
*the way of his heart, (viz. till then : ) I have seene his wayes,*  
*and I will heale him, &c. That hee hath not done this*  
*to destroy, but to humble : for alas ! if hee meant so,*  
*Esay 27. 3. 4. What are the bushes to his consuming fire ? And all these*  
*hee doth cause them to digest and fray themselves by,*  
*and fasten upon in more or lesse measure, to keepe them*  
*from extremitie : causing terror to decrease, and hope*  
*to succede, as wee see in his course with Job, as tedious*  
*as it was, Job 32. 40. in sending Elihu, and Chap. 40. 1.*  
*2. 3. in speaking himseife : for the proportion, both doe*  
*agree.*

*Q. Is this hope, grace, or can any such be said to beleewe it ?*

A doubt answered.

*A. No, hope is the fruit of faith : this hope goeth before faith. Yet it is such as the Lord enableth to uphold them betweene the horrors of the Law, and the grace of the Gospell : the LORD being as truly in his way with them, whom hee will bring home, even in the first seede, and beginning, as in the perfitings thereof, if wee knew assuredly who they were. See Act. 17. 18.*

*Q. What are the markes of this hope ?*

*A. Such as these.*

The markes of this hope.

I  
Jonab 3. 9.

*First, In the entrance it is very weak and staggering, betweene feare, and hope, very doubtfull, Jonab 3. 9. Who can tell ? Its a great hazard. Onely ( as it is in Gold-weights, the least straw will cast them) so here it is, especially when the hand of God casts it into the ballance of the thoughts.*

Secondly,

# Article 7.

## A Practicall Catechisme.

III

Secondly, Yet this little hope keeps from the hardest and desperatest attempts. Who else should have thought that those *Ninivites*, being so put to for *fortie* dayes, would not have prevented so generall an horrour and calamitie, by destroying themselves? But God supported them in secret.

Thirdly, It rather bends the eye to the end why God troubleth the soule, than at the trouble it selfe in a plodding manner; *Who knoweth whether he will assuage, and shew mercy for all this?*

Fourthly, Its weary of trouble rather by that ease which God sheweth, than by tediousnesse. See *Hab. 3. 16.* *Rottenesse entred, that I might have peace. As Hagar, when shee saw the fountaine a farre off, ended her anguish. Every creature is naturally weary of trouble by meere time: but a soule under Gods hand, is not weary till God enclines it.*

Fifthly, It weakely turnes the thoughts, to muse, What would follow upon it, if God should shew mercy? Oh, this is great newes to one that was so oppressed: As *Iob* saith, *When I looke for ease, doe, trouble is present?* And the Church, *Lam. 3. 17. Thou hast remooved mee farre from prosperitie:* Oh, now therefore to swather up with thoughts of welfare, is a great change.

Sixthly, When trouble decayes, and hope encreases, as that little oyle and meale wasted not till plentie came. And the like.

*Q. What uses are to be made of this doctrine?*

*A.* First, Instruction to Gods Ministers, to discern wisely of the season of staying the troubled heart. For else they may spend much labour in vaine. It fares with an heavie heart, as with the bleeding wound, and the deepe humour of melancholy: while the dint is, they refuse plaster and counsell. *Iobs friends* saw *seven dayes and seven nights* by him, and said nothing, because they saw the griefe was great. And againe, when they see the season come, let them ply God his fittest Medicines,

*Esay 50. 4.* *as Esay 50. 4.* *A word in season is as Apples of Gold.*  
*Prov. 25. 11.* Sure it is, that for lacke of counsell, Gods people doe mis-  
 carry oftentimes; As appears in their agonies and feares,  
 that when their spirit is unable to sustaine it selfe, they are  
 ready to faint and give over; yea, some to lay violent hands  
 upon themselves; Oh! in such a case, discerne of the state  
 of such a poore soule, and pittie it! *See yet O ye Priests*  
*2 Chron. 6. 41.* *of the Lord, clothed with salvation,* *2 Chron. 6. 41.* Doe not  
 apply your selves harshly to an heart overloden already;  
*Rather give Wine to such, that they may forget their sorrow,*  
*Prov. 31. 6.* Blessed is he that considers wisely of such a  
 condition: Let Terrors serve for the desperate and refracto-  
 ry sinners, that they may come under Gods chaine; But such  
 as are bound in it already, must not be oppressed more, as if  
 there were no succour for them, no Balme in Gilead; But  
 let this dore of hope at least stand upon the latch, ready to  
 open unto them; *For God will not be angry for ever, lest flesh*  
*should sayle.*

Be we wise then, to discerne; Both how farre its expe-  
 dient still to hold them upon the hooke, least a giddy heart  
 returne too soone, (to which corruption is most prone)  
 and powre not out all Gods consolations at once, till they  
 run over, and forget all heaviness at once; But put diffe-  
 rence betweene some seeds of terror, and the spirit of bon-  
 dage: yet on the other side, play not *Jonas* part, to be more  
 streight toward the distressed soule, than God himselfe:  
 But keepe a wise mediocritie. Wee are but servants for the  
 good of the Elect: it is not in our power, to make Gods  
 way a jot easier or harder than himselfe hath made it;  
 Therefore according to the measure of his working, so ap-  
 ply wee our selves. The folly of Ministers is great in this:  
 Either they are too forward to thrust this hope into the  
 bosome of each Complainer; or else to hold it backe un-  
 mercifully from the truly loaden. The Lord who will have  
 none to picke up their crummies too soone; yet will not  
 have sorrow unreasonably added to sorrow.

*Vse 2.*

Secondly; Let such as are to receive their counsell,  
 beware of being stout and obstinate by melancholy and ful-  
 lennesse.



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lenesse. Many people make their chains heavier than God makes them, and will not suffer a thought of hope to enter through the anguish of bondage. So it is said of the *Israelites in Egypt*, when God sent them a delivery, *they looked not after it, Exod. 6. 9.* This is a fallen heart, to make prison to become libertie, and our meate to be as gall by ill custome, or a melancholicke spirit: the Lord delights not in it. These discourage Gods Ministers from helping them.

Branch 1.

Exod. 6. 9.

Thirdly, All such as, because they cannot feele so strong comforts as they fancy, therefore quarrell with God, and reject such as he offers them: No, let not God be tempted by thy frowardnesse, when he seekes to try thy humilitie. All Gods people are little ones, *Zachoes*: little things are welcome to them, till greater come, and every somewhat hath some savour with them. *They who are lesse than any the least blessing*, count each little great; as a pledge of better to come, they despise it not, because there is a blessing in it. And let them not grieve Gods Ministers, in slighting of Counsell: but count it a great priviledge; for how many poore soules perishe for lacke of Counsell, *Hos. 4. 6.* and lay violent hands upon themselves? which rarely falls out where any Counsellors be. Oh, be base, and vile in thine owne eyes, thinke it a mercy that thou mayst tread upon the earth, (so the Publican thought, *Luk. 18. 13.*) but the honour of an Angell (for so it is, *1 Pet. 1. 12.*) to heare one Sermon of Christ.

Branch 2.

Hos. 4. 6.

Luk. 18. 13.

1 Pet. 1. 12.

V/c 3.

Branch 1.

Thirdly, Its exhortation to all poore troubled soules. First, To get and pray for ready and willing hearts to heare and see Gods voyce and steppes, for ease: and doe not devour their owne flesh, *Prov. 9. 12.* Get *Abrahams* wisedome, *Gen. 22. 13.* Who although *Isaac* had the knife at his throat, yet had an care to heare the Angell, and an eye to see the Ramme caught in the bush, in stead of his sonne. So be you apprehensive of the least sound or syllable of hope: and dispute for God and thy owne soule, as the prisoner at the barre for his life. Seeke out, and be

Prov. 9. 12.

Gen. 22. 13.

Prov. 1. 32.

1 King. 20. 32.

Branch 2.

2 King. 7. 4.

Esay. 41. 18.

Vse 4.

wise for thy selfe, that's true: Wisdome. 1. 32. *Catch at a word from GOD; for so doe Captives, and feare-*

full ones, 1 King. 20. 32.

Secondly, Although your hope be small, yet because your streight is great, consider whether it be not better to venture upon uncertaine hope, than upon assured ayoe.

Thy case is as the Lepers, 2 King. 7. 4. *If wee sit here, wee dye: if wee goe into the Campe of Aram, wee may dye, but perhaps wee may live:* Howsoever, wee are but dead men.

And so they ventured, and the Lord was with their resolution. Doe thou so in the strength of GOD and prosper. It is a sweet signe that the promise is digested by the soule, and not suffred to passe away as a sound of waters,

when thou canst not chuse but fasten upon it in some confused measure, when yet thou seest not any certaine escape.

As a man in the waters strugling for life, though he be not sure to avoyde drowning: yet in his confusion is able to lay both his hazards in the ballance, and resolve upon the lesse:

On the one side he knowes the mercy of the waters is cruell: drowne he must without helpe: on the other side, hee sees a Reed put towards him, which he cannot tell whether he shall be able to reach, or whether that will save him.

What doth he? he chuseth an uncertaine hope before a certaine death: here I dye, there I may live: If I might escape, how happie were I? The reed is offered mee to save me: I can but perish; If I perish, I perish; But I will surely make toward it, I will not perish wilfully.

*Waite upon the Lord,* and let there be no crevis of light, but thou mayst spie it. For as the LORD would have loose hearts to be beaten from their holdes, so he studies how to speake to a fainting heart, lest it fayle, as I noted out of Esay 57.

18. *God hath comfort for thee and thy mourners:* yea for them a farre off, as well as the neere, if thou seeke not thy owne ends.

Lastly, To include all in one, let the last use bee to such, that they suffer not bondage to swallow them up in their legall sorrow: that they thinke not their

Hell,

Article 7.

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Hell, an Heaven by custome, but as speedily as they can, get out at this privie doore, blessing God for such a mitigation of misery, that in the discharge of the duties of their places, they might attend upon the further worke of G O D, abhorring to thinke themselves well, because the Law hath them under bondage, till the Gospell have comforted them. Of which in the second Part following.  
(..)

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*The End of the First Part.*

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# THE SECOND PART OF THE PRACTICALL CATECHISME.

The Text, *Titus 3.4, 5, 6, &c.*

*But after that the kindness and love of God our Saviour toward man appeared: Not by workes of righteousness, which we had done, but according to his mercy he saved us, through the washing of Regeneration, and renewing of the holy Ghost: Which hee sheweth on us abundantly by Iesus Christ our Saviour.*

## The first Article.

Question.

*HE connexion of this being opened before, what doth this text containe?*

*A.* A cleere view of the doctrine of the second part of the Catechisme, I meane, of the deliverance of a sinner from this misery, together with the use of it to all that want it.

*Q.* *Open the parts thereof more fully.*

*A.* Generally the scope is, to oppose deliverance to misery, as appears by the adverb (*but*) q.d. Thus indeede it was with us by our owne deservings, and Gods

*A 2*

*Iustice:*

Esay 63.

Iustice: but yet the Lord could not finde in his heart to let us lye thus in our wofull shiftlesse estate: but when he saw *none to save, himselfe saved us*, as a man seeing a perishing creature in a ditch, and ready to despaire for lacke of present helpe, himselfe stepped forth to helpe it out. (hee of duty, the Lord of infinite goodnesse) but thus he did, found out a way to set man upon dry land againe, out of the gulfe and depth of misery, so that the one was not so hidious, as this is precious and gracious.

*Q. More particularly, what do they continue?*

*A.* A sweet view of the cheefe parts of this Redemption. First, the first hidden and secret eternall Workeman of this deliverance, and that is *God the Father*. In whose bosome this depth lay before all worlds, who fore-seeing this ruine and his endlessse Iustice against sin, yet purposed not to abandon all grace out of his heart towards desolate man, but to retaine some still in the bottome of his wisdom and good pleasure. And note, that this appeared not at first, yet it was there then, and appeared after. This is the cause, why *GOD the Father* is heere called *our Saviour*, and why he is said to *Save us*, in ver. 5. as in 2 Cor. 5. 17. He is said to *Reconcile us*: not by meriting it, but by first and originall ordaining it as the first agent in the working of the Trinity, the deviser of this Salvation, and of the Lord Iesus the meriter of it. Now marke this act of God is described by a double argument.

1.

The first, is the impulsive cause, set downe by three words *Kindnesse, Love, Mercy*. Whereof the latter interprets the former *Kindnesse and Love*, noting the remainder of that Goodnesse of Creation, as if the Apostle should say, The sin of man could not root out this goodnesse so, as to take it from God, but still he had a bottomlesse goodnesse and kindnesse left in himselfe. But the third word (*Mercy*) addes to them both, q.d. The Lord imparted himselfe to *Adam*, in this goodnesse of his, ere hee was fallen, but he shewd him no mercy, for hee needed none: But heeing become miserable; Lo, he addes mercy to goodnesse, and enlarges his first kindnesse and love by a second compassion and pity, respecting him now in his blood and misery, in which hee exceeds the former as much as the Sun at noontide doth the rising: mercy being the perfection of love.

2.

The second argument is from the deniall of contraries, *Not by works*.



## Article. 1. *The Ground of the second Part.*

3

*workes of righteousness, &c.* The summe is, this eternall mercy was free in the conception of it. The Lord foresaw not who should in time embrace this mercy, nor left it in a middle doubtfull uncertainty who should and who not, suspending his pleasure upon mans will, but he did out of the freedome of grace and mercy (when as yet no good in us was foreseene, much lesse actual) when no naturall or supernaturall goodnesse was to be seene in us: even then he saved us, because he would so doe.

*Q. What is the second branch of this description?*

*A.* The instrumentall meriting cause of this salvation, set forth in those wordes: when this love appeared: and againe, verse 6. *Which he shed abundantly through Iesus Christ our Saviour.* Note the sweete phrase which *Paul* delights in, to stile both the Father and Christ our Saviour, the latter flowing from the former. Now, in this point, note, first he sayth, *is appeared.* As we see the like word Chapter second verse 11. The summe is, Whereas it had bin impossible for man or Angel ever to have dived into the depth of this mercy: Lo, the Lord caused it to appeare in the fulacis of time, and brake open this sealed fountaine of his bosome, by the manifesting thereof in his Sonne; for no man at any time hath seen the Father, but the only begotten Sonne of God coming out of his bosome, hath revealed him.

And who is this Appearer, who made mercy appeare in himselfe? *Iesus Christ our Saviour.* It must be so, that howsoever mercy was hidde in the Father, yet it could not appeare but by Iesus our Saviour: he truly God and man in obeying and suffering, must bring iustice to kisse this mercy by appeasing that infinite anger of the Father for sinne, and performing such a righteousness for man, as might afford a sufficient satisfaction to God in his uttermost iustice: Christ, and none else could thus doe or suffer, none else may satisfy, he himselfe without all this, both obedience and blood could not doe it: none of his love, or prayers or poverty, but Iesus our Saviour in this his full payment, as a surety and Sacrifice of blood could save us?

*Q. All this is evident: but what else addeth the Apostle to make up this description of deliverance?*

*A.* The third point is the object upon whom this blessing is bestowed, intimated in these wordes, *Towards (man) and save (us)*

Ephes. 5.

and shed on (us) &c. By which as he implieth that Man in his misery, the selfe same man that fell from God to hell, was the object of mercy: so the Number of all those to whom the Lord doth savingly appeare in this mercy of his election in Christ, are the full object of mercy, and all that mercy can bestow. The Church of Christ is she, who is the sole and equall object of Christ: all he did and suffered, was, not for the reprobate, but the Elect: these he redeemed, *gave himselfe for, that he might make them a peculiar spouse to himselfe without spot or wrinkle*, as he saith to the Ephesians in plainer termes,

Q. *And what are those excellent things which Iesus our Saviour hath purchased? doth this Text mention them?*

A. Yes, very fully: and that both in generall and speciall. For the first, he saith he *saved us*. Which is as if he had said, He redeemed and set us in as good an estate as we lost, and quit us as fully of all our misery, as ever old Adam did plunge us into it. If hee lost us, Christ saved us: if he betrayed us to bondage, Hee redeemed us: if he brought us to utter hatred. He reconciled us: if he condemned us, Christ forgave us: hee did deliver us (in a word) from all sinne and curse, and laid a plaster on us, full as broad as the sore. Yet this must be added, that *Not as the offence is, so is the gift*. For in Adam wee were so made the Image of God, that we lost it presently: but the second Adam so saved us, pardoned and reconciled us, as never to be lost, never to be cursed, never condemned the second time.

And more yet, Adam was not created to any happinesse save immortality upon earth, in a created righteousness: Wee to an uncreated Union and Communion with God in Heaven, in the presence of God. This in generall. More particularly the words heere are three, *Saved us, Regenerated us, Renewed us*. By the first of them, understand the negative part of this deliverance, viz, from what he freed us: Sinne, Law, Satan, Wrath, Death, Judgement. By the latter two, the positive good things purchased us. First, by Regeneration, he meanes all those graces, which concerne our estate in the grace of Iustification, standing in somewhat out of our selves; the imputation of the righteousness of our Lord Iesus, remooving our guilt, and bestowing on us pardon, acceptance to favour and right to eternall life, as adopted heires thereof

thereof. And in this respect we are regenerated and borne againe by reconciliation. Secondly, by Renuing, he meanes somewhat within us, which is the Inherency of that Image of Christ, infused into us, and abiding in our nature, soule and body, and all the powers and faculties of both: purging out and killing old evils, and planting good anew in the stead thereof. In both these stands the new creature, renewed in Christ, to true righteousness and holiness in this World, and heereafter to the glorious Image of God in perfection. And this latter concerneth our **Renovation.**

**Q. Doth the Text mention any more?**  
**A.** Yea, the instruments of applying these good things to us: And that both outward and inward. Outward, the Word and Sacraments: He nameth not the Word, but yet includeth it. For a scale is nothing without a covenant. He meanes then, that by the word of truth, the Covenant of Grace, offering us to be reconciled to God, preached freely, generally, without exception (to such as need it:) to all sorts, ages, sexes, conditions, the Lord (as by an externall ordinance) doth apply and convey these good things of Iesus Christ to his elect. And then having so done, hee sealeth up and assureth them, by the answerable scale of Baptisme.

Then, the inward instrument of application, (without which the outward is barren) is the worke of the Spirit of regeneration, which attends the Word and Baptisme, and washeth the soule by the power thereof, even the Spirit of Christ. To the which end, this Spirit doth ingender the grace of faith in the soule, for the apprehending of our part, in our particular Salvation and Regeneration: Which grace of faith, although it be not heere named, yet is implied sufficiently in this worke of the Spirit. For there is no other way for the Spirit, to settle these benefits upon us, but faith onely. And thus we see how the Apostle doth in this text most pithily contrive the cheife heads of this Part, as in the Articles following appears.



Article. I.

Question.

There is a  
deliverance  
ordained by  
God from this  
misery.



What is the first Article in this Second Part?

**A.** That there is a deliverance, ordained and granted to miserable man out of this his thralldome. As the matter of Adams creation lay before the Lord, at his free choise whether to create it, or not: so the object of Redemption (fallen man) lay at the Lords courtisie, whether or no he would deliver him. If man had beene wholly left to himselfe, his wende had beene in his owne hands. In all outward miseries it otherwise: a man may be lost in a forest and perish: pursued by enemies, assaulted by diseases, oppressed by death, and perish without helpe. Hence not so; misery was the furthest from murthering, but not occasioning slayery. The Lord freely out of mere mercy, beheld misery, and when there was none to save, he himselfe did; yea, used this ruine as a meane of declaring himselfe to man, the author of a farre more excellent estate than he lost by his fall. And this purpose of God the Father to permit the fall, that he might worke his owne ends thereby, viz. the setting forth of the riches and treasure of his grace of election in Christ, by the meanes of calling and the Gospel, is that which the Holy Ghost doth make the object of the admiration and astonishment of men and Angels: who pry into the mystery, as the Cherubins into the Mercy seate. So that first note: In the most Wofull ruine of man, there is a deliverance. See these Texts, Eph. 2. 1. 1 Thess. 1. ult. Lukes. 74. Esay. 63. 5. And secondly, its appointed by the Lord out of the unfearchable treasure of his wisdom, using it as a meane to declare himselfe to his Church in all those excellencies of his attributes, especially the conjunction of mercy and iustice, which in the creation could not appeare. See Col. 1. 27. 27. Eph. 3. 10.

Q. By what alts may it appeare, that God hath wrought this Deliverance.

1 Pet. 7. 12.

Eph. 2. 7.  
1 The. 1. ult.  
Luke 1. 74.  
Esay 63. 5.

Col. 1. 27.  
Eph. 3. 10.

**A.** Partly, by his Eternall purpose within himselfe, and partly by that expression of himselfe to his Church and to his elect. Both these, the intencion of his heart toward them, & the declaration thereof to them in his word, doe shew that it was not the will of God that man shoulde sink into the dungeon of woe, shoulde lye still there and perish, but recover out of it and live: and this hee would have no secret in his owne bosome, nor hidden from us, but knowne and revealed. By vertue of both which, he testifies, that he will not hold enmity against us, but be freely reconciled: yea and beside that, will afford us all good things, and shew us both mercy to restore, and reunite us unto himselfe: and also his Allsufficient grace to uphold and sustaine us, in himselfe for ever, so that nothing shall be wanting to us, in this pilgrimage of ours. Nay further, he will settle upon us, a farre other and more perfect estate, than ever *Adam* was capable of, and all this without forfeit or feare of losse, which *Adam* never had. He suffered not lost man to perish in his sinne, nor a chaos of confusion to cover the face of the world; but sayd within himselfe and uttered it by a Covenant, I will cull out to my selfe a Remnant, a Peculiar, to whom I will be a God; and they shall be my people: yea, thus I will doe by occasion of the sinne and curse of man: thence will I fetch matter of my infinite praise and glory.

**Q.** Is there then no difference, betweene the Election and the Covenant of God? if there be, shew it.

**A.** The difference is great and large. For the election of God is a secret within his owne brest and bosome, hidden from us (till we beleve) and so come to know it by the fruit. I say, it is altogether absolute, unrespective, unconditionall, the cause of every thing and the effect of nothing. But the Covenant is a publishing, and Proclayming from Heaven this his meaning, that so the Church might not lye in darkenesse: as if the Lord could betraime to save her, and not let her know it. No. But he would speake to her very heart in his covenant, and discover his secret affection, by falling (as he did upon his Brother *Benjamin*) upon her necke, and telling her his purpose. See *Ioh. 3. 16.* both together.

Difference  
betweene  
them.

**Q.** Although this booke scarce reach so farre, yet by this occasion, shew what both these Acts of Gods are about man fallen: and first what his Election is?

1. Aq.  
What Gods  
election is.

**A.** Conceive it thus: From the beginning, all the acts and waies of God were knowne to himselfe in a cleere and present view, all at once without successiveness or disorder: And therefore I say, That the Lord from Eternity foreseeing wretched man rolled out of the sheete of his created integrity, into the dang and mire of corruption and curse; purposed within himselfe not to suffer him to sit finally, as he had permitted him to fall voluntarily: But intended with himselfe and actually so decreed, to exempt a Number (to himselfe knowne) out of this Destruction, and that for the expression of his Rich and boundlesse grace, which he would have the world stand at wonder, to gaze at it, and magnifie it: And yet, out of his Iustice, nor to extend this Deliverance to all, but to passe them by (as not bound to rescue them) and leave them in their corruption still: and this to manifest his infinite Iustice against Sin, and in both these attributes to seeke no himselfe addition of honour, much greater than he had yet sought in that goodnesse of Creation.

2. Aq.  
What the Co-  
venant is.

**Q.** What then is the Covenant of grace?  
**A.** It is (as I said) the Promulgation and publishing of this purpose in and by his word: that is, by his Sonne, the eternall Word of the Father: (for the covenant of grace, is a conditionall thing founded upon the Mediation of a Surety, in whom it is established.) And (properly to speake) this Covenant reacheth equally to election, and no further, (although the covenant in generall reacheth to all, as Baptisme also doth.) And the Summe of it is, that God will be their God, to pardon, sanctify, protect and save them, will not be ashamed to be so called by them; nor of them to be his owne beloved, but hold them in this everlasting Covenant of his, till he receive them to immediate fruition of himselfe: This Covenant by sundry steppes and incklings hath beene made knowne to the Church, first to Adam, then to Naah, and Shem, then to Abraham, Moses, the Patriarkes (yea in the Law at Sinai darkely, and so farre as might drive them from all other covenants,) and so downeward to the Prophets, till at length it brake out in fulnesse and noonetide of light and brightnesse, when the day of Christ came, in whom it was ratified.

What the ge-  
nerall Cove-  
nant is:

**Q.** You speake of another covenant: what meane you by that?

**A.** The generall covenant of ordinary calling by the offer of



the Gospell, and the common badge of Baptisme: which is made to all without exception (who exclude not themselves) but differeth from the former, and is much larger than Election. For thereby the Lord doth not utter his secret will, but his revealed onely: not telling men what he meaneth finally to doe with them; but what he would have done by them, to wit, that they beleeve, repent, and be saved. Now it behooved, that this offer be universal. 1. Because whom the Lord calles, he calles and culles out of the wicked world: Now, when his voice reacheth to all, none can except themselves out of his Call: Those who receive it, shew themselves elect; those who finally reject it, perish by their owne unbeleeve, and shew themselves, to be none of Gods number. 2. His Ministers being his ordinary instruments, cannot put difference betweene the Elect, and the not elect: therefore they are to publish it generally to all, that so it may appeare whom the Lord will call. 3. If the covenant should be dispensed with restraint, this might strengthen the rebellious, in their cavilling against the decree, and fasten the cause of their perdition upon God which onely is from themselves. This I heere adde to make some difference betwixt the wayes of God manifesting himselfe. To these may be added; The promise of God, which is an encouragement annexed to the offer, and taken from the faithfulnessse of him that offereth to all that performe the condition of the Gospel, which is, to beleeve. Of the which in their due place, *Article 3.* for this whole second part is nothing else, save a declaring of this covenant in all the parts thereof.

*Q. Make some use of this point of Gods Covenant first: before you come to the uses of the Article..*

*A.* It should teach us to adore the wisdom of God in this manner of manifesting himselfe. The Lord held in this covenant of his a long time, ere it could breake out cleerely: onely suffered a dim light of a *Messias* to come, to be scattered among his people, (but from all the world beside kept it wholly) yea, he darkned it by a world of Ceremonies and Shaddowes; and yet further by a Covenant of workes, which seemed quite contrary to a covenant of grace; and yet by implication, made a darke way to it, convincing men of their inability to keepe it, that so the other might be desired. The loving heart of the Lord was still one  
and

*Use 1.*

and the same to his Church, howbeit the expression of it was reserved to ripe times, when the Lord Iesus brought the Spirit of the Covenant with him: Oh! Then how should we in these times, blesse God for making his league and covenant more evident, and not speaking in Parables to us as to them? How should the Ministers of God now rejoyce, that the least of the kingdome of the Gospell is greater and more glorious, than the greatest was who lived in and under the ministration of the letter, and outward Covenant onely? How should the people cry out and say, Why hast thou revealed thy selfe to us, and not to the world? Especially such as lye under sence of misery cut off from hope in themselves) how should they wonder and say: If God had not stooped to this course, what had become of us; where had our amends beene, save in our owne hands? How should it cause them to be well sene in this Charter of God, to read and consider well of the parcels and particulars of it, never sinning till they be thoroughly informed of Gods meaning in it, and that to themselves? How should it cut off all our cavils and preposterous exceptions, all carnall reason, bondage, and enmity against God?

Vp. 2.

Secondly, how should this Covenant of God be as an hlew and cry in the eares of all such as are in the heate of their flight from God, and in the pursuit of other objects, which they are in league with, their lusts, will, pleasures, profits, vanities, which bereave them of mercy? Poore wretch, whither in the Name of God, runnest thou, or flyest thou to seeke ease? or lay, thou flyest from the angry brow of wrath; yet I say, why dost thou so? Looke backe and hearken, Lo, heere is a covenant of mercy strengthened with the oath and seale of God that cannot lye, and all to perswade thee to breake off thy old league, and to embrace this new one, this eternall one, the sure mercies of *David*. There is hope (poore wretch) in a covenant, except thou be so saped in sinne or laden with bondage, that no hope of a delivery out of *Sion* (to save his people from all their iniquities) can savour with thee? If thy medicine be so unpleasant, how unwelcome should thy disease of being out of Covenant be unto thee? especially since that God who offers a Covenant to thee, hath power to bee revenged of thee for such contempt, and to be revenged of thee for the quarrel of his covenant: that thou walkest contrary to him both in law and

and Gospell : how should hee choose but walke contrary to thee ? Shall thy league with lusts and hell fence thee from the revenge of God for this contempt ? (See *Esay* 28.9.) No verily, for thou makest thy selfe equall to that arch enemy of God, Satan himselfe, and debarrest thy selfe wilfully of that Covenant of grace offered, which he is excluded from finally : but thou excludest thy selfe. This for the point of Covenant.

*Q. What other uses flow from this Article ?*

*A.* Singular, and that many waies, first. That although Redemption be one undivided worke of the whole Tripi-ty inseparably (as all workes are which are called, without :) yet even in this, there be severall and incommunicable workes of every person concurring : The Son merits and workes out the way of redemption : The Holy Ghost workes the perswasion of it in the Soule. But God the Father is the first moover and orderer of it, as the wellspring whence the purpose and also manifestation thereof proceeded. Beware then least either we confound these three actions, or yet exclude any of the Persons from their owne operations. But let us adore them all : the Spirit in the worke of applying of Christ, and the Father in the worke of giving Christ, & in that love of his from which both Christ and the Satisfaction came. We see that, *Titus* 3.3. the Father is called our Saviour, *Ephes* 1.3. God the Father is the fountaine of all blessing both earthly and heavenly : and so in *1 Pet.* 1.2.3. and in *Ephes* 1.18. Paul prayes that God the Father would reveale the mystery of Christ in the acknowledgement of him. Therefore do not onely learne to conceive aright of God in thy mind, but to direct thy soule aright in Prayer unto him : That as he is the Roote of Redemption, and was in Christ, *2 Cor.* 5. 16. 17. reconciling the world to himselfe, and is the God of Christ and above him (as Mediator :) so he would graciously be the first mooving cause of thy effectuall Calling also. And yet let not this hinder thee from approaching this sealed fountaine, in and by Christ, who onely hath revealed him; for else he is inaccessible, yea, a gulfe and depth to devoure, but an open fountaine in him, as in *Zach.* 12. 10. Thus (I say) thou mayest come to the Father, beseeching him to accept his Sonne, and send his Spirit into thy heart to draw thee

*Use 3.*



thee, to convert thee, and to seale up his love unto thee, according to his first good pleasure in chusing of thee. That so thy springs beeing all in God, and thy hope in God, thy streames also of thankesgiving and glory may all flow through Christ unto his Sea, againe; of which after.

*Vse 4.*

Secondly, behold in the Father an infinite depth of love and mercy toward sunken man, thus to repayre him: Let it be as a great depth unto thee past fadoming: say with *Paul*, Oh! The depth of the riches of the wisdom and the love of God! how are his wayes past finding out! Aggravate it to thy selfe as the Scripture doth, *Mica* 7. end. Who is a God like to our God, passing by, pardonning and subduing the sinnes of his heritage! So *Rom.* 5. Doubtlesse scarce for a good man one would dye, but not for an unrighteous: but God even while we were yet enemies, gave his Sonne even as a Patterne of bottomlesse love: For who wil save his enemy having him at vantage? So *1 Ioh.* 3. Here in is love, not that we loved him first, but he loved us having nothing but odiousnesse in us; even that hee might shew what was in his heart, and what he could doe. So *Esa.* 55. 7. For my wayes are not as your wayes, nor my thoughts as yours: but as much above them as the Heaven above the earth. You thinke that your enemy would not spare you, because you know your owne heart would not spare him: But God intended to destroy all enmity in Reddeeming man.

[*Branch 1.*

Therefore iudge aright of this love first: And secondly, profit by the meditation of it. Iudge of it, to be the very fulnesse of all in all: to be a length, depth, height, and bredth, neither to be reached unto, searched into, comprehended or attayned: but onely by faith embraced and rested upon. The height of it was from all eternity, from the Love of the good pleasure of his will, past our reason, yea above the Angels, as much above our sence, as before all time. The depth of it, reaching lower than hell, beyond the possibility of devils and all the gates of hell to reverse or disannull. The length of it extending to all eternity, and enduring for ever without all repentance or shadow of change. The bredth of it universall, even as wide as all the ends of the earth, as far as God hath any elect: and inclosing all sinne, guilt and curse within a circle, so that none of them can get beyond

beyond the compasse of the fulnesse and intent of it. Oh! What a meditation might it afford to the boundlesse, restless, thoughts of man? Looke backe into the text, *Tir. 3. 3.* what hath beene sayd of the kind of this love: it was above the love of Creation, by which God (out of his perfection) would communicate somewhat of himselfe to a peece of earth: But by this love of mercy he would finde out further goodnesse to the distressed. This for our judgement.

For our benefit, let it comfort all poore soules that neede it, both as concerning the Propensenesse of God to love them: and his constancy of love toward them whom hee already loveth: If thou hadst procured this love, well mightst thou feare the losse of it? But if infinite goodnesse and allreadth incomprehensible were the fountaine of it (I speake to a poore soule under the condition, laden and lost) what doubt is there of his loving thee? If he freely first meant it, and cut off the ways of justice, and the bridge of vengeance that he might not passe it over, why shouldst thou thinke that hee should destroy his owne worke? Why should he not be willing to love thee, what for thy sake be? And having loved thee eternally, what shall hee can enter into him to change this principle in him, or cause him to repent?

Moreover, this Doctrine serveth especially to stay the heart of a distressed wretch in the sight of his misery, by this light and dore of hope: Although farr from beleaving it, yet by hope to sustaine it selfe from utter sinking: Oh, blisse that fountaine which could not be dryed up by sinne: rather occasioned it selfe to mercy by misery. Wonder why Angels were left remedlesse, not wee! Ponder it in our deepe teares, and remember the Gospel of deliverance is from God as well as the Law of terror: despaire not, the Lord cuts off none, who cut not off themselves.

Againe, let it teach us to gather to our selves a strong bulwark, against that slavish feare and enmity of our spirit against God. Why, Oh, man! If God were as thou fearest him, where had thy hope beene? Dost thou not see that the Lord doth love himselfe came from the mercy of an enemy? Is thine anger alone in God, who against the cry of infinite justice, had a deeper mercy.

Branch 2.

8. 3.

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mercy in store? darest thou call him *an hard Master* off adversary, who of his owne will and love cut off his owne plea, and devised a delivery, when no man or Angell could dreame of it? Is he like to reject a poore soule, who hath layd the foundation of his grace in such a foundation as *Emanuel*? Doeſt thou ſo requite him? Did he ſo love the world, and doeſt thou ſtill deeme him ſo hatefull?

*Uſe 7.*

Seventhly, let it teach the Miniſters of the Goſpel to looke to the order and ſubſtance of their teaching. The order, not to miſ-match theſe two doctrines of the firſt and ſecond part of the Catechiſme, teaching this before the other be well grounded in the hearer. For the ſubſtance, taking heed leaſt they defraude the ſoule of this point, when ſhee is low brought, but to offer it to her as an upholder for a time, till more come.

*Uſe 8.*

But eſpecially, let this be a meane to carry a poore heart, that would faine beleve, quite beyond and out of her ſelfe. The meditation of this freedome of Gods purpoſe firſt and eſpecially for the glorifying of himſelfe in all his attributes, ſhould raviſh the heart, and carry it out of the baſeneſſe of ſelfe and ſelfe-ends, into the ſtreame of this ſoveraigne will and glory of God. It ſhould be above our owne ſalvation. And it cannot bee well conceived how thoſe preparatives to faith ſhould be wrought in the hearer ſavingly, and not ſlaviſhly as endeavours of our owne, except this ſtreame of Gods glory, and ayme at his owne ends above ours, be ſet before our eyes to abandon all ſelfe-reſpects in the matter of faith and ſalvation. Let us diligently try our owne ſpirit from the true Spirit of Grace by this marke.

*Q. What elſe doth this Article containe?*

Further addition of the ſcope and purpoſe of this Article.

*A.* Beſides this, that God hath not left man to ſinke in his owne miſery, but hath in his deepe wiſedome ſound out the way of his deliverance: this Article aymes at a further end, viz. to make God the Father, the moſt free and ſoveraigne worker & applyer of this deliverance to the ſoule. For what elſe ſhould it profit us that he hath deviſed ſuch a way as *Chriſt*, and ſuch meanes as the Goſpel beleevd: except hee tooke it upon him to poſſeſſe the ſoule of it alſo? And the Holy Ghoſt is frequent in Scripture, to proove God the Father to be the onely free



free agent in this worke : calling him the *beggetter of us*, of his owne free will: the *Worker of both will and deede in us* of his owne good pleasure : the *faithfull beginner and finisher of his owne worke*. Especially that it is neither of the *willer or runner* : but meere of his *mercy* that we be called effectually. *Noman can come to Christ, except God draw him.* God is as *soveraigne* in his applying, as in the finding out of this way. And why? Surely, because as in the way, so in the working the Soule to it, he seekes his owne glory, and the deepe riches of his grace to be magnified, and himselfe to be adored in the joynt meeting of his justice, mercy, power and truth, in one : that *through Iesus Christ praise may be given to God the Father* ; and that *as all things are from him, and by him*, so they all may *be to him* and to the prayse of his glory.

Iam. 1. 17.  
Phil 2. 13.  
Heb. 10. 23.  
Rom. 9. 16.  
Ioh 6. 44.

Col. 3. 17.  
Rom. 11. 36.

This point wel weighed, would leade us as by a thred through each branch or Article of this second part, with light and favour : when we conceive the Lord Iesus himselfe onely as a Servant of this soveraigne will of God: who is therefore called *Gods Christ*, reade 2 Cor. 3. ult. when we conceive the offer of Grace his; the benefits offered his : yea and not onely faith, but also the conditions of it, *an humble and hungry soule*; his gift, his preparations : and so throughout all this second part, looke upon God as that free principle, in whose meere will it is to enlarge or restraine the heart of a man, as he sees good. A point of speciall consequence, and properly belonging to this place, 2 Cor. 5. 17. 18. he being as the root of all, and *being in Christ*, reconciling the world to himselfe, not imputing the sins; till which great worke be effected, this deliverance is not effected in us. And therefore Psal. 32. 1. the Lord is sayd *to impute no sinne*, and 2 Cor. 5. 21. *to make us his righteousness*.

1 Cor. 11. 3.

And, although I referre the point of Imputation to the second Article of Christ, (as presupposing his merit of necessity) yet for the Worker, its properly a consequent of this Article, God doing all his workes perfectly : and as I saide, freely for the attaining of his owne ends in us, that he who boasteth, might boast of the Lord.

Q. *Doth this point tend to any use?*

A. Yea, and that such, as I with every good hearer and reader

Vle of this  
addition.  
der Branch. 2.

der of the points following, to lay it to heart. For first, this will teach us to conceive in what sence the Lord doth offer us his Christ, command us to beleeve, and promise to ease us if we hunger, mourne, be poore in spirit: To wit, that he is farre from intimating any power or will in us, to concurre with him in any the least of these, or to ascribe ought to him that *willesh or runneth*. But rather to shew what those excellent graces are, which he freely worketh in all whom he will save. He for his honour sake will effect all these meanes in whomsoever he hath appointed to the end it selfe of Redemption. Sweete is that place, *2 Thess. 1. 9. 10. That he may be admired in all such as beleeve*, because they have received our word, *in that day*. He saith not that all they may be admired who have themselves beleeved: but he admired in them. For what? surely not for their working grace in themselves, but for the works sake of God that hath wrought it.

## Branch 2.

Secondly, this will helpe us to judge, who those parties are, in all likely hood, whom God will concurre with and assist in the use of meanes tending to deliverance. Such is the base slavery of man, that he distrusts him sooner in no one thing, than in that wherein God offers himselfe to the soule. As in *Manoahs* example and *Gedeons* appeares, *Iudg. 13. 22. and 6. 13. Oh, faith a fearefull heart! God is free, and neede not worke, save where he list, and therefore he is bound to none, and I feare he will worke in too, ere he worke in me! Oh, poore wretch! Hach he not shewed his will, in whom he will worke? Even in those that seeke his end more than their owne in the use of meanes. If thou knowing what God onely aymes at in all his Redemption, viz. the glory of his rich grace, and all his holy Attributes (and not at thine or my salvation for our ends) shalt yet goe to worke heere thine owne way, then know, God never did, or will crosse his owne ends, nor blesse any such as set up other ends of their owne against, with, or above his. But this followeth soundly; That all such as in meanes using, doe fixe their eye upon Gods purpose, and abase themselves in the sight of their owne sillinesse, to reach such a thing as deliverance is: and adore his free soveraigne working, as the only able effecter hereof: all such I say, as thus worke with God, and under God, may*

may know that the Lord will assist them: for why? he assists and secondes his owne way in them who seeke his glory above their owne salvation. And although he be so free, that hee is tyed to none, yet I say (with reverence) he tyes himselfe graciously to such as doe seeke him, not themselves; for else should he contradict his owne ends, which is blasphemous. And this point I desire to be marked. For who so they are who will not see this truth of Gods free working for his owne glorious ends: I affirme its unavoidable, but either they must most murmuringly and repiningly reject the way of God to heaven, as contrary to flesh, (which is the greatest signe of a castaway) or else mixe themselves, their wits, wisdom, policy, and devices in the getting of heaven, with Gods grace and mercy, and so make Christ a Stalking horse to their owne parts, and to serve themselves.

Thirdly, this point doth most lively instruct us how wee may so goe to worke in the use of meanes, as our owne Conscience may not accuse us, for taking Gods office of freedome and soveraignty out of his hands. It troubleth many (to instance in one particular) how they should so goe to worke in hearing, praying, and Sacraments, for the attayning of the Condition of faith, that is, mourning and hunger, &c. that they might not seeke faith upon their owne termes. They see the word full of promises of ease and comfort, to such as doe mourne: and they would gladly seeke Heaven in Gods way: onely they cannot see how a condition to faith can bee urged of us, without our owne labour and will be necessary (which if it bee, what doth our doctrine of the condition differ from Popery, and her dispositions?) I answer. The reason of this darkenesse is, because men cannot be beaten from this, that in seeking these conditions, they must seeke, first their owne good and welfare! This is the maine ayme of most hearers, if they have faith, they are sure to scape hell: and if they have the conditions of faith wrought, faith will follow: hence the condition is so layde at by people: even as men cover money for wares, for their use. But poore soule: tell mee if this bee thy ayme, wherein differest thou from a drunkard or swearer? Is any man so forlorne, as not to desire to dye the death of the righteous?

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Oh (say men) but drunkards use not the meanes, and we doe? I answer, Yes, (now all sorts use meanes, none are so vile, but they will be religious) but I will grant thee it. Is the question, whether thou bee lesse ill than such, or whether thy ayme be sound in seeking the condition or no! If so, then I say, thou in ayming finally that it may goe well with thee, differest not in kinde from such an one! No, the honest soule sets up God in his owne way of Christ, in his owne ends, the glory of all his attributes (that hee may be admired in working faith in such a wretch) the freedome of his working, that in all these her owne thoughts, affections and zeale, might sinke as *Peters* nets did, (when Christ so strangely had fished for him) and the truth is, her scope is as much to abhorre her selfe, and looke into an higher case, as thine is to get Heaven for thy selfe. She seekes the glory of his wisdome, power, mercy, and freedome; who sought out such a deliverance, workes it in her, and all that concerne it, faith and the conditions of it: the thought of the *Asses* is turned to the thought for the *Sonne*; shee sees that divine purity and excellency in being Gods instrument to these ends, that shee looses her selfe, and all in the meditation thereof, and suffers the Lord to save her, while her soule is set to adore him in his own ends, as most precious. And this setting ayme aside, her seeking the condition of faith, is but as a morall worke with her, favoring of her selfe.

Quest.

Ans.

Some will alledge, Doe ye thinke every weake beginner to be so holy as to preferre Gods glory to his owne Salvation? I answer, No, not al, but I take them to be in forwardnesse to it, and not farre from it. And secondly I say, its one thing to aske such a question of a weake beginner (who would perhaps stagger at it) another thing to say what God workes in such a one, although he know it not! For sure it is, such is Gods worke in his, as to convince them in experience, that all seeking of grace, for a mans owne happinesse, is poore seeking (for the present, till God worke better:) and all seeking for selfe must be from self & by selfe. But when the boate is tyed to the ship of Gods glory, shee needes no more rowing of her selfe, than the boate doth: its enough for her, that she is set upon such a streame, and tyed to such a ship, as can carry her of it selfe, and drowne all her owne

owne welfare in the Lord. Sweete was that speech of honest *Mephibosheth* of *Zilba*: *Yea, let him take all, forasmuch as my Lord the King is come home in peace*: The losse of his owne lands was forgot in *Dauids* happinesse. The greater pittie that he should so requite an innocent; but however he fared at *Dauids* hands, doe thou so, and try if the Lord can faile thee! Oh, say thus, Lord so farre am I from seeking the condition of faith, for faith and my selfe, that I desire to say, If Lord thou see that a broke heart, mourning, poverty of spirit, yea, faith it self may tend to thy glory of the working them in me: Oh, worke them Else, Lord, what joy should I finde in them as they come from my selfe? What were heaven it selfe if it were not to glorifie thee there! Lord, I would desire to have none, rather than in having all to want an heart to admire thee in thy wayes of mercy and truth, or cease to be ravishd with the sight of thy glory! For without this, its impossible but either I must mixe my stufte with thine, or which is worse, fret and rage at the freedome of thy working. And this I desire may be weighed: and so much for this first Article.

## Article II.

### Question.

What is the second Article of this second part?



**A.** That the onely happy meane and instrument ordained by God for the foundation of election, and the purchasing or making good this his purpose of deliverance, was the Lord Iesus, the eternal word of the Father, made *Emanuel*, God with us, *No other name under heaven is given to save us*, by way of mediation or instrument, but he, *Act. 4. 12*. And this Iesus eternally intended to the Church, the Lord in the fulnesse of time sent into the world, to make open declaration of this worke. *Rom. 3. 25*. God set him forth as a Propitiation, that all might see the Salvation of God. *Act. 4. 12*: *Rom. 3. 35*.

This Article fitly succeeds the former. For, as in that I have shewed the abundant love of God to lost man, in respect of Election and covenant: So, this second, sheweth in and through whom he intended that this covenant of his should bee established. The Father of our Lord Iesus was content to part with his owne Sonne, and to make him the worker of this deliverance: rather than it should faile in execution thereof. For in him the Lord purposed as in a Mirror to declare the infinite grace of his election: the freedome of the Offer, the efficacy of calling, of faith, Sanctification and eternall life: all being established in him, and nothing toward salvation subsisting without him. Therefore at the end of each gift, Christ is mentioned as the gift of that gift. *Rom. 7. 24. 25. Who shall deliver me? I thank God through Iesus Christ.* So *1 Tim. 1. 10. Mercy and truth is bounded: In whom? Christ Iesus: 1 Cor. 15. end. Thanks be too God who hath given us victory.* Through whom? *Christ Iesus.* So, *Rom. 6. ult. The gift of God is eternall life! by whom? by Christ Iesus our Lord.* All the whole frame of grace and godlinesse is founded and sustained by him: election it selfe, *Eph. 1. 4.* and all the linkes of this Chaine are fastened by him, as the Tabernacle with Taches and Sockets. No wonder therefore that the Scripture useth such words to expresse this act of God, and the effect of it, as being the most eminent, precious and free gift that ever was given to the Church: farre above that perfection of *Adam.* Sometime that he gave Christ, *Iohn 3. 12. God so loved the world that he gave his onely beloved Sonne &c.* Sometimes he is sayd to commend his love unto us in this, *Rom. 5. 8:* So *1 Iohn 4. 10.* Herein is love, that God sent his Son for us. So *Gal. 4. 4.* In the fulnes of time, God sent his Son. In which respect Christ is sayd to obey and come, *Heb. 10. 7. Ioh. 3. 19.* So he is sayd to be set forth, and brought forth (as he had long beene shadowed) *Rom. 3. 25.* where both the eternall and temporall gift of Christ is mentioned: and so *Heb. 1. 6* in which the royallnesse of the Lord Iesus his gift is described. So that he gave him freely, undesired, unsought, unexpected, undeserved. The whole world then lying in profanenesse, yea he is as old a gift as sinne was a transgression.

And although it be needelesse for us to descant whether the

Lord



Lord out of his deepe wisdom could have found out any other way, but this to save us : yet this we may say, that seeing this is the Lords way, it behooves us to thinke it the best. Nay seeing we cannot conceive any other way in congruity, how an infinite offended majesty could be satisfied save by an equall person and payment to his justice, it were an infinite derogation to his wisdom and predestination, to thinke, that this was not the only way, not only which is, but which could be devised to this end. For seeing a greater and fuller could not bee, what injustice were it for God to put that upon his Sonne, which might have bene put upon an inferior mediator ? Therefore the Scripture runs upon it as the onely necessary and full way, as *Rom. 8. 3.* *When through the infirmity of flesh, the Law could not save, God sent his Sonne;* &c. Now as he was that onely full, necessary way : so yet he could not effect it without satisfied justice cryed for revenge, and called upon power and wrath to execute vengeance upon all transgressors. Till this was satisfied fully by a surety undertaking a full rancome and price : the Lord could not (without denying of himselfe in his Attributes) hold a sinner guiltlesse. Therefore when the Lord intended a free and mercifull exemption of some from perdition they were in, he did co-intend the Lord Iesus to be the foundation of it, by saving his justice unimpeached, in a satisfaction. Not his incarnation or union onely, not some sufferings, or some act of his offices, as Prophet, or King, or Priest; no not some effusion of blood, but such an one as the pouring out of his soule to death, must effect it ; because, till there was full content given to justice, mercy was locked up from discovering it selfe. *Eph. 3. 5, 12.*

Now as without this last and chiefe worke, nothing could helpe us, neither miracles, teares, preaching or praying; so, all these and all the acts and preparations of his life standing in order and respect to this Rancome of his, are joyntly meritorious and expiatory for our redemption ; his obedience to parents, walking in calling, keeping company, temptings, fastings, preachings and the like.

*Q. Tell me what especiall heads may this whole worke of his mediation be referred to ?*

*A. Its a maine point to consider of for the stay of a poore soule*

Note how materiall it is to be well grounded in Satisfaction.

The parts of it two.  
Qualifying.  
Performing.

A view of all the well springs of our Salvation in Christ.  
1 Union hath 3 heads;

2 Vnction.

3 Merit.  
1 In active obedience.  
As a surety,  
not only an Arbler,

soules: for seeing the scope of God and Christ was to give and receive so full a price of reconciliation, that Iustice accepting it, the sinne and curse of the elect, might as fully bee pardoned and removed, as if they had never sinned, or could themselves have sufficiently satisfied; it imports us to bee well seene in the contents thereof. For looke how many heads there are thereof, so many welheads or springs the soule hath to revive and encourage it selfe by, in the approaching to the Father. I answer then, this whole price of Christ stood partly in a qualification of his person, to be in case to satisfie; Partly in the actuall performance of the satisfaction it selfe.

*Q. Touching the Qualification of person, what doth it containe?*

*A. Two parts, Vnion and Vnction.*

*Q. What meane you by Vnion?*

*A. Three distinct things. First, The incarnation or flesh of Christ. Secondly, The Divinity of Christ. Thirdly, The joining of these two natures into one person: or more truly, the assuming of the nature of flesh unto the second person of the Sonne of God, not to swallow it up, but to retaine still each his owne distinct nature, yet within Vnion. Let the learned pardon my logique in this division.*

*Q. Proceede on, and name the rest, that they may be under our view altogether, and touch them briefly in severall: What meane you by Vnction?*

*A. The calling or separation of the Lord Iesus being thus united in his natures, to be a meere Mediator: which was the Sanctification of him in time actually to the worke of a Mediator, to which before all time, God had deputed him.*

*Q. Being thus qualified, what is the performance it selfe?*

*A. It stands of two parts: either Meriting this price for all the elect, or actuall Applying it unto them.*

*Q. What is the meriting part?*

*A. Its a double performance, both of Actuall obedience to the Law, and suffering the curse required thereby and due to sinne.*

*Q. And how performed by these two?*

*A. By way of reall suretiship, and no otherwise: for taking upon*

upon him the person of a Mediator, to stand betweene wrath and us, not by Arbitrement (as in humane Sequesterships) but by payment for us: loe, hee takes therefore our person upon him, becomes piacular, that is, first, seized with our sinne by imputation, that by his righteousness he might deface it, and fulfill the law broken by us: and secondly, seized with our curse, that by his suffering death, hee might quit us of the feare and punishment thereof. This ground is to be specially noted. Heb. 2, 15.

*Q. Touching the latter of these: his suffering or Passion, (because it hath the honour of a more immediately essentiall obedience and merit) tell me how many parts hath it?*

*A. Two, the Sacrifice it selfe or Passion, and the conquest* 1 Passive.  
or victory ensuing it, whereby he gave the passion a full power 4. The Con-  
to become, or rather to be declared satisfactory. quest.

*Q. To conclude, what is the Applying part?*

*A. The act of his interceding Mediation heere on earth, and especially in heaven, serveth to settle the merit of redemption upon all the elect in the due season thereof.* 5. Application of Merit.

*Q. You having given a breife view of this maine article; tell me, why you call them wel springs of salvation, shew me the number of them, and then in order shew what each of them is, with the use thereof?*

*A. I first call them so, because the holy Ghost, Esay 12. 3. Why called termes them so, and because they are so many grounds of justifying faith, at least meanes of warranting the soule to apply a promise if duely preached and heard. Their number is seven. First, Incarnation. Secondly, Divinity. Thirdly, Personall Union, with Anointing attending it? Fourthly, Actuall obedience. Fifthly, Passive. Sixthly, Conquest. Seaventhly, Applying of al to the elect. Some of which although some doe sever from the matter of merit, yet we will herein take liberty to differ from them, by the warrant of the Word.* Their number. 7.

*Q. What is the first?*

*A. That by the power of the holy Ghost sanctifying the flesh of the Virgin, and without any active principle of conveying sinne by man, the Lord Iesus being conceived in, and borne of the poore Virgin, did submit himselfe to such unspeakeable abasement as to take upon him the nature of man. Not of Abraham* The first, Incarnation.



ham or Peter, but of mankind; (the selfesame nature, which sin-  
ned) in the generality thereof: That in and by it, he might o-  
bey and suffer those things which the divine nature could not  
be capable of; and that being seene dwelling and conversing a-  
mong men, he might put it out of question, that not for An-  
gels, but for our nature, even man, fallen and cursed, he became  
a satisfaction to God. And that so he might bring this nature in-  
to an happy condition againe, and every one that needes it,  
might enjoy it without any doubt or distrust. See these texts.

*Q. What further things are to be observed in this point of the  
incarnation?*

*A.* These three. 1. The realnesse of the flesh of the Lord  
Iesus. 2. The differences of his incarnation from all others. 3.  
Resolution of some doubts about it. Touching the first, by re-  
alnesse I meane, that he tooke very flesh of very flesh, and not  
(as some heretiques taught) that hee tooke onely upon him a  
similitude of flesh, and a meere shaddow of it: (abusing that  
text *Rom. 8, 3.* where similitude is put for Samenes.) And that  
it was so, not onely his owne words proove [*Feele me and han-  
dle me, and see, for a spirit hath not flesh and bones as I have.*  
*Luke 24, 39.* but the circumstances of his incarnation, as that  
it pleased the Father not to make him a growne man at the  
first, but to bring him through all the degrees of a man, to be  
begotten in the wombe of a sinner, to be borne, to grow up, and  
to undergoe all abatelements of infancie, childhood, education,  
subjection, conversation among men, that it might bee beyond  
exception that he was truly man.

2 Differences

1.

2.

2. The differences of his incarnation were these. 1. In re-  
spect of his Father: Hee was not ordinarily begotten by man,  
but by the holy Ghost who fulfilled the worke of a Father: He  
overshaddowed her (to note the mysticallnesse of this genera-  
tion, farre above the power of man to declare) and 2. in regard  
of his mother a Virgin before, in and after his incarnation: not  
defiling him with her corruption because separated from her,  
nor he defiled by her wombe. A Virgin killed: and a Virgin  
is the meane of saving. Divines make these foure differences  
of generation. 1. When man is made man without Father or  
mother, as *Adam* in his creation: The 2, when man is made  
with-

Math. 1, 18.

Iohn 1, 2.

Gal. 4, 4.

Heb. 2, 14.

Luke 1, 35.

Math. 1, 30.

Esay 7, 14.

Explication of  
the point in  
3 things.

1 Realnesse.

without a woman, as *Eve* was: The 3. when man is made both by man and woman, and so are all her posterity made: The last when man is made without either man or woman, and so was the flesh of *Christ* made. Thirdly, in regard of himselfe thus borne, who was not as other men, subsisting personally in themselves as individualls: But he tooke our nature, the seede of *Adam* according to the scriptures: and caused it to subsist in the 2 person of the Godhead: which could not have beene if he had beene a man in person, for then a person had beene swallowed up in a person, or else there could not have beene one person of the Mediator. But his flesh being a mere nature might easily be assumed into a person, and make up one and the same person of *Emanuel*. Rom. 1. 3.

The third point is the resolving of some doubts: which may be these three: the first is, Why it was necessary that our Lord *Iesus* should be flesh? I answered as before, that he might thereby be fitted and accommodated for the worke of suffering: which else could not be. Reade *Heb. 10. 9.* *Lo, I come, in the volume of thy booke it is written of me, that I doe thy will O God: Sacrifice thou wouldst not (for their blood could not satisfie in a shadow) but a body thou hast prepared for mee, wherein I might performe the worke.* No expiation of the Law could be done, save by blood; but the expiation of the Gospell must be done, by better blood. The Godhead could not suffer: the Manhood, could not merit infinitely: the Godhead therefore must merit by a flesh that could suffer. The doubts 3. 1. Heb. 9.

Secondly, Why must the flesh of a man and his nature be taken to satisfie? I answered. The flesh of a person could have reached to a personall satisfaction onely. But the flesh of our nature, or the nature of flesh, might satisfie for nature it selfe, and all persons contained under it. Not to speake of another cause, to wit, *Christ* tooke flesh of his mother, not his Father, that he might avoyd the contagion of nature and the sinne of *Adam*. But to the question it selfe, I say further, The reason why the flesh of man must satisfie, is, Because the threat of God to *Adam* was this, That when hee ate of the tree hee should dye the death: now this must needs be suffered by himselfe, or by one in his nature; for as the soule that sinneth shall dye,

2. Quest.

dye, so the nature that sinneth must dye. See *Heb. 2, 14, 15*. Hee tooke not the flesh of Angells; But seeing the children partaked of flesh and blood, therefore it was meete also that he should take part with them, &c. Secondly that so he might be a fit person to mediate and goe betweene two parties at oddes: for a Mediator is not of one *Gal. 3, 10.* and therefore himselfe must partake of both, that he might reconcile both. Thirdly, our right of redemption must come from Christ as next of kinne to us, that he might rayse up seed to his dead kinsman old *Adam*, who dyed without issue of grace: and so by this meanes the inheritance (not the old, but a better) is settled upon our family. Lastly, hereby we are assured of our resurrection; seeing the head of the body is risen, the body shall not be drowned in the water, nor abide in corruption: So saith *Paul 1 Cor. 15, 21. As by man came death, so by man came the resurrection*: Our flesh cannot chuse but arise with his (in her order) because his body is not compleat without us.

*Jerem. 32. 8.*

3. *Quest.*

Thirdly, it is demanded, Why the second person in Trinity must take flesh? I answer, though it be curious, yet it is sensibly to be answered; first, because the word of Creation and first subsisting in created goodnesse, must also be the instrument of the uncreated. Secondly it behooved that as Christ is the engraven forme of his Fathers likenesse, and the brightnesse of his Person: therefore so, he should bee the instrument to bring us to partake the same image after wee had lost it: and the like proportion holds betweene him and us in point of service and Sonneship; it was fit that the righteous servant and naturall Sonne of God should make us his servants and adopted children.

*Vses. 1.*

First, conclude with the uses; let none expect all uses which may flow from hence; I onely ayme at the point as it is a well-spring of Salvation; and as in this so in the rest, I onely attend my scope. First, its confutation not onely of old fantastickall heretickes, but of late Papists who destroy the realnes and truth of the body of our satisfier, and so of the satisfaction it selfe. Let us not think the quarrell of our Martirs to be needlesse, who shed their blood in the defence of the verity of flesh, against their ubiquity which destroyes the properties of the true body, and



and so, the body it selfe. While they seeme to extoll the flesh above it selfe, loe, they de Presse the satisfaction farre under it selfe. As the Lord Iesus therefore sayd to one that dissuaded his suffering, so doe we to these who disanull it, much more, *Get thee behinde me Satan, thou sauest not the things of God, but of men.* To answer their frivolous cavills is not for this place.

Math. 16. 21.

Secondly, its instruction, teaching us to magnifie this mystery of godlinesse, Iesus incarnate, 1 *Tim. 3. end.* Its true, that as those Jewes and gentiles used the matter, the flesh of Christ was a stumbling block and foolishnesse, through his basenesse: But since the Gospell revealed this mystery, it became a Mirror, and indeede so it is, a glasse in which the view of religion is beheld cleerely. Take away this, and take away the doctrine of pardon, of sanctification: take away faith, hope, fellowship in Christs sufferings, take away adoption, glory, mortification of sinne, all these subsist in it. Its a modell of the unspeakable justice, love, wisdom of God in one: a farre greater excellency is in it, then in the Creation. An infinite evidence of the humility and Selfe-deniall of our head, teaching us how to empty our selves, and be nothing for his sake: when we see he hath forsaken glory and the opinion of holinesse to be shame and sinne for us, that we might be grace and glory for ever. Its the Visiting and reconciling into one, all the shattered parts of the Creation; heaven, earth and hell, (in a sort) are become at league with us: yea restored to themselves, their order, beauty, influence and obedience: without this flesh, the frame of all would perish. Its was and is the song and wonderment of the Angels: It was, then and still is that which brings Glory to God, peace to the earth, good will to men. It caused *Mary* to exult and magnifie God, the Shepheards to report it, the Wise men to travaile after it, *Herod* and *Ierusalem* to tremble, *Simeon* and *Anna* to rejoyce, blesse and embrace; and all the Church of God to triumph: and shall we hold our peace or want affections and admirations? Onely it is the horror of devils, and the confusion of the gates of hell, and those that shall behold him whom they have peirced. But for them for whom he was peirced, he is their life, their breath, grace and glory! Oh, That we could so behold it, not one-

Vse 2.

Branch 1.

ly

ly carnally in twelve dayes of the yeare, but in a perpetuall jubilee of Spirit, yesterday, to day, and for ever.

*Branch 2.*

*Esay 7, 14.*

Secondly, it should teach us to cast off all our base carnall reasons and distrusts, either touching our salvation or protection. Hereafter judge not God by outward appearances: In the fullnesse of 4000. yeeres flesh came, which seemed to have quite bin forgotten, what then shall seeme impossible? If the body of all Promises be come, how shall the branches be performed? It was used by *Esay* as an answer from God of delivering his Church from *Assur*, as a thing including all other Salvations: and shall we distrust him for any petit one, who hath granted the maine? Whatsoever our feares, streights, vexations, discontentes be, let all vanish before the face of this eminent deliverance; hee that hath given us this, what can hee deny us?

*Branch 3.*

Thirdly, let us learne whither to goe when we want any preferment in priviledges, or any grace to furnish our hearts or lives, or to fit us for our places, duties and callings, or for use of ordinances: especially when we are under streights and bitter enemies; Oh! doe as the kindred of a favorite in Court would doe: they would confidently improve that favour which a brother, father, or kinsman of theirs hath with the Prince, and hope (as dwarfs upon Giants shoulders) to get above their adversarie, or to attaine some grant of their petitions: so let us be perswaded also. That our flesh glorified in heaven, beares such stroke with the Father, that hee will heare him in all he requests; yea let us remember that hee therefore tooke flesh and felt all our ayles and infirmities, that he might pittie us, and be afflicted with us in all our afflictions and temptations; as *Esay 63, 9.* and will not let us lye under any streits which he can rid us of: For he counts ours his, and our selves his; will doe for us in this as in all other things, as for his owne flesh, purge our flesh of our sinfulness, and heale us of our diseases, and sanctifie us, with his excellencies, that they may appeare in us, and he be admired in us both here and at his coming, and after in glory, to which hee will not sinne till he hath brought us, farre above the reach of, sinne, Satan and sorrow.

Thirdly,

Thirdly, let it exhort us to sundry duties: I will presse them by degrees. First, in the difficulty which wee finde in the life of our faith, let us draw neere to the flesh of our Mediator for influence and succour: Oh! how farre off doe promises seeme to be unto us? Christ is our peace in guilt of conscience: strength to susteine us with patience in our crosses: liberty from all bondage: sufficiency to enable us to walke with God, to crucifie corruption; to persevere, to attaine the resurrection of the dead. Why then are these and we no more familiar? Surely unbelcfe makes them strangers to us? Why so? Is the Lord Iesus strange? Is he so farre off that we should neede to climbe up to heaven for him, or digge to hell for him? No, he is neere us, his flesh is the same with us, bone of our bone: And should it be so hard with us to apply him in these our wants, as if hee and we were as farre distant as heaven and earth? No surely: his word and promise are neere us, made yea and Amen by his flesh, and by the sameness of nature with us: let us helpe our selves by his neerenesse, and be strengthened to beleve, that these graces cannot be farre off, when the subject of them, our flesh is so neere us?

Vse 3.  
Branch 1.

Secondly, it should encourage our faint, timorous hearts, (so many as are loden with our burdens) to come to the flesh of this Mediator for ease: And heere note these steps following. First, that we behold in this flesh of Christ a generall fitnessse in him to receive every one whose nature hee beareth: for in that nature each person is inclosed. And as at his birth all sorts welcommed him, some idiots, some wise, some Citizens, some rude swaines, some noble, some meane, some poore, some rich: so it was a signe that he was a Christ for all sorts save unbelcevers: and as he was, so is he still, so that none that neede him, ought to distrust him. Secondly, wee should helpe our weakenesse in comming to God the Father, by comming by this flesh of the Lord Iesus. Learned men tell us, that in old times those that went farre journeyes by sea, as for example, when Salomon went to Ophir, he could not goe the direct way by mayne seas: but was faine by the shore side, to sayle with long and safer journeyes, for lacke of experience. The like ayde should this safe & easie shore of Christs flesh, become to our un-

Branch 2.  
Of some steps.

experi-



experienced and untrayned spirits in the point of beleeving. The Father of himselfe is a deepe sea, yea there is a gulfe set betweene him and us : we cannot come at him : but by this shore we may sayle safely to him, without feare of being swallowed up. Thirdly, let us come and pleade our part in the Lord Iesus for our portion of forgiveness and mercy : When those trecherous ten tribes fell out with the two Tribes for *David*; their agument was, he was of their flesh, yea they had ten parts in him, to their two. But the two tribes being neerer in kindred to *David* than they, overcame them in the eagernes of their spirit. Such a difference there is betweene them that hold upon Christ : Some are of generall kinne to him, who will talke lustily, and beare themselves boldly upon him in words : Others are neerer a kinne and closer to Christ, such as doe pleade his flesh and kindred to be theirs, and will not be beaten from him, nor give over : Such should all truely poore soules be : they should pleade their part in the Sonne of God, and the fiercer their affections are towards him, the surer they shall be to speed of him. *David* was not so loving to the men of *Juda*, as Christ will be to thee, if thou canst claime kindred : he will not scorne thee for thy labour, as the rich doe the poore that clayme theirs.

Math. 11, 11.

Branch 4:

Esay 12.  
Plal. 110, 7.

Fourthly, by faith come and draw waters from this well-spring of salvation. The Psalmist saith, that Christ dranke of the brooke (the grace of the divinity) and therefore should lift up his head. Even so shouldst thou come and drinke of this brooke (the merite and satisfaction of this flesh of Christ.) In this flesh and the holinesse thereof, hath our head overcome all enemies, sinne and Satan, wrath of God, hell and death, that so he might bring us to God : Yea, the Father bestowed upon him a body, and he submitted to accept it, and in the uttermost Abasement thereof in life and death, to worke out the Salvation of the elect. So that the Lord having taken all wayes for compassing the good of a poore soule, and having even in that flesh of ours, (which is most corrupt and sinfull) merited mercy, and appeased justice : What a strong consolation is this wellspring to all that fly for refuge from the Avenger of blood to the hornes of this Altar, to take hold of his strength,

Heb 6, 18.

Esay 27, 4.

to make peace with the Father, and by faith to cast Anchor upon it for their owne Reconciliation. So much for this first.

*Q. What is the second branch?*

*A.* That the Lord Iesus our mediator was true God also. By which I meant not onely, that it was the second person, and no other, who tooke flesh, but that it was a divinity, which enabled an humanity to obey and suffer, that Gods justice might except against neither as insufficient. *Elis* speech in *1 Sam. 3. 25.* If a man sinne against his neighbour, man may accord it: But if a man sinne against God, who shall bee his surety? Is answered thus: Man may be his surety, if he be assisted with the power of God. Alas! although the flesh of Christ was most holy, yet (in it selfe) finite and mortall, no more able to equall Gods wrath by any act, than a dwarfe can reach the tallnesse of a Giant. But the acts and sufferings of Christ (as flesh) reckoned to his divinity, made an equall satisfaction to Gods offended Majesty. The influence and valour of the divine nature assisting the humane, for the fulfilling of the merite: for if the surety fayle in any point, his undertaking is uneffectuall. The Mediator then being to mediate betweene God and man, must be God. *Rom. 1. 3. Eph. 1. last.* with other places.

*Q. This wellspring is deepe: Proove more fully, that our satisfier must also be God.*

*A.* I have already saide, That an infinite Transgression inust cost an infinite satisfier. But that our Lord Iesus was so, many Scriptures and reasons may evince. 1. The Name of Essence, Iehova is communicated to him, *Ier. 1. 3. 16. Hos. 1. 7.* This name is not given to him for honour, as to Princes (I said ye are Gods) but properly for essence. *Phil. 2. 3.* He compted it no robbery to be Equall with God, He was found in the forme of God, that is, his Substance. *Heb. 1. 3.* He was the brightnesse of his glory, and the engraven forme of his person. So *Esay 9. 6.* he is called, The mighty God. *Ioh. 1. 1.* That Word was God. *Rom. 9. 5.* Christ who is God over all. *1 Tim. 3. 16.* God manifested in the flesh. *1 Ioh. 5. 20.* The same is very God. The Attributes of God are ascribed unto him. 1 Being, in himselfe. *1 Ioh. 1. 1.* He that was from the beginning. So *Heb. 7. 3. 20.* A Priest after the order of Melchisedeck who

The 2.  
Godhead of  
Christ.

Further expli-  
cation of this  
point.

who was without beginning of dayes or end of life, without successiveness of time, *Ioh. 8. 38. Heb. 13. 8. Ioh. 8. 58. Before Abraham was, I am.* Always present without periods or discontinuance. He is the Lord of seasons, and limits time, and supports it, and swears that *Time shall no more be. Dan. 12.* His generation is eternall, the Father and the Son being correlatives, He is *the first being, Revel. 1. 8. Alpha and Omega, which was, is, and is to come.* He is perfect, needing nothing. *Act. 14. 25. giving to all.* Hee is most holy and wise, immortall, invisible. *1 Tim. 1. 17.* He is incomprehensible, *Ephes. 1. ult. fills all in all.* He is alway with his to the end. *Mat. 28. end.* So also unspeakeable, *Esay. 53. Who shall declare his generation?* He gives being to all things. *Ioh. 1. 2. Without him nothing was made.* Workes not agreeing to any save to God, are given to him: forgiveness of sinnes, *Mat. 9. 6.* To worke miracles of himselfe *Ioh. 10. 25.* So divine honour. *Ioh. 14. 2.* So also the Propagation of the Gospell, *1 Tim. 3. 16.* His power declared in his Saints both doing *Ephes. 1. 20, 21.* and suffering, as *Revel. 12. 11.* And it was most absolutely necessary, that he should indeed be very God. For both those evils which he was to expiate, as sinne and uncleannesse; and those enemies he was to vanquish, as Satan, death, wrath; and those good things he was to purchase, Eternall Righteousnesse, the Image of God, and Glory hereafter in the presence of God (farre above *Adams* happinesse) I say these evils could never have beene remooved, nor those enemies subdued, nor those good things purchased, save by him that was God: The infinite worthinesse of the Lord our righteousness could onely compasse them.

Reasons  
why?

- 1.
- 2.
- 3.

Vses. 1.

2 Cor. 5.

1 Iohn 5, 20.

First, let this teach us to adore so this mystery of the God-head of Christ, that we rest in no inferior object whatsoever the world can afford us, no not in the Lord Iesus himselfe (as *Paul* speakes) if he were heere in the flesh, to rest in him bodily for outward fleshly ends, to heare his Ministry, prayers, counsells, to lye in his bosome, to eate, drinke or converse with him, onely. But to remember, he is God blessed above all, and hath merited by his glorious power a glorious deliverance for his Church, from death, to eternall life. This is eternall life, that we beleewe him to be very God, and thereby to have satisfied that wrath of God, which none else could. Till we have attayned this, let no other gifts,

Com-



## Article 2.

## A Practical Catechisme.

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Complements or seeming graces content us. It was not needfull our Mediator should be God for the purchasing for us such transitory contentments. But that he might truly by his Omnipotent power, save our Soules, turne our hearts to God, and put a divine savor of faith, humility and repentance into us; which flesh cannot attayne unto: Oh, Let not us then frustrate him of all the cost and labour which he hath taken for us, but concurre in spirit with him in setting him up in our soules, by beleeving and accepting his eternall Righteousnesse for our Pardon and salvation. Whatsoever is under this, is under Christ God our Mediator, and under the purpose of the Father that sent him, therefore let it also be under our endeavour and desire.

Vse 2.

This point secondly, affords us a notable worthy ground of understanding a real difference of the persons in Trinity. No other point affords a more convincing ground thereof, than this: God the Father, sends God the Sonne into the world to save it by the power of God the Holy Ghost, conveying and sealing his merit to the soule of the elect. Now I aske, except there be admitted a real distinction of the Persons in Trinity, how shall one and the same God for being, be the party satisfying and satisfied. It cannot be supposed. But there must be a confusion brought in to the mind of man in the conceiving of this mystery. On the one side to affirme that Satisfaction could be made without the God-head, were false; and on the other, to conceive a double object of giving and taking this satisfaction (except in one being of God these persons were distinct) is impossible. Let this then be a ground unto us.

Vse 3.

It is thirdly, exhortation to all who are loaden with their sinne, desiring ease, to come to this second wellspring of salvation, and drinke water of life freely from it, that is, beleeve it for themselves. Heere let me proceede by paces. And first, let this doctrine truly humble us in our selves.

Especially, let this beate downe selfe in us, in the matter of our conversion. Let us be beate downe wholly in our selves. As Peter was in his Nets and fishing, when he beheld Gods power, Luke 5, Alas? What should we bring to God for our Redemption? Can we bring any light to this Sunne, any drop to this Ocean? No. Fall we downe as nothing before the Lord both our maker  
C c when

when we were earth, and our satisfier, when we were sinne and curse. Let us take nothing from his Godhead and Alſufficiency of merit. Bring we nothing to him: All fulneſſe is his, hee muſt doe all for and in us, before and in conuerſion. Be we low, vile and baſe in our ſelves; The great worke of redemption is done to our hand, and that by God whoſe workes are all perfect, and no man could ever finde out any thing after him: no deeds, affections, or concurrences of will with his grace, can adde to our ſtature the leaſt cubite. But both will and deed is all his to worke: he hath left nothing for us, ſave to renounce our abilities, to bid him depart from us ſinfull wretches, to ſet ſcale to his promiſe. He is God omnipotent, it were a diſhonour to him to joyne us with himſelfe in ſo great a worke.

Branch 2.

Secondly, let us lay hold on this Ieſus Chriſt God, who hath ſatiſfied God, and taken away wrath. Reade *Eſa. 63. 1.* Chriſt is deſcribed by his mightineſſe to ſave. It was his Godhead which brake through the hoſt of enemies to reſcue us captives: to fetch water of life for us. Therefore *Eſa. 27. 3, 4.* lay hold upon this ſtrength of his, and make peace: for by this ſtrength, Anger is not in God, he is well ſatiſfied: no more needed to appeaſe God ſave God; by his infinite death and ſatiſfaction. The Father will now require no ſecond Attonement to be made: he is once ſatiſfied by Chriſts once dying: let not thy fooliſh heart call for a ſecond ſatiſfaction, becauſe thy ſinnes ſeeme great to thee, but know this one will ſerve for all thy ſins, were they ſinnes of a thouſand yeares: for he is God, to whom a thouſand yeares are as one day: He is mighty to ſave: let Satan and unbeleeſe ſeeme never ſo ſtrong to deſtroy, he is mightier to ſave: A ſtrong helper, an horne of ſalvation. With thee nothing ſeemes poſſible, but to him, nothing is impoſſible. Let who ſo will lay ought to thy charge, yet ſeeing God hath diſcharged all, ſeeing it is God that juſtiſieth, who ſhall condemne? Ferch all ſecond comforts from this, Whatſoever thy wants are, thy God *Iehova Alſufficient* can furniſh thee and hath given thee all pertaining to life and godlineſſe through him. Let thine enemies, ſtreights bee what they will, ſlowre not at men, their malice, unthankfulneſſe, unfaithfulneſſe; thy Redeemer is the holy one of Iſrael, who hath power to deliver thee.

Ye,

Yea, let this give a beeing and botome of Truth, to all the promises of God in our soules: Oh, Let our faith be in God: Let all the Promises of God be establishd as yea and Amen to us, because God hath settled them. No lesse than Gods blood could wash out such a staine as finnes was. No lesse than God could bee in Christ, reconciling the world to himselfe. *2 Cor. 5:17, Heb. 7:24.*

Branch 3.

1 Pet. 1.21.

Oh! Therefore since all this was for us, if wee neede it, let us draw neere with confidence to the God of Promises, let our weak hearts be strenghtned (as to obedience) so to faith in this promise made to us: And comfort our heavy heart in the view of the heinous circumstances of her sinne, making it out of measure sinfull; as depth of continuance, odious greatnesse against knowledge, meane of grace with an high hand. Be not dismayd: Hee that is thy surety, made not thy peace for small and some, but all and the greatest: so that thy thought must be how to receive this fulnesse, not for the greatnesse of thy sinne. *The Lord Iesus offered himselfe up by his eternall Spirit,* that an eternall Majesty might be appeased for sinne of an eternall guilt and curse; and such is all sinne, but especially crying sinne: his merite is more out of measure deserving, than mine is sinnefull: and hath merited far more happinesse than *Adams* sinne forfeited. Get humblenesse and faith, and then thy great sins shall be as dew to the Sunne, and as a spoonefull of water cast into the Ocean. I shew thy Righteousnesse can disperse them as a mist.

Branch 4.

Esay 27.4.

Heb. 9.14.

*Q. What is the third thing considerab?*

*A.* Union of both natures into one person, by the unconceivable worke of the Spirit; Its much that a soule a and body, but much more that flesh, and the Word should be really one person. I doe not say that the Divinity of Christ was a nature as the humanity: for Christ was so a nature, that yet a distinct subsisting person of himselfe. But the meaning is, that this person of the Word tooke the nature of his flesh into his person, therein to subsist. The flesh of Christ was no person, as *Abraham*, or *David*, but a nature onely having no subsisting of it selfe at all, but as it dwelt in the Godhead. See *Iob. 1.1. Mat. 1.23.*

The 3. The hypostase; or union of natures, into one person.

*Q. Why call you this Union of Christ, personall?*

*A.* To distinguish it both from other unions in Christ, and all unions whatsoever. Christ is a wellspring of unions; yet there is

Why it is called Personall



no personall union in them. The union of Christs Godhead with the Father and the Spirit, is reall, but it is essentall. His union with his invisible Church, is true, yet onely spirituall and mysticall. His union with water in Baptisme and with Bread and Wine in the Sapper, is a true, but yet onely a Sacramentall union. Secondly, by this name (personall,) we distinguish it from all other unions in the World, whether naturall, artificiall, or voluntary. In which the things united are one, either by bare notionall apprehension, as the thing understood by the fancy; or else one by Compounding, as when of three or foure drugges, is made one Medicine: or else by mixture and confusion, as when Water and Wine are made one substance; or else by divine Institution, as when man and wife are made one flesh. None of these are personall unions. But Personall union is such an one as whereby both Natures so retaine their distinct propertyes unconfoinded, that yet they remaine indissolubly united in the person without the least separation no nor at death or in the grave.

*Q. What uses flow from this third well spring?*  
 A. Sundry. And first, Instruction, to teach us how to conceive aright both of God the Father, and the Holy Ghost, and also of the person of Christ. We must not forge to our selves any such conceit of God, as our flesh would frame; But we must come to God in and by the flesh of the Sonne, the second person: we must not presume of any Spirit of God, otherwise than by the Flesh of Christ, whose attendant the Holy Ghost is. As the High Priest durst not come into the Holy of Holies, save by blood, and thereby he carryed reconciliation to the people from God: so neither may nor can we come to God a consuming fire, save by the blessed qualifying of the flesh of Christ assumed into divine Union. Again, it instructs us how to pray to, to worship; and to conceive of Christ; not in a separation of his flesh from the Godhead, or of God from his flesh. But the equal Terme and object of our worship must be this personall union, that is, the manhood of Christ must as truly be adored and prayed unto as the Godhead. It is sinfull to conceive the Lord Iesus in any kinde save in this. And therefore tis dangerous and sinfull to please our selves in Pictures of Christ or Crucifixes, because they pull in sunder this union; and are not able to ex-  
 presse

presse it, beeing unexpressible by Penfill and Picture.

Secondly, it teaches us a difference betweene the subsistence of Christs flesh, and all other subsistings. We subsist in the union of body and soule, which two make one and the same person. But the manhood of Christ is no person or subsistence by union of soule and body: but by assuming that Nature of man into the person of the Sonne of God. So that the flesh hath no subsisting at all, save in the upholding power of the Godhead. This a worthy Divine (whose labours (both in Preaching and forming of Preachers is worthy of eternall memory) expresseth by the Plant Misselto, which is a distinct bough and stocke from any other Tree, yet hath no Roote to subsist in, save the Tree which it groweth out off, and draweth sappe and nourishment from, whether Apple-tree or other. Againe, in the Vnion of Persons in the Godhead all three are equall in the excellency of their natures: But in Christs personall union, although there be no equality in the Natures suited for their excellency, or eternity, yet there is an equalnesse in point of being, for it is as impossible to conceive of Christ without the union of flesh to God, as of God to flesh.

But the cheefe use is, To encourage the soule that is affraide to draw neere to God for reconciliation and mercy in Christ, because of the estrangement of it selfe from God by losse of Image. Lo, the Lord is willing to unite himselfe unto thee (poore soule) in his Sonne, by vertue of his union with thy fearefull and fraile nature. Nay, hereof he hath given assurance in and by this personall union. For by this union he hath purchased a Spirituall union betweene himselfe and the sinfull Soule. There is no benefit of Christ, which can be conveyed to it, neither justification, adoption, regeneration, or the like, till union goe before, How singular an encouragement then should this be to a poore soule to fasten upon the promise, when he sees it assisted by this *Assufficient* merit, issuing from the union of both natures, both suffering & meriting? What holy yet reverend boldnesse should this doctrine put into the soule? The Lord beeing willing to bestow himselfe upon it, wholly by union, before he vouchsafe any speciall Grace of Sanctification upon it? He that gives himselfe to thee what can he deny thee? Personall union derives the properties of God to

Vse 1.

W.P.

Vse 3.

the manhood, and the properties of it to the God-head. In so much that it is side, that wee were redeemed by the blood of God &c. And why? Save to assure us that heereby the Lord will communicate to a poore soule his owne blessed properties of mercy and holinesse, by the union of his Spirit? Let us therefore come and drinke of this wellspring also with confidence: and say Sithence the Godhead and manhood were united in the worke of suffering and meriting, what question is there of the Sufficiency thereof to the soule which beleeves?

Vse 4.

Lastly, is this doctrine most sweet to all broken soules, in their approach to the Throne of grace. What is so bottomlesse and unsubstisting a thing in it selfe, as a soule in the anguish of conscience? Yet even then looke up to *Emmanuel*, and he will unite thy poore emptie, bottomlesse spirit to his owne person, that in him thou mayst have a real being and subsistence. Oh, poore soule, who thinkest thy selfe meereely lost in this thy estate; In time thou shalt see it was mercy brought thee to be out of hope in thy selfe, that the hope of thy well being might be in him: for even the flesh of Iesus himselfe had the like unablensse of subsisting, except the second person had taken it to himselfe.

**Q.** What is the unction of Christ?

**3.**  
The Vnction.  
It is included  
in the Vnion  
as a Conse-  
quent upon it.

**A.** It is a consequent upon his personall union, whereby the Godhead made the man-hood full of himselfe, and of all gifts and graces of the Spirit; meere to enable him to his worke of mediation, and by name, separated him from men to be excellent, as to bee the *Prophet, Priest and King of his Church*. That this was from the wombe, appeares by sundrie texts: and many glorious effects exceeding man, as that in *Luke 2.* at twelve yeeres old. Yet especially his Baptisme was the anoynting of him to the entire and immediate execution of these Offices: for therein hee did more fully receive the anoynting with the Oyle of gladnesse above his fellowes, as was prophesied, *Psal. 2.* *Esay 42.* 1. and *Esay 61.* 1, 2, 3. He was Priest to satisfie and pray for, Prophet to teach, and King to rule and deliver his people. Which three offices doe mutually serve each other. So then, in a word, this holy union of Natures in Christ, did sanctifie the flesh of Christ; made it full of the graces of the Godhead, yea made it pure, holy, undefiled: and

Baptisme of  
Christ his  
chiefe unction.

*Psal. 2.*  
*Esay 42.* 1.  
*Esay 61.* 1, 3, &  
*63.* 1, 2, 3, 4, 5.



## Article. 2.

## A Practicall Catechisme.

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and secondly infused all graces into it, for the worke of a Mediator.

Q. This point of Vnction is of great weight: affoording much light to the next Article of the priuiledges: therefore explaine it a little: and first, What is the Vnction of Priesthood? and what is to be considered in it?

A. To the first part of the Question, I answer. That it is the cheefe part of the Vnction of Christ: because by vertue of it that office he performed the great worke of satisfaction: and therefore he received from his Father the most abundant measure of the spirit, as we reade *Esay 61. verse 1, 2, 3.* To the second

question: I answer. Two things are to be considered in this Annoynting of Christ our Priest: first, the peculiarnesse: secondly, the furniture of gifts. For the first. Although there were many things in the ordinary Priesthood of *Aaron*, which resembled Christ both in his person and performance, for the generall: yet because there were many things (in both respects) very different: therefore the Holy Ghost sets him forth to us by the type of *Melchisedecs* Priesthood. For as he was without beginning and end (in his story) so was Christ, not as *Aaron*, mortall, mutable, sinfull. *Aaron* had need to offer Sacrifices for himselfe: *Aaron* slew other Sacrifices of Bulls, Goates, and Lambes: *Aaron* sacrificed often, because he offered creatures: *Aaron* had successors: *Aarons* Sacrifices purged the Ceremoniall conscience: *Aarons* Sacrifice and Priesthood ceased. But the Lord Iesus offered onely Sacrifice for others, not for himselfe: Christ offered up himselfe as a Sacrifice: Christ offered himselfe but once for all as most perfect: Christ is an eternall Priest abiding for ever; and of his Priesthood there shall be no end: None shall abolish his sacrifice, but it shall be as himselfe is, perpetuall to the end of the world: *Iesus Christ yesterday, and too day, and the same for ever.*

The second thing is the furniture which this Vnction filled the Lord Iesus our Priest withall, and that without measure. For, as the fulnesse of the Godhead dwelt in him bodily: so all the communicable gifts and excellencies thereof dwelt in him: Eminent wisdom, righteousnesse, humility, unblameablenesse, holinesse

Explication of

1.  
What it is.2,  
Wherein it  
consists?I  
In a peculiar  
nesse of it.Heb. 5. and 7.  
&c.The 2. Furni-  
ture of it.

holinesse, separation from sinners, and all other graces. But (as I take it) one fruite of his Vnction was his peculiar finesse to satisfie: That holy, free consent of his to the will of his Father to doe, suffer and fulfill all righteousness; I say, this absolute and unstayned obedience, to goe through all difficulties, meekely, long sufferingly, cheerefully, universally, and constantly, emptying himselfe to the death of the Crosse, was the maine effect of his Vnction, and the bottome of that infinite Complacencie which his Father had in him, saying, *This is my well beloved sonne, in whom I am well pleased.*

*Q. This shall serve for the first Vnction of Priesthood, because this whole second Part following shall treat onely of it, and the use of it: Proceed to the other two, and first, what relation there is betweene the one and the other?*

Harmony of  
the 3. offices  
of Christ.

*A. All the three offices of Christ doe conspire most sweetly together; The Priesthood before the other two, because else we can have no right to them. But then the prophetic and the kingdome doe returne their ayde to the Priesthood. First, the Prophecy teaches what the Priesthood is, and by what order and degrees the Lord settles reconciliation and peace upon a poore sinner; opens the doctrine of faith, and is the revealer of the mystery of Salvation. Then it teaches how to put on the Lord Iesus our Priest dayly, to apply him continually for forgiveness as our dayly Sacrifice, and how to live by faith, and to be guided in our particular course and conversation according to knowledge (as in Part third, and Article third appears.) Secondly, the Kingdome conveyes the power of the Priesthood into the soule, and effects that which the Prophetic teaches; and then having so done, it sets up a perpetuall rule in the soule, giving it power to obey both in doing and suffering, according to the truth revealed; susteyning and preserving the whole body of elect, in the faith and obedience, and under the protection of the Lord Iesus, till all use of these offices shall cease, and the Kingdome shall be delivered up to the Father, that he may be all in all, after the whole worke of Mediatorship is accomplished.*

*Q. You say well. Open a little the second Vnction of Prophecy, shew what it is, and what fruite we reape by it?*

*A.*

A. It is that infusio of divin light into the manhood of Christ, by vertue of which he did all at once habitually receive all that knowledge and wisdom of God whereof he was possibly capable, far above all that nature, Art, experience, or education could attain to; yea far above al that (not Philosophers only & wise heathens, but whatsoever Prophets, Apostles or any creature renewed, yea Angels themselves could ever comprehend. Only those mysteries excepted which finite flesh could not conceive; as the day of judgment, &c. The fulnes of light did not swallow up his understanding, but endued it with such knowledg as it could; each; yet so, as (according to our Nature) he still grew in knowledg in respect of the manifestatiō of light, by the capacity of his yeeres.

The 2. office of Prophecy what.

Luc. 2. ult.

Q. What gaine we hereby, such I meane as beleve?

A. He is made unto us of the Father by vertue hereof true wisdom. Both in the purging of our corrupt mindes from all blindenesse, and our judgements of all rashnesse, error, headlong conceit, and our spirits from all misleading and misguiding of us in our conversations. So that neither the delusion of Satan, nor diceplay of men, nor other error can carry us from the truth as it is in Iesus. And againe, it infuseth into our understandings a renewed light of knowledge of things in their lively and spirituall nature, restoring the principle of light in us which we lost in Adam, as the first part of Gods Image; causing us to search and dive into the secrets of truth, which of a naturall man cannot be conceived; To discern of things that differ, and of Gods matters especially; laying aside prejudice, false opinions, carnall reason and the love of lusts which smites out the eyes of the soule. And this gift is partly tending to make us wise to Salvation, and to judge of our estate to be good by sound evidence, and grounds of the word, of which Paul speaks, 2 Tim. 3. 15. As also to direct our feete in the way of Peace, as Luke 2. 74. that is, to leade us from one part of life to another, so as Christ would have us walke, who therefore is called our leader, Esay 55. 3. And thence it is that the Spirit of annoynting doth issue from the oyle that floweth from the head of Christ, whereby we have right to know all things, and neede no carnall teaching; whereby we judge all, and are judged of none. Whereby we are wise unto sobriety. This Spirit Esay

1 Cor. 1. 30.

Our gaine by it.

Eph. 4. 12.

1 Cor. 2.

calls



Esay 30.

The 3 office  
the King-  
dome.

What it is?

How it afflicts  
the Prophecy.

calls, a voyce behind us, calling and saying, This is the way, walke therein: Concerning which see more in the third Part, and second Article, of Conuersation. In a word, although our occasions of life be manifold; yet by this Vnction we are enabled to accommodate and apply our wisdom to speciall occasions of life, as company or solitarinesse, things necessary, indifferent and expedient, or otherwise, as recreations and liberties, our Tongue when to speake, and when to be silent; because it is a fountaine whence wee draw light for light. As the eye of the body being light, causeth the whole body to be light, so doth this cause the spirituall man to be.

*Q. Let me heare you shew what the Vnction of Christs Kingdome is?*

*A.* It is that influence of the Godhead into the manhood, by vertue whereof Christ Mediator is the Vice-roy of God the Father, deputed under him to governe the whole world, but especially his Church. Breefely, the end of it is, to support the Priesthood and Prophecie in their Vigor and efficacy; that he may be a Prince and Captaine of Salvation to the elect, to bring them to God. See *Psalm. 2. Esay 42. Esay 61. Eph. 1. 18. 1 Pet. 2. Revel. 1.* God is sayd to annoynt his King, to give him the ends of the world for his possession; yea all things in heaven and earth to be his, *Matth. 11. 27.* Especially he hath set him upon mount *Zion*, and established him upon his Throne, and established him with justice and power, crowned him with glory and honour; that hee might sway the Scepter of righteousness, and bring to passe all his purpose without contradiction.

*Q. More particularly, how doth this Kingdome of Christ afflict his Prophecy?*

*A.* By falsifying and strengthening the meanes of Salvation, that his Ghospell, Sacraments, Sabbaths and all his Ordinances, together with the ministry thereof, not onely in being, but also in their full effectualnesse of working in the hearts of his people, with conviction, and authority. It is no small Power to preserve these pillars of his Throne from ruine. For, how many enemies are risen up since his ascension, openly or secretly to persecute or undermine the truth? How hath Satan bestirred himselfe by those Lyon-like

like Emperours in the first 300. yeeres, and since by those wolvish Popes, and by heretikes and other instruments of the Divell, to raze the Scriptures, to deface the cheefe truth of God, the divinity, the humanity, the Union, the purity of Spirituall worship, the integrity of Sacraments, the Iustification of a sinner by onely faith, the workes of the Spirit, the Resurrection of the body and the whole power of godlinesse? To this very houre he worketh against all these. But in vaine: for this our King looketh downe from his Throne and laugheth them to scorne, and destroyeth their Policyes: No deluge or flood of his malice could ever prevaile against these: but still they continue as a brazen pillar, and shall survive them all, till his second coming. And not onely so, but still he supports these in their Authority and ableneesse to overrule the consciences of men (whom no other Lord can control) to pierce, perswade, convince, convert, or condemn, whether they beleve or despise them. And to settle upon the elect all the liberties of Redemption, Adoption, Holinesse and Glory. In which respect he is called the Lord that Spirit of liberty or Prerogatives. See 1 Cor. 3. end. This for a tast may serve.

Q And how doth he assist the Priesthood by his Kingdome?

A By susteyning and holding up his beleeving servants, in that estate of grace, both faith and sanctification in which he hath set them. For it is the Kingdome of Christ which giveth efficacy both to his satisfaction and intercession, for the keeping of all such as are given him by the Father, in his truth and name. He enables his sacrifice to forgive them and reconcile their persons: his holinesse to sanctifie them, to change their Natures, to subdue their iniquities, to set up his Kingdome in their hearts; to make them spirituall Kings and Priests to God, in the mortifying of their lusts, and their living to God in the power of faith and godlinesse. He makes them, Eph. 1, 20. to partake that exceeding mighty power of his, whereby hee raised Christ from the dead. He forsakes them not, till he have brought them to finall perseverance: and in the meane time makes them partners of the Divine Nature, 2 Pet. 1, 2. Which is more than a Creation: Also he insuleth into them the fellowship of his sufferings, enabling them to endure the uttermost bitterness of them and all the circumstances thereof, till they partake

How it assists  
the King-  
dome?

Rev. 1.

take his holinesse, and become more than conquerors.

The lawes of  
his kingdome

*Q. What else doth Christ as our King?*

*A.* He subjecteth all his people to himselfe by the Lawes of his Kingdome. For, he rules not by tyranny, but by Law, and Command. Although he be absolute, yet righteousness is the Scepter by which he rules. And therefore in *Esay* 55. 4. hee is called The commander of his people. These Lawes hee settles upon his Church, both in respect of conversation, and administration. For the former, he is the Lawgiver of his Church, propounding all rules for obedience to himselfe and to others, writing them in the soules of his people. For the latter, hee is the Lord upon whose foote-stoolle all inferior Lords and Magistrates doe hold and depend, both civill, in all their Lawes and Penalties to keepe men under subjection: and spirituall, to execute his owne censures, admonitions, suspensions and excommunications: and whatsoever Lawes he hath ordayned for the governing of his Church.

His protecti-  
on.

*Q. Doth he any thing else?*

*A.* Yea. He is the Lord of protection also, to cover the heads of all his in the day of battell: I meane to shield and shelter them against all enemies, ghostly and bodily: For hee hath fought for his Kingdome valiantly, and got it as wel by conquest as inheritance; having overcome Satan, death, hell, and nayled all against us, to his Crosse, triumphing upon it over them all. He sits at the right hand of Majesty, not still and idle, but active and watchfull, to menage his Churches affayres, peace, affliction, persecutions, temptations, and offences, so, that none of them all, nor the gates of hell may prevaile against them. He will deliver his Israel out of all her troubles: and after long and tedious assaults by enemies, he will bring them to a Canaan of rest; as (God willing) in the point of Redemption shall appear in the next Article.

*Psal.* 25. ult.

*Q. Conclude all with short use.*

Use of the 2.  
offices and the  
Vnction.

*A.* All that I have saide, is use of it selfe: and may easily apply it selfe to such as it concerneth. For what an happy estate is it for all true beleevers, to be Kings, Priests and Prophets to God through this unction of Christ? The Beard of *Aaron*, and the skirt of his cloathing were not more fragrant with the overflow

*Psal.* 133.

of



of his oyle of Consecration: then the Persons and soules of the elect are precious and savory, and accepted of God in the Vnction of Christ. Whither then shall we goe when we want wisdom, righteousness, sanctification, or redemption, save to this fountaine which is made to us of the Father to convey them unto us? But (to hold my selfe close to my scope) how should this point teach us to acknowledge Christ as an eminent Mediator, as having a calling from God, according to those three sorts of persons whom he resembled all in one by his Vnction? How questionlesse should all the Acts and sufferings which he performed, become in our perswasion? The Lord hath made him whatsoever his Church needes, to the end that together with our Vnion with him wee might partake his Vnction, and be so furnisht with his graces (according to our capacity) that in nothing we might be wanting, for substance and soundnesse of the same. Above all uses, this one I especially ayme at. That the laden soule come to the throne of mercy, for ease and pardon, as being confident thereof, from this wellspring of Vnction? How can that satisfaction wait fullnesse which proceeded from this Annoyning, and for whom doth it serve but for the soule that needes it?

*Q. Proceeds to the fourth, the former part, to wit, the merit.*

*A.* This is yet more essentiall than the former 3. The fourth then I say, is *Active obedience* of Christ. I do not separate the active from the Passive, as if either alone could satisfie, or as if I ascribed the effects of either to the one without the other; but yet distinctly I speak of both for the use of each of them to the soule: Mark then what I have noted. The Lord Iesus became peculiar for us: not onely by bearing our punishment, but by translating upon himselfe the real imputation of our guilt, without the least measure of inherent guilt. This latter would have disabled his person, (for *he must be separated from sinners*;) yet the want of the former would have made his merit none of ours, and his death unjustly inflicted. Therefore *he was made for* originall and actual: all the sins of the elect were charged upon him: that he by his perfect obedience might disannull them, & bring in & settle upon us perfect righteousness. And as the misery of man stands in both sin (& guilt & staine,) as well as in curse, so must our surety performe

The fourth.  
The Merit of  
Active obedience.

Heb. 7, 26

forme righteousness as well as beare the curse. Now this righteousness of Christ is both his Naturall & his actual, opposite to this naturall and actual unrighteousness of *Adam*. I say, both the purity of his humane nature, infused by Vnion, and also the obedience to the whole Morall Law to the uttermost extent thereof. And this is as true a part of the materiall-cause of our justification, as the other of the Passive, though not to be disioyned.

*Q. Whereof doth this Article of obedience consist?*

*A.* Of the whole conversation of our Lord Iesus his life and death; but more specially of his latter part, from his Baptisme to his death: In both which (more or lesse) hee performed the worke of his Father, and fulfilled all, both generall and personall righteousness. His whole conversation toward God and man was holy: towards God, frequent in his Temple worshipping, submitting himselfe to both Circumcision and baptisme, eating the Sacrament of his owne body; oft in fasting, (yea whole nights) and prayer to God: most holy in his family government, most frequent in doing good. *Acts 2, 22. Iesus of Nazareth, a man approved by God in many signes and wonders, &c.* Preaching from Citty to Citty, yea praying for his enemies: so meeke, that hee sets forth himselfe as an example, *Math. 11. 29, 30. he would not breake a brused reede, nor quench the smoking flaxe, Esay 42, 2, 3.* He would not lift up his voyce, but as the sheepe which is dumbe before the shearer, so opened he not his mouth. In the judgement of the world, he did all things well: He grew in grace and favour with God and men, as he grew in stature; his meditations were heavenly, his words gracious even to admiration, *Luke 4.* The workes of mercy and compassion to the miserable, were infinite, towards all he was harmelesse, unblameable, confuting them who would gainsay, & stopping their mouths; In his outside of carriage very humble, riding upon an Asse, farre from wordly pompe; and poore, without a pillow to leane his head, yet very content; never ate meate but gave thanks: so good to the poore, that he taught his disciples, *It is better to give than to receive*, conscionable of the Sabbath: obedient to parents, content to stoop to a meane trade, in likelihood to live upon: very kind to his friends

friends living and dying : so lowly that he taught his disciples to be so, *by washing and wiping their feet* : and so of all the rest.

But especially for the manner, measure, end, and ground of all he did, most sincere and entire : adding thereto, perfection both of parts and degrees, so that there was nothing amisse, he was a *righteous Servant*, no *guile found in him* : and so at his death, *John 17.* he professeth he had done all the worke of his Father : and till he had fulfilled all the Law, (for which he came, *Math. 5. 17.*) he could by no means be dissuaded, but called him divell, who sought it : yea, to the death and in the death of the Crosse he was most obedient, *Phil. 2. 5, 6.* (for his Active and Passive obedience were mixt inseparably : ) but above all in this was his excellency, that being both glory and holinesse, he was not onely content to empty himselfe into shame, but even into the aspersion of sinne, that he might by obedience make a full expiation for it. In a word, *Such an high Priest he was*, as, not onely for his Nature, but for his practise was *undefiled and separate from sinners*. And all these hee was not for himselfe, but for others, that nothing might be wanting to a full satisfaction : and that they who beleve in him might fetch from each part of his life, and obedience, comfort and stay in the infirmity of their youth, age, crosses, duties, worship of God, graces and in the wants of all their services, both ordinary and private, or publique and extraordinary.

*Q. I would have you open this point more fully.*

*A. I will endeavour it. Consider then :*

First, Christ being under the Law, and becoming a servant unto it, was not for himselfe, but for us : except then his obedience be for our sakes, it serves for nothing. Secondly, if our Lord Iesus had suffered for us upon the Crosse, without any obedience to the Law, hee might have beene as harmelesse an high Priest, by the purity of his nature, as by obeying : so that if there be no other use of his obedience, than this, to qualifie the person of the Obeyer, it had beene superfluous. Thirdly, some part of his actuall obedience was a direct part of his mediation, as his prayer, *John 17.* Why not all the rest as well ? Fourthly, let it be supposed true, (which yet is not to be granted)

Explication of  
the Active  
obedience.

1.

2.

3.

*John 17.*

4.



ted) that where sinne is pardoned by removall of curse, thereof necessity, righteousness and life is restored: yet we must know that Christ restores not his elect, to the meere righteousness and life that *Adam* had, but to the righteousness which is of faith, and unchangeable, and to a life in the presence of God, not of Paradise: therefore it requires a price of a sutable righteousness in Christ, more than a mere surety was bound to. But as I sayd, the former is doubtfull: although each defect of righteousness is a degree of sinne: yet there is more in the staine or pollution of sinne, than in the defect of righteousness. When a Traitor is pardoned, though he bee in a possibility of restoring to favour and dignities by his Prince, yet they are two things, and are oft severed: and if both concur, the benefit is double. And Fifthly, where it is objected, that if to tall imputation of his righteousness be granted, there were no use of the passion: I answer, its false: for wee are to be considered as liable to the curse of death, for that which is already past: *When thou eatest, thou shalt dye.*

*Q. Well, I am satisfied, Proceede to the fifth branch, the Passive Obedience: what is that?*

*A.* The whole Humiliation of the Lord Iesus, both in the abasement and sufferings of his whole life, through the which he was as one smitten of God & humbled, yea a man of sorrows: and especially that one maine suffering upon the Crosse, whereby he emptied himselfe most thoroughly, and yeilded himselfe a sacrifice most freely to the wrath of his Father by his death: in the one bearing the incomprehensible weight of his Fathers justice: in the other the exhaustion of his life, blood, and separation of his soule from body: That thereby sinne with all her penalties, inward, outward, and eternall, with that power which the Law and all enemies, hell and death, had thereby over us, might be abolished, justice appeased, and righteousness and life obtained. *Rom. 3, 25. Heb. 9, 13, 24. 1 Pet. 1, 19.*

*Q. Now heape up much matter together: divide this answer and unfold it.*

*A.* This Passive Obedience will appeare, by distinguishing it into the preparation, and the passion it selfe.

*Q. And wherein stood the Preparation?*

*A.*

The fifth.  
The Passive  
Obedience.

John 1, 7.  
Heb. 12, 24.  
Wherein it  
stands in two.

**A.** It partly stood in the condition he undertooke, partly the antecedent sufferings of his life. For the first, it was a willing putting of his necke into the collar of subjection, forgetting (yea emptying himselfe of) his glory so farre, as being Lord of all, to become in the fashion of a servant, chiefly to his Father, also to men, yea the basest of his slaves upon earth, both for us, and our salvation, in which respect he refused no tearmes, but despised all shame, *Phil. 2. 4. 5. 6. Heb. 12. 2. 3.*

Secondly, (having subjected himselfe to be a meete object of suffering and sorrow,) he became indeed a man of sorrows, through his life, inuring himselfe betime to the yoke which he yielded to; as to be borne of meane parentage, to fall to handy labour for his living, to lye in a cratch as unworthy or unable to hire a roome in the lane; to be persecuted and fly into Egypt even at a month old, to undergoe the reproach of the tongue, being called *Demoniacke, Wine-bibber, Deceiver, enemy to Cesar, Tyrant, friend of Publicanes*; to be the object of temptation, to the vilest and basest creature the divell himselfe; to crouch in soule and body under the sentence of wrath, ready to seize upon Him not onely at this instant, but long before, which dyed up his morture as a *withered branch*, and made him be thought fifty yeeres old, (or upon) being little above thirty: losing all his beauty, and being as a man ever under strokes, afflicted and humbled: carrying our common penalties (not personall of this or that disease) of hunger, thirst, faintnesse, wearinesse, hardnesse, and poverty, &c. about him. To have the influence of his deity alway (in a manner) restrained, so that he appeared not to be that hee was to his dearest friends. And therefore he concealed his glory, further than it made for the discharge of his Office of Mediator, as a Prophet or a King, (for then he kept out of his basenesse. See *Math. 21. 12. Luke 13. 32.*)

1. Preparation  
in 2. thinges  
1. Subjection.  
of a servant.

2. The sor-  
rowes of his  
life.

Ioh. 8. 57.

**Q.** And what may be said touching the Passion it selfe?

**A.** Somewhat touching the parcels of it: yet somewhat also touching the necessity of moderation.

For the parts, first he endured the forsaking of his dearest Disciples; to be taken by his owne servant *Judas*, by his owne speciall Officers, and at the hands of his owne deputies, to suffer most intolerable indignities, to be accused, arrayned, endited, and sen-

The 2. part  
the Passion it  
selfe.

The parts

I

cenced, as the vilest malefactor, and that at the Gaole delivery of felons and murderers.

2.

After that, (besides their barbarous spitting upon, buffetting, mocking with a Robe, Crowne of thornes, and reeden Scepter,) to be put to that shamefull, accursed death of the Crosse: a death for such as not onely men compted villains, but God himselfe in a sort held accursed.

3.

To which adde the greatest of all, both in the Garden and upon the Crosse, that most bitter Cup of wrath, which he dranke from the hand of his Father, which made him in an agony of Spirit, to sweate drops of blood to pray, *That the cup might passe from him* (from feare of drinking it) and to cry out, *My God, my God, why hast thou forsaken me?* And so in that deepe anguish of his Spirit to give up the Ghost: all the diuels in hell banding themselves in that house of darknesse, to pull him from his steadfast confidence.

Moderation  
of the Passion  
in what?

Q. *What meane you by the moderation of it?*

A. That in all this abasement, yet that measure was imposed and no more, which suited to the dignity of the person suffering, and to such a one as in suffering merited, and could not be overcome by suffering. Hence was it, that he had intermissions of his agony and feares: so that he could go to and fro to his Disciples, to admonish them: was upholden in his senses, understanding, memory, affections, in the midst of his delours: shewed his power and Godhead even then in the consternation of his enemies, conversion of the thiefe: his love and providence of his Mother and Disciple: received comfort by the Angels, in the want of self-support: was dispenced with as touching the measure of torments, not being capable of those which reprobates in hell suffer because they can never satisie: the Duration, the disorder, and disguise-ment of these Hellish terrors, being accidentall to his Passion, and to dying the death onely the infinite displeasure of God, and true separation of Soule and Body, which were essentials, he endured. So also it was impossible the grave should hold him, *Act. 2. 24* Yea, and the period of three daies and nights, of 72. houres were abridged to 40.

The effect of  
the obedience

Q. *What did he effect hereby?*

A. He being our Surety in all this, did for us purchase a full satisfaction



# Article 2.

## A Practicall Catechism.

51

satisfaction (of which in the question after) and withall, first all of Christ those benefits, in Article the fourth. Then the ratification of his Legacies, and Testament, *abolishing of enmity, by Law, Sinne, Satan, Wrath, Hell, and Death*: As we know if a Court be quere put downe, all the Officers belonging to it, are downe also. So also, liberty to enter Heaven, *by a living way*, not the blood of a beast, with sundry others.

Heb. 9, 16, 17  
Col. 2, 14.  
Ephel. 2, 16,  
Heb. 10, 20.

Q. Why doth the Scripture so much dwell upon the Passive, and so little upon the Active obedience, in pointing out our satisfaction?  
A. As I intimated before, the Holy Ghost doth more specially (not alwaies, See Phil. 2. 7, 8, Eph. 53. 11, 12, 13, 14, 15, 16, 17, 18, Rom. 3, 18) expresse it this way.

Why the Passion onely is so much dwelt upon in Scripture?

Reason 1.

First, because in this curse taken away, all the whole satisfaction began to take effect: as we say that the effect of a Prisoners release is delivery from prison: not as if that were all his release: yet thence its denominated; because though the debt be paid before, yet this must follow.

Secondly, because the end of a thing is better than the beginning, and the consummation of a thing is from the end. Perseverance hath (we know) the preeminence of all obedience, not as if it were any more than a part of it, but its the finishing and making all our of question. Each moment of a Glasses course is part of the houre, though the last dust of it be the houre end.

23

But Thirdly, and especially: because the Passion was the happiest, greatest, hardest, and fullest part of the whole satisfaction. As, Fortitude carrieth the name of Vertue, not excluding any.

31

Q. Seeing all this is (doubtlesse) the maine Satisfaction, I goe to the use of both these in due order: and first tell me, why put you them together?

A. For the latter I answer, because this price is like the price of a Diamond, payd for ten Millions, which is neither all payd for any one, nor any severall part thereof for one, and another for another: but generally the whole for them all, and each sharing in the whole. Therefore looke what is said distinctly of the benefit of this merit, must issue from both Active and Passive jointly.

Q. What use is to be made hereof?

D d 2

A.

Vses of both  
parts of the  
Merit.

*A.* First, the doctrine hereof may afford us a sweet meditation (which as there are few ancient or godly writers but have observed, so it is pitty we should neglect) *viz.* The excellency of the grace of the Gospell, purchased by this Satisfaction, which will appear by a comparison of the worke of Creation; with this of Redemption. The former I grant was a solemne worke, when the *Eternall Word* made (of earth) the body of *Adam*, inspiring it with the breath of God, not onely to be a *living Creature*, but to beare the *Image of God in holinesse*. And the truth is, *Moses* describes even this worke more solemly, than the Creation of any of the other, to shew the eminency thereof above them. But when the same eternall Word creates man the second time, I.e. not a breath, not a few words will serve; himselfe rather must be made a *worme*, and *no man*. God himselfe must empty himselfe of his fulnes & glory: his love, his tears, his miracles, his prayers, the basenesse of his condition will not all serve the turne: no other price will be accepted for this, save both the actuall fulfilling of all righteousness, and the shedding (not of drops or ounces of other blood) but the last heart and life blood that was in his Holy Body, the blood of the Son of God. Here was a work indeede of some difficulty! at which not onely the deepest conceit of mortall man, but even the Angels themselves may stand and wonder and vanish. Oh! that the view of this might ravish our soules with the worth of grace to say, *The least dramme of grace is more worth, than the whole worke of Nature!* who is carried by this meditation above whatsoever this world is, in respect of the new Creature to compute the whole creation as vanity. *David*, *Psal. 8.* admireth man in that first workmanship of his, as above all others in the world: what then may be sayd of man redeemed and restored to a second Image of God? if the breath of Creation were such a thing, what is Regeneration, that cost not a breath, but so great a workmanship of this Active and passive satisfaction?

Vse 2.

Secondly, let us abhorre the conceit of such *Seectaries*, as imagine that there was no necessity at all of any such price paying to Iustice: nor any barre in Gods Iustice at all, why hee might not have shewed mercy to sinners, without any such satisfaction made at all. Its an horrible derogation to the Scriptures, and to the wisdom of God: and faworeth of a prophane audacious spirit, making

making sinne and grace, of small esteeme.

Rather let it present to us the hideous nature of sinne and justice. *Salomon* bids us behold the drunkard in his rednesse of colour, bluenesse of wounds, that we might loathe his sinne. But rather behold it in this glasse of the Lord *Iesus* his satisfaction. *Esa. 63. 1. Who is he that commeth from Bozra, with his red garments? I have trod the winepresse of the wrath of the Lord, &c.* If the glasse of the Law have not done it, let this do it; yea behold the sins which we count most veniall in this object of iustice. Not the pettiest oath, or least of our vaine wordes could be payd for, with the price of a lesser thing than the blood of *Christ*; iustice would admit of no other. And the *Father* spared not his onely Sonne in this point; but would have him drinke the dregs of his wrath. What shall become of such wretches then as despise this price? How shall they struggle with this infinite wrath of *God*, which the Lord *Iesus* had bin crusht under as unsupportable, if his *Godhead* had not held him up? Now while sinne is in her element, its counted as light as feathers; but being under the weight of justice, and the sence of wrath, it will proove intollerable. Let us count it so now, whiles we may get it throwed under the Lord *Iesus*; let us sweat water and blood, and feele that in us which caused those outcries, *My God, my God, why hast thou forsaken me?* Not to become Mediators to our selves, but to drive us to him that overcame this anguish, and was heard, in that he feared.

Hebr. 5.

If sinne in our selves will not breake our hearts, let it breake them in the view of *Christ* broken by them: let us, *Zach. 12. 20. See him whom we have pierced, and mourne.* Nor as Papists who whip their bodyes, and cry out of them that betrayed, accused, scourged and crowned *Christ*, and crucified him: but as those who were the Actors of this Tragedy our selves: that (if by any meanes) our hearts may be pricked as theirs, who heard *Peter* urge the killing of the Lord of Life. Oh, unspeakeable love, *Act. 2. 38.* to be willing to be pierced for murderers, that they might escape? To say, Oh, Father, heere is the surety, lay no debt or punishment upon these debtors! I have taken all upon mee, if thou wilt needes have the uttermost, powre out thy wrath upon him that can satisfy, not upon them that cannot: Try whether there bee any drop of mourning in thee, by this due sight of



sinne and justice, and say, Oh, Lord, if I were left to bee my owne satisfier, if thou shouldst have sayd to Christ, as once to *Moses, Them that sinne against me, I will punish, of thee I will require nothing*, Oh, how terrible had our condition beene?

*Use 5.*  
Branch 1.

Fifthly, let this doctrine confute. First, all Seſtaries, who that they might be singular (to say no more) teach heere of late, among us, that Christ had no guilt of sinne cast upon him by justice, for then he could have beene no satisfier (confounding sinne imputed and sinne inherent) that Christ suffered nothing in his soule, from Gods wrath, sealing upon him; nor yet in either body or mind, but that which man could inflict by either paine or discontent. But God keepe them, that are the broachers of such stuffe, from such a satisfaction as this in the day of their distresse. And whereas they adde, Gods justice accepted this for an equall price of sinne: I answer, who hath taught them to dreame of an acceptance, of that which is not equivalent to Iustice? Might they not as well overthrow any necessity of a satisfying Iustice, as teach Iustice to accept that which is not Iustice? Is it not well for us, that the Lord will accompt a truly just satisfaction of a surety to answer our debt, (which was more than he ought us) but wee must goe about to corrupt the price it selfe, and dreame of an imputing of equall satisfaction to an unequal price? Let us abhorre such novelties, and know if Christ suffered no more than the malice of man, thereremaineth a necessity of a second suffering for us, from justice. Let us beware, while we goe about to mince and lessen the sufferings of Christ, least wee destroy the truth of a Mediator, and bereave the soule of that which should uphold her, in her conflict with Iustice. Not to speake of unsavory dalliance with those Texts, which are brought to confute them, *Esay 53. 2 Cor. 5. 21.* and others. For instance, When wee urge that text *Esay 63. 1.* they elude it thus. That it speakes of the Lord Iesus his crushing the enemies of his Church: as if it were not familiar to the Holy Ghost to expresse both Acts, I meane of satisfaction and conquest, in one familiar phrase, meet to expresse. As here. To tread the winepresse, may bee referred either Actively to destroy all Rebels, or passively, to satisfie

satisfie for the elect, by treading out all wrath? So, when wee presse our Saviours bloody sweat, paine of soule to the death, complaint of being forsaken of God: and so, of his being heard by his Father in that he feared, and cryed out with strong cries to him that could help him &c. They answer, All this must be understood of that barbarous usage which *Pilate* and the Jewes shewed towards him: which is infinitely to the dishonor of him whom they pretend to honour, in making him more to take on for mans cruelty, than poore Martyres, sinfull men have done. But the truth is, God is not honoured by such curious distinctions, which neither any of the Fathers, nor late writers (one or other, except such as are taxed for Novelty) have ever dreamt of. But we may easily judge from whence such errors grow: if they were truthe, Satan and his instruments would more stirre against them: But they are quiet, using such Trickes, as meanes to cover their owne Projects, not caring how many of them are broached. And verily I doe not so much impute such Novelties to the Authors thereof, as to the just hand of God, punishing the people for contempt of their grounds.

Secondly Let it teach us to abhorre the opinion of those *Lutherans*, who teach that our Iustification stands in the so applying of Christs righteousness to a sinner, that hee may pleade it from the Tenor of the Law; *Doe this and live*. Meaning that we must be possessed with the very selfesame righteousness, wherewith Christ obeyed & suffered. And this they imagine to be the matter of our justification, and that else God cannot in Iustice acquite us. They say, The elect doe sustaine one person with Christ, in all his acts and sufferings, and they are all made theirs: But thus they make Christ serve to no other ends, but to make us become our owne Mediator, and to destroy his owne. The error of this conceit arose from a confounding of the valor or worth of this righteousness, with the substance of righteousness it selfe. For although wee cannot bee justified without imputation of the fulnesse of the merit, yet wee are not capable of that which merited, except wee will become infinite.

Branch 1.

Thirdly, it confutes those Sectaries, who affirme that God

Branch 2.

seeth no sinne in any of his, if hee have once imputed Christs righteousness to them. This error arises from not distinguishing these two, Imputation of perfect righteousness and perfect imputing or accepting of imputed righteousness. No man is justified without the former; but our faith sayling in the acceptance, must needs be looked upon by God. I confesse hee sees no sinne, but he pardons it to his in Christ, upon Faith and repentance; but he punishes it for their good in mercy. Again, what if we grant, God sees no sinne in them in respect of their justification? Is therefore their Sanctification perfect? Why then did *Dauids* adultery displease the Lord? Or why doe we pray, *Forgive us our debts?* or why saith our Saviour, *Say when all is done, ye are unprofitable?*

Branch 4.  
2 Sam. 10, 4.

Fourthly, it confutes all such as cut off the Active obedience of Christ, from the satisfaction, as they cut the garments of *Dauids* servants by the middle. I blame them not now as Papists, for deying Christ to be our price, but for their curious dividing of one member of it, from another. It may be granted them, that the Passive is the more immediate consummation of the satisfaction: but to exclude the Active, is most audacious. They say, Christ was bound to the obeying of the Law, as a man made under it. I answer, Yea, but except he had bin so made purposely for us, he needed never to be so at all: therefore his willing being so, made the merit the greater: and although being a man, he must obey; yet seeing his being a man, was that hee might obey for us, it must bee of greater desert. Again, as the Passive is the nearer merit, in respect of the estate, in which we stood accursed; So the Active is as essentiall in respect of recovering that Image of righteousness, which makes us like God, and in which we were created. Neither was it hell could have hurt us without sinne. Besides (to say truth) if *Adam* after his sinne had not bin accursed, yet in sinning onely he had bin miserable. It is therefore as essentiall to Iustification, that he bee made Iust, as rid of guilt, and brought to Heaven as rid of hell. But of this before.

Objct.  
Answ.

Q. Be there any other uses besides confutation?

Use 6.

A. Yea. Sixthly, to teach all Gods people to abhorre the slavery of hypocrites, who if they could shun hell, would never care for righte-



righteousnesse. Gods people, although they could sin unseene and unpunished, yet would loathe it. They take as deepe thought for God, as for their owne welfare. When *Abfalon* was pardoned, <sup>2 Sam. 14. 30.</sup> yet he sets *Ioabs* Corne on fire, because he might not be admitted to the Kings presence, chusing rather to dye, than to hang in such suspence. And shall a beleever rest in his pardon more than in the righteousnes of God, which may make them *accepted and beloved*? No, the livery they weare is, *The Lord our righteousnesse*. Oh, till I bee restored to my dignities, to stand before the Lord, to please him, to feele his Spirit of peace, joy and righteousnesse, and my conscience purged to serve God in holinesse, I can feele no comfort!

Eph. 1. 5.

Vse 7.

Againe, let it raise the price of the Lord Iesus his love in the hearts of all his children. Should he that was glory, and holinesse, be content, not onely to become a Worme, base and vile to his enemies, but to lose the repute of holinesse and become sinne, rather than sinne should not become righteousnesse and glory? How great is this love then? and how deere should he be for taking of our imputed sinne and blemish upon him? The more cost, the more love.

Eightly, (to touch his Passion a little) how should it teach us to abhorre all enemies of the Crosse, Atheists, Papists, Iewes, and Pagans, (to whom it is either a stumbling blocke or foolishnesse) yea all such as hold upon a Christ in profession, but are farre from an humbled suffering and crucified Christ, carrying themselves, rather so in their haire, fashions and oathes, the loftinesse of their stomackes, as if their Christ were rather some great Epicure, Libertine, or Champion of the world? not onely in the twelve dayes, but all the yeere long?

Vse 8.

Ninthly, If this death of the Lord Iesus be our satisfaction, and the freedome from sin and curse, our pardon, peace, and heaven, where is the dwelling of our hearts upon it, the delight of our soules in it? Commonly we will weare our choise Jewell neerest our heart; & why is this Jewell which cost the blood of the Son of God so far off it? Surely except this be our soules crowne more than the crowne of the aged are their children, or the Ministers crowne his people, or the husbands his deere wife; (not to speake of gold, pleasures, or outward welfare.) how

Vse 9.

can

can it be well with us? If the perfection of love bee joy, and the perfecter the object is, the greater the love: How is it, that each base shaddow of ioy can affect us, when this can not?

*1 Cor. 15, 19.* *If our hope were heere onely in Christ, of all others wee were most miserable.* Nothing heere can keepe thee from misery; what is then thy happinesse? This satisfaction onely. Let it be all in all to thee, the seasoning of thy blessings, supply of all wants: if thou wert left as an owle in the desert, *if no Calfe were left in the stall*, yet let God be thy Salvation. Let thy life be bound up in it, as *Jacobs in Beniamine*.

*Hab. 3, 17.*

*Use 10.*

*Col. 3, end.*

*2 Cor. 5, 21.*

*1 Cor. 3, 14.*

*Iob. 3, 3, 24.*

*Math. 13, 44.*

*Gen. 29, 20.*

*Use 11.*

Tenthly, and especially, let the chiefe streame of this point use, be this: First, *To all Ministers* to teach it, and the people to apply it to themselves in all their feares, yea the greatest agony, yea death it selfe; whatsoever thou forgoest, hold this. For Ministers, let them remember their office (as hee to *Archippus*) and fulfill it. *Paul* presses it: compare *2 Cor. 5, 21.* with *20.* *Him that knew no sinne he made sinne, that wee might bee his righteousness.* And what of this? *Wee being Embassadors of God, as if Christ by us did entreate you*, so we urge, *Be reconciled to God.* Be no Idols, none Preachers, be no Preachers of any thing before this: Preach not with a veile as *Moses*: stand with open face, and hold this mirror to poore sinners, that they may behold *The Lord their righteousness.* If the worth of a soule were knowne by us, and the blood of soules prized and pitied, then the preaching and declaring of this righteousness, *Iob 33.* would be the scope of our labours. We are Ministers of the Law, but not onely so; but also serving the *Ministry of reconciliation.* Let us mainly looke to this, to *save our selves, and them that heare us*: if we have wrought the use of the last Article of the former part upon them, learne the skill of this second, and linne not with God, till he say to us, *Deliver him, I have receiued a ransom.* If we could find this veine, and the treasure hid in this field, all our worke would bee as *Jacobs* seaven yeeres, for the love of *Rachel*, sweete and easie.

*And for people also*: Consider yee who have truely felt that Serpent of the Law, sling yee mortally in the other part; come, apply the remedy in this; looke upon this brasen Serpent and live, and first I say, feele the strength; secondly, take hold of

of it, and make peace for the former; know, without a promise from God, there is no peace unto ye: and promise there can be none without this satisfaction. This is the strength of an offer and a promise: its else (as he spake of the Serpent) *Nehustan*, and a piece of brasse. As *sinne is the strength of the Law*, so is this price of the blood of Christ, the strength of the promise. Thou hast to deale with the Father in the point of justifying thee: ponder well then this strength, as thou wouldst the weight of gold in the ballance. If thou canst feele this strength so farre as to say, *Esay 27, 4.* or to heare the Lord say, *Anger is not in me, I am appeased*, thou beginst well. Anger abides in God, without this price, and thou art but as the bush and dry stubble before it. Bee assured then, that no promise speakes to thy soule, and to thy heart, except it have this strength of Christ, in whom each one is *yea and Amen*. Look upon a promise if thou need it, as its furnished with this: for hence comes all wrath to be turned to love: and this will make God willing to offer, and faithfull to performe, else not. That bottomlesse depth of mercy in thy Iudge and enemy, cannot be gaged without this bucket: by this, thou mayst teach it.

Note well the  
Merit is . 1.  
sufficient  
streng. h.

2 Cor. 1, 10.

Againe, as this is sufficient strength, so it is that onely, which can redeeme thee. Let that Mountebanke of Rome who would bring thee to the treasure of Saints merits, bee odious to thee: Say thus, *Mich. 6.* *What shall I give the Lord for the sinne of my soule; My gold or pearles, oyle or wine, or the first borne of my body?* No, he hath shewed me the onely way, to be his righteousness. He redeemed us (saith *Peter*) not with pearles, but with the pretious blood of his Lambe. Wilt thou goe to the holy ones in earth? Alas, they were as vile as thou, but for this, and they have no more of it than will serve their turnes. Wilt thou goe to heaven to Saiats and Angels? Alas, *Esay 63.* *Abraham knowes thee not.* What then? wilt thou goe to thy duties, performances, grace? Alas, they have no blood of expiation in them; all these will say, Satisfaction is not in us. Where then? Surely here onely.

2. Onely it is  
the strength  
of the soule.  
Mica. 6.

1 Pet. 1.

Math. 25, 6.  
Esay 63.

Twelfthly, If so, abandon all, and cling to this onely. Take hold of this sufficient and onely sufficient strength, as the Prophet

*Ysa. 12.*

phat



Job. 9, 15.

1 Pet. 3, 19.

Application  
of the merit  
to all occasi-  
ons and condi-  
tions.

2 Cor. 5, 21.

Heb. 4, 16.

phet bids thee. Carry it with thee to thy Iudge, and make supplication to him in this strength. *Peter*, calles it *the answer of a conscience, good in the resurrection of Christ*. What ever enemy pursue thee at the heeles, this is thy refuge: that heere thou mightst have strong consolation in all feares, against all enemies. Fearest thou the sinnes of youth, or age? The Lord Iesus was conceived in the wombe, that the infant (elect) which never saw light, might be saved by him: youth notwithstanding her disobedience, age for all her rebellion, might be forgiven. Doe thy morall sinnes, of murder, stealth, uncleannesse, swearing distresse thee? This Lord Iesus fulfilled all righteounesse for thee. Doe thy spirituall wickednesses oppress thee, and the penalties of them: an unbelieving, secure, hard heart: by the contempt of the Gospell? The Lord Iesus suffered the pouring out of his blood, to breake the heart of those that pierced him upon the crosse. Art thou poore? Thy Satisfier was so. Rich? He was the Lord of all. Are thy sinnes great? He dyed for *Noahs* drunkennesse, *Lots* incest, *Dauids* adultery, Small? Loe, even thy least vaine word, cost him his life-blood. But perhaps not some sinnes, but sinne it selfe and the body of death troubles thee: *He was made sinne that knew none*. Oh then, whatsoever sinne can say, yet goe on *to the throne of grace*, as *Heb. 4. 16.* and looke to *finde mercy in time of needs*. Doth the divell, the gates of Hell, conscience, or the Iustice of God threaten thee? They cannot, save for sinne: if they doe, thy conscience hath her answer to God against all. And so pleade this thy pardon to the Lord. Say thus, Oh, Father, even thou cuttest off thy plea in giving this price, in accepting it, in offering of it to mee, I (Lord) am heere before thee, pinched and damned by my sinne: if thou doe not, reckon it unto me. Oh Lord, I put this blessed price betweene me and wrath: Lord have no power to deny it me. Even I, if I were left with an orphans estate, could not keepe it from him: Lord, I am fatherlesse, my orphans stocke is in thy keeping: thou tookest it, to bestow it. Lord, let my soule have strong consolation in her seeking refuge to thee, because this price warrants me. If a debtor be in prison, and be bid to come forth, he will answer, I am heere for debt, I cannot: but if urged, he will lay hold upon this Strength, Surely some Surety hath payd my debt: and then his heart answers, I will come out. Oh! So let this

this strength belayd hold on by thee, if thou looke for deliv-  
rance. In the end of this second part, I shall adde somewhat  
touching faith. Meane time let this bee as the river leading to  
the Sea. And thus much of the merit of obedience.

*Q What is the sixth branch of this Article, and wherein stands it?*

The sixth wel-  
spring. The  
conquest.

What it is, and  
the ground of  
it.

*A.* The conquest of Christ. For notwithstanding all this  
satisfaction of Christ thus performed: yet, if it had beene  
possible for any enemy, to have prevented him of the effect of  
it, that he could not have overcome all enemies, and death it  
selfe, his whole worke had beene frustrate. But this could not  
be: for he rose againe from the dead, and gave a full being to  
the merit of his satisfaction. Conceave the point in three estates  
of Christ, briefly. First, Before: Secondly, At. Thirdly, After his  
death.

In 3 respects,

In the first respect, though the Lord Iesus his flesh was not  
exempt from mortality and infirmity, but subject to all through  
our sinne: yet even under all these through his whole life, he  
conquered in suffering: for he endured no more than him plea-  
sed: before the time of his death, no enemy had power over  
him, to surprize him by any casualty, by any other death, or at  
any other season than himselfe would. In *Luke 4.* we read, that  
his owne Citizens *Led him up to the brow of the Hill to have  
broke his necke.* Oft were Officers sent to take him: stones  
cast at him: upon the Sea he was subject to the violence of the  
waves: none of these had power to fasten upon him, he went  
through the midst of them, and through a thousand deaths,  
without hurt. It was prophecied of him, *The fire should not  
burne him, nor waters devour him: till his houre was come to suf-  
fer that death, and onely that which God had layd out for him,*  
and then nothing could hinder.

1.

Esay 43, 2.

Secondly, at death, although as our mediator he must needes  
drinke that cup, which his Father gave him: yet he was a con-  
queror even then too, and above any enemy. *Judas, the Priest* Act. 1, 24.  
and *Pilate* could do no more, than himselfe was willing to yeeld  
to his Father in. *No man takes away my life from me, I lay it  
downe my selfe.* He yeilded to those that tooke him, even when  
he had cast them to the ground as a conqueror. And therefore  
by the Union of his Godhead, even in that houre and power of

2.

darkenesse,

darkenesse, when his life was taken from him, and they looked to have had all their will on him: all the infernall powers assailing him at once, by reason of the withdrawing of his Divine Nature, and the wrath of God, yet, even then he gave them the greatest foyle of all, and in death overcame him who had the power of it, and all his instruments; made his Crosse, his Trophee, and his Chariot of Triumph over them all: like *Samson* who more hurt his enemies at death, than all his life.

A& 2, 24.  
Eph. 1, end.  
Phil. 2, 5, 6, 7.

So thirdly, after death, when they had got his dead body into the grave, thinking that the sealing of the stone could have made him theirs, never to rise any more: Lo, by his power he kept his union still, and after his forty houres sleepe was over, he resumed his body & soule againe, and gave them another blow worse than all; rose againe, conquered their malice; never more to be conquered, *so dye no more*: All the enemies in hell, and upon earth: his triumph being begun, he was out of their reach. See for all, *Act. 2, 24. Rom. 1, 3.*

*Q. What use make you hereof?*

*A.* It is a nice Schoole point, whether Christ by all his doings and sufferings, did merit any thing for himselfe: Somewhat like to that other question, Whether Christ as a man where subject to the Law? The answer which they make is, That Christ merited onely one thing for himselfe, That is, exaltation: of which I cease heere to speake much: not doubting but that bare Union with the Godhead did necessarily procure that, without satisfaction. Yet to yeeld somewhat to the words of *Paul*, *Phil. 2, 5, 6. Wherefore God exalted him on high, and gave him a name above all names, &c.* Yet doubtlesse both his obligation to the Law, and his whole conquest was especially for his Church, and for her sake he both merited and conquered. Many things might consequently befall the Lord Iesus as Mediator: but the maine and first respect which hee had was our Salvation and benefit.

*Vse 1.*

First, therefore the maine use (which is also the scope of this sixth Branch) is, the assurance which the poore soule under a condition of grace, may take to it selfe in pleading her part in this satisfaction.



satisfaction. For, what gave, a being and life to this suffering of Christ? Surely his conquest. If any enemy could have held him under chaines from his victorious resurrection, al his satisfaction had bin frustrat. But that could not be. *It was impossible*, as we see *Act. 2. 24. that death should hold him*. Now then by his conquest, how lively, renowned, powerfull a merit gave he to all his sufferings? He sent his Church into assured possession of all his merits. Oh, as the author to *Heb. 10. 22*, saith, *Let us come with this assurance of Faith to the throne of Grace*, saying, Lord, give thy poore needling servant, the fruit of my Lord Iesus his obedience, the power of his conquest, the full efficacy of his redemption: That as he *Rom. 1. 3. Eph. 1. 21*, by his Godhead declared himselfe a conquerer, and assured the truth of his merit and death, yea consummated it, (although he sayd upon the Crosse, *All was finished*). So my soule may take hold of this strength, and claime the life and power of this satisfaction, with fuller assurance. Oh, let us not want the strength of this perswasion, but presse it and say, Lord, I come to thee in the merit of a Christ not dead but alive, a Conquerer that made good to me all his sufferings by his victory, and gave all his enemies a deadly blow, when they looked to have overthrowne him. Let this be the first use: learne this as the maine, to drinke at this cisterne, this well of Salvation as the former, and then the other Comfortable Vses will follow of themselves.

Heb. 10. 22.

Rom. 1. 3.

Eph. 1. 23.

Mat. 26.

*Q. What other follow hereupon?*

*A.* Sundry consolations to a beleeving soule, touching the Assurance of Faith and Perseverance, Victory in combats and all afflictions. The Lord Iesus hath the key of death in his hand, and will make his, more than Conquerours in all; nothing shall separate, *Rom. 8. ult.* any of his from him. Touching faith, how many are the feares that a poore soule hath, that she shall never be able to beleve? Within her selfe what weakenesse, forgetfulnesse, melancholy, guilt of Conscience through corruption, and dead heart, slavish and fearefull, presumptuous, hardned by the deceit of sinne, unworthinesse, neglect of the season of grace, *this body of death* opposing all favour of goodnesse? And so even death of body makes them afraid, they may dye ere they beleve. So without them, what temptations against

Vse 2.

Sundry consolations.

gainst God, and the Scriptures? what enemies have they to darken and dull them, their senses, understandings and heart? what enemies of the wicked have they without them? Ill husbands, Wives, to dismay them, telling them that they cannot be assured in this life of their salvation. How doe enemies affright them with malice, threats, big lookes, disdain and scorne, putting them in feare they shall never escape out of their clauwes? In this variety of affliction, what is there to sustaine them? What is it which teacheth them to kisse the rod, take up their crosses; *and beare the indignation of the Lord, till hee pleade their cause, and bring forth their light?* Surely the strength of their captaine, and conqueror the Lord Iesus, who hath told them, *In the world they shall haue affliction, but be of good comfort, I haue overcome the world.* Its he that tells them, till Gods season of their suffering be come, so much, so long, and that very crosse God hath ordeined for them, no enemy shall doe them hurt. And when they doe, he will make it tollerable and easie unto them, doe them good for their sakes that hurt them. But above all, they are made *Conquerors*, and their chin is kept above water, they fight under hope of victory, and say with the Church, *Mica 7, 8. Rejoyce not over me, Oh my enemy, for when I am downe I shall rise; and when thou art fallen, thy wound shall be incurable.* There is a fable that when the Goat cropped the Vine branches, she bids the Goate, bite and spare not, but she should beare so much Wine as should serue to sacrifice the Goate. This Vine is the militant body of Christ: so that as hee feared not his enemies, because hee subdued them in suffering, so should they. Reade the third Article, in the point of redemption, more fully of this use.

*Q. What else?*

*A.* Lastly it comforts them by Faith, in the conquest of our Lord Iesus, against the power of death and the grave. For as it was with their Head, *he could not be held in it:* so with them, their flesh rests in hope of that triumph: *Oh, Hell where is thy sting, oh grave where is thy victory?* 1 Corinthians 15. The full redemption of their bodies, causes them to feare no death, nor grave. Nay, their hope makes them say, If wee hoped onely

Mica. 7, 9.

Iohn 16, ult.

Rom. 8.

Mica 7, 8.

Act. 2, 24.

1 Cor. 15.

onely in Christ heere, we were of all other most miserable: but this conquest makes us happy in all our misery. For why? even by that very death which is the last enemy, and the gate of utter misery to the wicked, the Lord opens a doore of full and finall redemption to the faithfull. Their lowest ebbe is the next step to the highest tyde of their soules happinesse, and finall freedome from all sinne, sorrow, and enemies. As we see our Lord Iesus his death and grave were the next steppe to his exaltation. True it is, the Saints have many pettie deliverances in this world: But they are not fully redeemed till death, from all enemies, nor from the dominion of death till the resurrection. But then is their finall redemption. Therefore let not death, grave, nor the rottennesse thereof dismay us: for hee who brake the chaines thereof for himselfe, as *Samson* brake his cords, he shall also breake them for us, that they shall not hold us. Wee shall be more than conquerors by him that loved us: and by his power shall we rise though not so quickly, yet as surely as he did. Whom should not this conquest strengthen against the unwillingnesse to be unclothed? The raising of our head puts us in hope, that we shall rise and conquer finally: so that no enemy, no Divell, no persecution shall ever come neere us. Wee shall bee as much out of gunshot of them, as the Lord Iesus himselfe was after his conquest. Were it not for this: long, many, and deepe troubles would dismay us: but this hope helpes all. And not onely outward troubles, but also our poore graces of knowledge, faith, patience is sustained with this Spirit of the Lord Iesus, that one day it shall be better, when all imperfect things shall bee done away, the body shake off corruption, and they see him in whom now they beleeve: *Their life is hid with Christ in God*: and although it appeare not now what they are, yet when their Captaine comes, they shall be conquerours as he: therefore in the meane time, though they be barely esteemed on, and set at nought, yet their spirit of victory and hope props them up and makes them merry, because a day is comming will pay for all. Thus much of the conquest.

*Q. Having ended the Merit, proceed to the seventh and last Branch of this second Article: What is the satisfying nature*

They wel-  
spring. The  
Application  
of the merits  
of



What it is ?

of Christ, and wherein doth it stand?

A. It is that solemne part of his Mediation, for the sake whereof he forsooke the earth, and was exalted above all principalities, and sitteth at the right hand of God, his Father, that by his intercession alwayes made for his Church, he might apply to all the members, the power of this satisfaction, that it might worke Faith in those that want it, and confirme it in those that have it.

Esay 53, ult.

1 John 2,

The Prophet addeth this to the pouring out of his blood, that he prayed for the transgressors. And St. John gives him the name of our Advocate with the Father: for this cause, that the Church may enjoy the fruit of his death continually. And the Author to the Hebrewes saith, That he ever liveth to make intercession for us. The High Priest under the Law, appeared once a year with blood in the Holy of Holies, to bring forth a generall reconciliation, but the Lord Iesus, forever. And as the ends hereof are many, to wit, to present the prayers of his people unto God, to hold them close to his Father, and keepe them in his love, to cover their daily offences, and continue their justification and assurance, to unite them one to another, and to protect them from enemies: so especially to blesse the Ministry of his Gospel, for the breeding Faith in the soules of the elect, by the preaching of his blood and death. As wee may see cleerely in *John 17*, (that heavenly chapter) where all these are described.

John 17,

Marko then, it is not enough for the Lord Iesus, to procure the peace of our peace; but he plyes the Father with it, and offers up by his eternall Spirit, the merit and valour of his satisfaction, for the effectual drawing of the hearts of his people, to beleave the Gospel. His blood is the seed of the Church (for what were Word or Sacrament, but for him?) but that which doth cherish this seed, and give a body to it in the consciences of men, is the application of it by this intercession. More fully thus, As by fulfilling all righteousness, the Lord Iesus hath pleased the Father, and is so gracious to him, that he grants him whatsoever he asketh: so doth Iesus to the uttermost improve this favour, and applyeth the comfort thereof to all his, that they may understand how powerfull and prevailling he is to obaine whatsoever he desireth. And hence it is, that till his ascension, the Comforter

could

could not be seen: but after when he prayed, then came he, and brought to mind, and sealed to the hearts of his Disciples, whatsoever they had heard preached before. So that when we see the prevailing power of the Word and Sacraments in the weak Ministry of flesh, what shall we ascribe it unto, but the power of this applying worke of our Advocate, who conveyes favor of life, of brokennesse of heart, faith and regeneration, thereby into the soules of his? And in this respect hee is the Key of his Fathers house, and fountaine, to unlocke and set it open (being sealed before) for Judah and Ierusalem to wash in, as *Zach. 13, 1*: *13, 1*. Doe the Reader looke in the third Article in the privilege of Adoption.

*Q. What is the use here of?*

*A.* As it is singular for all uses to the Church in generall, and all the lively members thereof in all concernments of it, whatsoever: as acceptance of their prayers, Being persecuted with the sweet incense hereof; protection of their persons, safeguard against enemies; sustentation of their soules in grace, perseverance and the like: so especially that which we read *Heb. 10, 19, 20, 21*: *Seeing by the blood of Jesus we have a living way made unto us by his death: Let us therefore have boldness with a pure heart in assurance of faith. Oh? it should bee as a well-spring of Salvation for every dry soule to come unto, even in the greatest barrennesse, deadnesse and feare of heart; that the merit of Christ should not belong to it. Doe but consider this Advocateship of Christ, continued for ever for thee, Jesus Christ yesterday, today and for ever, *Heb. 13, 8*. to this end, that the Gospell and the preaching of the promise might* *Heb. 4:* *be lively, piercing and powerfull to divide the joyes and sorrow;* and to create in thy soule the fruite of the lippes, which is peace. If thou hadst the Kings Sonne for thy Advocate to the King for some finite, wouldst not thou thinke there were life in it? Therefore goe not to the Word and Sacrament any more with a dead and sadde heart, as if there were nothing in them, save an outside of mans voyce, and efficacy to perswade: behold Christ in them, who by his applying power, conveyes into them, strength, favor, perswasion and grace, that his poore people may not heare his Word

*Ps. 2.*

*Hob. 10, 19;*

*Heb. 4:*

as a dead letter; or receive the Seales as dumbe elements, but as divine ordinances assisted with the Spirit of Christ; and therefore able to breed faith in the soule; and truly to carry it into the streame of his satisfaction.

What is the usuall complaint of most people in their hearings and use of meanes, but this: That the minister is uneffectuall to them; they heare with small light or quickning of heart? The promise, they grant to be faithfull, and the Sacrifice of Christ full of merit: but they are so to such as mixe them with faith.

Why poore soule? doth the Lord so offer thee Christ in his Gospell, as if he left it to thee to shift for faith? Is not faith his gift who gave Christ? Divide not the things which God hath put together. Deceive not thy selfe in the condition of faith, and assure thy selfe, the Lord Iesus will give thee both meate and appetite, the object of his righteousness, and faith to beleieve it also. He is *Alpha and Omega*, the author and finisher of our faith, Heb. 12. 3. and he doth live for ever with God, to make good his satisfaction to his people, by giving power to his word to breed faith: that as it cannot bee without it, so it may subsist in it, and our faith might not rest in man, but in God.

Secondly, let all such bee exhorted (to deny their owne strength, conceits, hopes or feares, and as oft as they goe to the Word, remember it is a word of reconciliation. And therefore looke up to this grand Master of Requests, and apply the worthinesse of this Prayer to thy poore empty soule: say thus The cause of my unbelieving hearing, is my little respect to him who hath the Key of all grace: if I could looke upon him and say, Lord Iesus, convey some part of thy Fathers forgiveness into my heart: derive it by a channell for the nonce into me. Oh, thou shouldst find the Spirit of perswasion to revive, yea to fill thy soule in thy hearings!

Yea, let all the faithfull Ministers of God comfort themselves in their weakenesse, and defects of preaching, in their deadnesse of heart to the worke of faith, in the little successe of their labours, in the wooll hardnesse of heart in the people. The Lord Iesus, by his spirit of intercession holdes them as his *Candlestickes in his right hand*: hee doth as those two olives, Zach. 4. assist his *Lamps*, and drop in this oyle of gifts

and

Revel. 1.  
Heb. 12. 3.

1. Cor. 12. 13.

Use 2.

Use 3.

Revel. 1.

Zach. 4. 6.



and grace upon them: he doth make them as *Paul*, able *Ministers of Reconciliation*, that by them and out of their nothing he may create the fruit of the lips peace: and he will uphold Gospel, Ministry, and the power of both, in the midst of their enemies: and although they be never so furious, yet, *Mica. 2.* 7. his Spirit shall not be streightned, but his Word shall still be good to such as walke uprightly. And of the seaven branches of the second Article, thus much.

2 Cor. 3.

Esay 57.

Mica. 2, 7.

## Article III.

## Question.

What is the third Article of the second Part?

Gods imputa-

A. That the act of God the Father imputing the merit of active and Passive righteousness of our satisfier, to a sinfull soule, is the true formal and being cause of Iustification.

tion is the forme of our justification.

Q. This word of Imputation is indeed oft used in the point of Iustification: what doth it import?

A. It is such an act of God the Father satisfied, as doth take this righteousness and reckon it to the needing soule as her owne, (although it be inherent in another) to cast upon it an estate, of as full and perfect freedome and acceptance, as if it had never sinned, or had fully satisfied. For looke how he dealt with our surety; he made him sinne for us, that is, imputed it to him as his, (which imputation the Lord Iesus found to bee no conceit or notion but a reall thing) so doth hee take his righteousness and count it ours that it might be really ours indeed. Accomptants of summes of money or creditors, if they differ about their reckonings, fall to esteeming of a debt, or a receipt, as they can: and so at length, either by not imputing a summe due, which yet may be due, or else imputing a summe as payd, which perhaps is not, grow to an issue. And that which mooveth them hereto, is peace. So heere, the Lord endling to make peace with the soule, esteemes not a desperate debt.

2 Cor. 5, 21.

which yet is a debt, and esteemes it as payd by the soule, which yet shee cannot pay. See texts. And this imputation is a full discharge, no hole can be pickt in it.

Rom. 4, 6.

2 Cor. 5, 17.

*Q.* This doctrine of Imputation is somewhat darke to me, therefore explaine it; and first the phrases used by the Holy Ghost: for some time he speakes of Imputing somewhat, sometime of not imputing, and againe in one place, he speakes of Imputing righteousness, sometime of Imputing faith for righteousness: Rom. 4, 5. Cleare these termes.

Psal. 32, 1.

2 Cor. 5, 17.

*A.* By the terme of not imputing sinne, and imputing righteousness; he intimates in how many respects Christ hath holpen us: to wit, both to forgivenesse in the one, being made sinne for us: and to acceptation in the other, by clothing us with his righteousness: yet so, as by both Active and Passive righteousness joyntly, not severally considered. Conferre Psal. 32, 1. with 2 Cor. 5, 7. where both covering sinne and reconciling, are made the effects of not imputing sinne.

By the second phrase, we must conceive one thing to be meant. For its familiar with *Paul* to use these two phrases for one thing, namely, imputation of faith, and of righteousness. Not that faith can in any sense be our righteousness: but because Christ apprehended by faith, is the same thing: with Faith it selfe in the Scripture. Besides, we know, faith must ever concurre with imputation in the act of it; and therefore the Holy Ghost honours it, with the name of being imputed to righteousness. That faith must needs so concur, note three things in this worke: First, God enables the soule to beleieve on the Lord Iesus by the promise, & the spirit thereof. Secondly, the soule yeeldeth and consenteth. Thirdly, God casteth hereby this righteousness, (thus beleieved) upon the Soule, and imputes it to pardon and life. Faith then alway concurreth with imputation: the like where-to may be sayd of justification, which it were blasphemy to ascribe to faith (seeing its God that justifieth) but yet Faith is still sayd to justifie, because of her necessary concurrence. The which Phrase is tropicall, the instrument being put for the principall agent. Otherwise in proper speech, alas! How shall poore faith apprehend in the soule an infinite righteousness, except we take it thus, that God by faith. (as his owne instru-

instrument) doth convey all the object of Christ at once into us?

And this I would have the reader to marke for two causes. The first, to decide this question so much demanded, whether faith apply Christ in each of his merits particularly, or no? To which I say, that it is the worke of God the Father, to proportion the merits of Christ Iesus in particular to the soules need: its God the Father, who accepts the merit, and therefore onely can proportion it. Poore finite faith (though it know never so much of the particular merit) yet cannot doe it, because the merit is infinite. Faith onely hearing the offer of God (already reconciled and appeased by this merit) to be freely tendered to her, receaves this tender as God makes it, that is, all the Lord Iesus made by God to the soule, wisdom, righteousness, & what else soever. So that whether we comprehend the thing offered or no, its not materiall. if wee beleve the offer to be truly made to us, we receive it in the kind wherein God bestowes it; and in a word when we cannot comprehend it, the Lord comprehends us. So that faith is a casting of the soule upon the offer of Christ from the Father, giving him all at once in all his good things (which the Spirit reveales; and the more, the better) yet faith is not in this most to be admired for particular applying each benefit, but for her accepting of what the Lord hath couched in the offer, that is, whole Christ. Secondly, I say, this answer is to be noted against a Schismaticall opinion of some, that hold, the act of beleiving, to bee that which God accepts to justification. A dangerous conceit! which makes Christ a meere servant to faith, and under the colour of ascribing honour to faith, takes away all Christs preheminance. For although this opinion exclude not Christ wholly, from the reckoning, yet in the act of justifying, it onely gives all to the worke of faith. And they say, as the act of Adams sinne condemned him: so the act of our faith justifies us. But the Paralell is foolish and absurd. Adams sinne might condemne himselfe and us: but our faith can neither save ours nor our selves, of it selfe: that which it saves us by, is the object and merit which it apprehends, and that by the act of Gods imputing it to us.

Quest.  
Answ.



Object.

Rom. 4. 4, 5.

**Q.** You seeme to make imputation an act of Gods free grace: the word is used as an act of justice, for Paul saith, To him who worketh, righteousness is imputed by debt? I answered, Paul there opposing justification by workes, and justification by faith, (for the more currant expression) useth one word in both cases: but very improperly. For its as if a man should say to his debtor, Pay me an hundred pound, and I will impute it as an whole discharge. This we know is no proper speech, for in such a case its small thanks to him to impute that, for which he is bound to give acquittance: so that imputing (properly) is gracious. For it is such an act of God, as comming betwene our beleeving and his justifying, doth not legally take any discharge of debt from us, but doth graciously impute that which is not ours, as if it were ours, for the making of us guiltlesse and accepted.

**Q.** I conceive you somewhat better. Howbeit I still see that imputation is of such a thing as is our owne really: why then not as well of a thing inherent, viz. a righteousness of our owne, as the Papists dream?

A second doubt.

Answ.

**A.** Because these two have a wide difference, viz. to be really made ours, and to be from, or inherently in us: The righteousness of Christ imputed, cannot justify us, except it be ours: howbeit it is so, not because it comes from within us, but because its cast upon us, and in a word, its not first in us and then imputed: but first imputed, and then made ours.

**Q.** But how can mere imputation make a thing really ours?

How imputation is a real thing?

2 Sam. 19. 23.

**A.** Yea. Nothing can bee more real than imputation. The imputing of a man is really when he imputes an uncertaine and undue payment, as if certaine and due; and this is good and firme among men. Davids not imputing Shemeis rayling, is a sufficient release to him of the offence and punishment. The imputing of Adams sinne to us, is as real, as if wee had bene in the garden with him. Christs taking our guilt upon him, was as real, and as really felt, as if himselfe had bene the offender. And shall not his imputed righteousness be as real as if our selves could in our owne persons have satisfied, or as if we had needed none? Yes verily.

**Q.** What issueth then from this imputation of God?

A.

*A.* The act of God justifying us really and freely from all our sinne and guilt, and all the curse due thereto, quitting us by proclamation (as I may say) from heaven, by the voyce of his Spirit through faith: so that having disabled all enemies from giving in evidence, loe, he absolveth us as having nothing come in against us. As once he scattered those accusers of the woman, *John 8.* so that none came in to accuse her, but turned their backs with confusion, and so discharged the woman: so doth he heere: having disabled all evidence against us, hee doth impute blameablenesse unto us, and declare to us our righteousnesse, yea proclaiming us righteous.) And as the Creditor abhorres to receive the debt of his debtors surety, and yet to count him a debtor still: so the Lord having accepted Christs price for us, abhorres so to disable his Sonnes payment, as to require the debt at our hands the second time: but rather disables his owne Wrath and Justice from thinking of any further demand of us.

The issue of  
this doctrine;  
Rom. 8, 33.

John 8,

Iob. 33.

Whereas it might be objected, How can that be his free act, which hath such a price payd to purchase it? I answer, No man dare call it free on the behalfe of the Father and Christ: for so its the dearest purchase that the World ever heard of: but in respect of both the Father and Christ to us-ward: the Father hath freely given himselfe content in his Sonne, and Christ hath freely yeelded it to the Father: so that (whatsoever it cost Christ) it costs us nothing: we may come (nay must) without our cost, with empty hands, and buy it for nothing: so that in truth, the more it cost to purchase, and the lesse it cost us to come by, the freer is that justification which absolves us: and the truer is that of *Paul, Rom. 3, 24. Being justified freely by his grace.*

Objection.

Answer.

*Q.* What is the use hereof?

*A.* The Uses are many. Let mee begin with you of my owne Congregation, to whom although I am dead, yet I speake this (being, as you know, the last Sermon I preacht among you) let, I say, my admonition unto you, be this: It hath not bene with you as with every Congregation wherein preaching hath bin. To you I may truly say, that now toward these 56 yeeres, the Lord Iesus hath bene crucified among you. I doubt not

Vse 1.

but

but the Lord hath thousands in many Congregations of this land, who though they have wanted that full and cleare light, which you have enjoyed, yet (as faithfull servants of God) walke with him, and serve him instantly day and night in simplicity of heart and innocency of life. Give me leave to say unto you, in this five or six yeeres of my labours past (besides Sermons) God hath revived the Doctrine of Christ and Sacraments, of self deniall, faith, the satisfaction, the imputation of righteousness, among you. (and God grant you long to enjoy the doctrine and practise of these grounds:) but what answer shall ye make to God, if as he hath walked in and out with you in all his truths, opening unto you all these wellsprings of salvation, and concealing nothing from you, which humane weakness hath beene able to utter; you still shall faile and come short of such people, as (I may truly say) have had but the Baptisme of *John* among them? Thus I speake in respect of that cleare light of all Christ, both in his satisfaction and Gods imputation, in season and out of season urged unto you.

Remember *To whom much is given, of them much will be required*. What would many *Eunuches, Corneliuses, and Praxelinas* (ignorant of those things that have beene pind to your sleeves,) give that the things you have heard might sound in their eares? Why is all this cost, but that you might also walke in and out with God, in all your wayes? not onely in a morall abstinent, harmlesse, and honest manner (which yet is a great favour) but with a broken and selfdenied heart, living by faith daily in this Imputation of a Satisfaction? holding your part in it yesterday, to day and for ever? Doe ye not accompt it one thing to live by guesse and devout aynnes; and another to know your by it Righteousnesse; to cleave to it by a promise? To cleanse your selves from all loosenesse and privy lusts? to season all your liberties, to allonize and supple your crosses; to enable you to all duties, to fructify all meanies, to sanctifie all estates, and to make your death happy and welcome? Beware, beware, least there be found among poore people (that never heard of the Doctrines which thus long have sounded in your eares) many whose Simplicity, innocency and zeale exceeds yours. Oh! let not any of you be found naked (at the coming of Christ) of this

Heb. 13, 8.



this robe of his, or lying at these wellsprings without power to taste them! Be not unsettled in a Christian countie, stand fast in your liberty: goe on with God in all meanes, duties and graces, yea even in the hardest times, streights and distempers; suffer no love of the earth, profit, ease, lust to eclipse the lustre of the Lord Iesus which hath shined among you; But, as many of Gods Saints before my parting, and since, have dyed with joy and Triumph by this imputation of Christ: so strive yee, and runne ye as yet may overtake them, and none may take away this your crowne from you! Decline not (as you do) to sensuality, formality and commonnesse.

Secondly, let this bee consolation to all faint and weak children of God, in the sight of their little grace and meane gifts: and in the feare of persevering to the end. For the first, tell me, wake soule, if I should come and say, Thou wert as holy as *Iob*, as upright as *David*, believing as *Abraham*, zealous as *Phinees*, would it not make thy heart leape within thee? Surely although I dare not say these of thee, yet I dare say this, If all these had not the Robe of Christs imputed righteousness cast over the holiest of all their graces, their unhallowednesse had defiled them, and the greatest of their holinesse had not profited them. And loe, this robe thou hast as fully, largely and deeply, as the best of all these ever had. The imputation of God is equal to all his justified ones: one hath no more than another. If thou couldst come in and say, That *Abraham* or *Peter* had more righteousness of imputation to cover them, than thou, it were somewhat; But loe, thy righteousness of imputation is as large as the largest of theirs. If they have gathered some more patience, and some more knowledge, some more love, thanks and zeale; that others can repeat Sermons, or pray better than thou, follow thou after them: envy them not: he that had for them, hath for thee, I say not equal grace, (what shall it need, if it be sufficient?) but I assure thee, none hath gathered more *Manna* than an *Homer full*: so much thou hast, and more they have not, than their *Homer* of the imputed righteousness. Let this joy thee in thy defects! and reach thee to honour that God with more and more holinesse, who hath honored thee with

Use 2.

Bransb. L. 7

2 Cor. 8, 19.

with the equall Righteousnesse of his best Seruants.

*Branch, 2.*

And secondly, touching thy feare of holding out: I say to thee, Prooue to thy selfe thy faith in this act of imputation: and that thou hast received that from God, and then I assure thee, that *Eternall Spirit by which the Lord Iesus offered up himselfe* for his elect, (the weakest as well as the strongest) shall also susteine thee: It is the stocke which thou art (by imputation) implanted into, which holdes thee: not thou, it: Looke thou to thy receiving faith, and that shall so enable thee by the vertue of the gift received, that (whatsoever thy feares now be) that shall uphold thee eternally, and when thou art weakest, the power of it shall be most magnified in thee.

*Vse 3.*

Faith the most  
excellent  
grace.

*The first  
respect.*

Nature of it,

Thirdly, this point is use of Instruction unto us, teaching us the excellency of the gift of faith. And first, in respect of the Nature of it. Other graces of inherence dwell in the soule, and are active within and upon the soule more or lesse, as patience, sobriety, &c. But the Nature of faith (although it be a Gift put into the soule, yet) standeth rather in a Passive receptivenesse than an activenesse: its rather like to *a Begger, than a Worker*: the Begger forsaking his bare wals, seekes out for his living, and takes it into himselfe from without: the Worker earnes it, from the principle of his owne skill. There is no grace appointed to that purpose, to which faith is: *viz.* out of her home emptinesse to looke out and to receive into her selfe from God the vertue of the Lord Iesus, by this imputing of Righteousnesse: and storing her selfe with water of life from his wellspring, and with wealth from his treasures. Secondly, in respect of the constancy of it: other Graces while they last, doe us great stead: as patience under a crosse: thanks, for blessings: but faith alwayes receives his imputation of Christ from the Father, as well to cover and beautify us all our life, as at our first conversion, and carries her influence into each grace, both to strengthen and keepe the life of it, and also to cover the wants of it, yea the defects of our whole course. No grace can supply faith properly: but faith supplyeth all them. For she letteth into them the vertue of the Lord Iesus, imputed by the Father, to accept, cover, and purge them all, (not to speake of the worke of sanctification, of which elsewhere.)

Thirdly,

Thirdly, in respect of the prerogative of it, that its admitted to be all in all with God for the soule: I may say it is that upon earth in this militant course, which Holinesse shall be in Heaven. For its faith onely which maintaines Vnion, and thereby communion with God. She is as the Lord privy seale, thorow whose handsall grants passe and take effect: no one promise can be Yea and Amen, without her. She receives from God a right to all mercies, ordinances, and priviledges: concures with God, in this great worke of imputing Christs righteousnesse, yea, and the Lord dares trust her with her prerogative. Its said, *Salomon* set his mother *Bathsheba* by him sitting on his Throne; for shee was wise, and would not pull away, but ascribe glory to him, and compt hers to rest in his. So is faith admitted in a sort to doe all under God, to iustify, to impute, to reconcile, and the rest: because shee is made for the nonce, shee is loyall and made for the honour of God all that can be (thinking her selfe safe when shee can set the Crowne upon his head:) but abhorring all trechery, shee is a grace that excels all which *Adam* ever had: because shee hides all her life, hopes, and welfare with Christ in God: he that steales away her treasure, must rob the Lord first, who keeps on. Whereas, *Adam* in the midst of all his perfection, yet could keepe no one parcell of it, but lost all at once; Shee can both apply the promise offred in Christ, and the imputation of righteousness from God the Father, both at once, and hath (in a sort) a kind of omnipotence with God, and so also, makes that which comes from her, (as prayer, hearing, Sacraments, and the like) of the same precious, effectuall nature with her selfe.

Fourthly, let it provoke all that partake this imputation, to be thankfull to God for his most wise and gracious providence, that hath cast their portion so in this life, that if there be any defect, it should be in things of lesse necessity: but for those that are most essentiall, he is most large and full in his provision for them. I may say, the Lord deales for the soules of his people, as for their mindes: he hath so written the Scriptures, that if any obscurities remaine, they are about things of circumstance, which are not so absolutely needfull to be knowne: but if they bee of weight and essence, they are left plaine and evident. So heere, if hee faile us in any grace, it is in some fruits of faith, as the grace

V/6 4.

of.



of thankfulness, love and joy, which are to be imperfect in this life, and so in knowledge of particular cases, or the like; (none of which, though we had them, could justify us;) but as for the grace of reconciliation, and imputation of perfect righteousness, which onely can accept us, and pardon us, and cover all our wants, this he hath provided to the full for us, even in this life to enjoy. I say, in the midst of all imperfection, yet the perfection of that which cannot be wanted, hee hath given us. Yea, and this he will have his people to know, although it is the bane of hypocrites; Yet it is the cordiall of each poore beleever; Dogges onely will snar at it, to maintaine themselves in a licentious course, but the beleever will bless God for it, and be so farre from laying it in his owne way, as a blocke of presumption, that rather he will say, if the Lord hath so regarded me, as to accompt me his perfect righteousness, in the midst of my unavoydable corruptious of Nature and life, *Shall I turne his grace into wantonnesse?* or shall not I keepe all wilfull wickednesse from his eyes, who hath turned his eye from all my transgressions?

Vse 5.

Fifthly, let it be a ground of Selfedeniall to us. As we would obtaine this Righteousnesse of another, so let us be naked of our selves. I remember what is written of that Worthy, Learned and Holy Scot, Master *Rollock*, in his life: That being on his death-bed, and much encouraged by them that visited him, by his worthy labours, I abhorre (saith he) my Rectورشip of Vniversity, Readership of Divinity, and Pastorschip of Edensburgh (all which with great profit to all, hee underwent) that I may be found in Christ, cloathed with his righteousness: all mine owne is dung in comparison of this.

If we be just, by imputing of the righteousness of other, what shall become of our owne? As once a Philosopher handled a Gallant that boasted of his great Lands in *Athen*, he shewed him a Map and asked him where they lay? so in this Map of Gods justification, all our abilities must vanish; we know, a full sum of debt payed, needes no imputation, it may pleade acquittance. Come to the Lord for his royall worke, his *Fist*, without any thing, empty and bare, that thou maist concurse with him in that he seeketh the Glory of his grace in his Sonne. Come as *Mephibosheth*, a limping cripple to *David*, *When I was a dead dog, my Lord accepted me.*

2 Sam. 9.

As

## Article. 3.

*A Practical Catechism.*



As poore *Abigail* sent for to be a Queene, sayd, *Let me bane*  
*hand maid, to wash the feete of thy servants.* She knew, *meere* 2 Sam. 25.  
 marriage to a King would make a Queene, without bringing  
 any thing. And thus doing, thy unworthines shall not hurt thee,  
 but helpe on this robe upon thy bare shoulders. Come thus to  
 the Lord and say, *Heere, Lord, is a naked wretch; Put on the Lord*  
*Iesus upon mee, I have no clothing to hinder thee; thou bidst*  
*me put him on; Rom. 13. ut;* but Lord, doe thou fit him for me in  
 particular, for my soule, for my sinne, against my curse; and then  
 take him, Lord, put him on mee also, reckon him to mee, ac-  
 count with me in him, and make me his righteousness, as thou  
 madest him my sinne, and I shall compt it as reall, as if I had it  
 of my owne.

Sixthly, let it stablish and comfort every braver against all his feares. Oh! it cannot sinke into a poore soules poyson, for all her defilements, that the Lord should ever pardon or accept her. The dayly and hourly objects of her finnes are before her. But remember, imputation is not a taking of all sinne out of thee at once (that must abase the heart, as it abased thy Surety) but a not imputing it unto thee. *Latimer preaching to King Edward*, told him that once a King of England, had a cupbearer, who bringing him a cup of wine, by error let it fall at his foote. The King offended with his rashnesse, asked him if that were not ill done? He suddenly answered, No, if it please your Grace, if you thinke so. Even so in this, our blessednesse stands not in our want of sinne, but in the Lord not imputing it. The bush burne, but the wonder was, that it was not consumed. The Lord imputes not thy sinne, covers it, takes away the condemning power, imputes not the actuall offences thereof to thee. Hee lookes at his owne Image in thee; in all thy duties, prayers, there is thy dunghill, and his pearle, he beholds that which is his, covers that which is thine (not to make thee bold, but thankfull and humble.) If thou have a cup of precious wine, thou sayest not to thy friend; Pledge mee in water, though thou have put more water than there is wine into it. Thou esteamest it by the better part. Hold this, and thou mayst say with *Paul, Rom. 7. I my selfe delight in the Law of God, and not in sinne in mee* though else he sayd, *Oh wretched man that*

that I am, who shall deliver me? Thus much of this fifth branch or spring of salvation: drinke of this brooke, and thou shalt indeed, *Esay 12.3. draw water out of the wells of salvation.* I have beene larger here, because it is the cheefe of the seven, more breefe of the rest.

Vse. 7.

Lastly, let this excellency of faith, as it is Comfortable in one respect, so it may yet humble us in another. For imputation is only for this life, and argueth a Defect of that which shall bee in another. The thing imputed is perfect: but the person to whom, is corrupt: and faith her selfe shall cease and be abolisht. We will perhaps confesse that wee should blanke for our corruptions of pride and covetousnesse: but the truth is, our grace, and vertues should humble us: yea faith it selfe, because still our life of inherence and perfect holinesse is wanting. And so much for this third Article.

### Article. IIII.

#### Question.

*Proceede to the fourth Article, shew what it is, and the Coherence thereof with the former.*

The Gospell and the offer of grace in it, is the revealer of this deliverance.



*A.* It layes forth the meane or why, by which (ordinarily) the Lord exhibites unto, and settles up- on the poore sinner this deliverance. As touching

the coherence, as in the three former Articles, the fountaine is God, and the foundation of it in Christ is described: so in this fourth is shewed, how the soule may know them both to be hers. Its said, *Heb. 4.13. That God with whom we have to doe, is a Searcher.* Note it. The soule in her distresse hath to doe with God, to his Tribunal she stands as her Iudge.

Heb. 4.13,

Now, it is not the hearing of his giving of Christ, nor of a satisfaction, which can quiet her: but this, that shee may know its given and performed for her. Heere therefore in this fourth Article, I say, the offended Father hath accepted this satisfaction, is well pleased with it, thus heart is made placable by it, and now

his



his heart is opened, and his bosome of love parted towards a poore wretch: and this he uttereth by a proclamation, and by an offer of grace to them, if they will beleeve him to meane as he speakes. See 2 Cor. 5. 20. 21. *Him that knew no sinne, he made sinne, &c.* And what of this? Therefore he saith, *Bereconciled to God.* Now when the soule heares of this ground and building, she feesles her selfe to have somewhat to say for her selfe in this her dealing with God: I thanke thee, O Lord, for granting it, and for the price payd: but now, seeing thou hast done it that in thy being satisfied, I might have my part in it, as offered and pind to my sleeve, when I see a thing more precious than the world, layd in my lap by thy hand, I tremble to thinke I should refuse my owne saluation.

*Q. Because this point is large, therefore lay downe some particulars: I answer, it. And first, what is this meane by which God reveales this deliuerance?*

*A. The Gospell in the Ministry of reconciliation, is the instrument of this Revelation, and that both fully and onely. The point is plaine, all the Word witnesseth it. Paul tells us, that when the love of God appeared, then he saved us: This appearance is the light of the Gospell, and the arising of the day starre thereby in the heart. Reads by name, 2 Cor. 4. 6. God that commanded light to shine out of darkness, hath shined into our hearts. See the place. Briefely, hence it is, that its called the power of God to Salvation. Rom. 1 verse 16. See Matthew 13. 44. 2 Cor. 3. ult. The field in which this pearle is hidden, the Mirror in which we behold the Lord with open face, the Net inclosing the fishes, the Light, the Leaven, &c. Now yet this Gospell is not the meane, in respect of the bare letters and syllables of it, but in the Ministry of Reconciliation. See 2 Cor. 3. 8. 9. where Paul calls it the Ministration of Righteousnesse, and adornes it with termes of honour above the Lawes Ministry. Especially, see that 2 Cor. 5. 17. 18. Where Paul speaking of this great gift of Christ, twise joynes this with it. And he hath made us Ministers of Reconciliation: as if this were a matterall point. We the Ministers of God, beseech you, bereconciled, receive not the grace of God in vaine.*

Proofes of it

Rom. 1. 16.

Mat. 13. 44.

2 Cor. 3. ult.

2 Cor. 3. 8. 9.

2 Cor. 5. 17.

As who say, It were a great helpe to our Faith to consider, God hath sealed Ministers to engage their truth for God, that if God doe not meane as he speakes, they are lyers. And lastly, this is the onely ordinary way of revealing: (ordinary I say, because what God can doe we speake not) and no other. So that if God revealed not himselfe thus to his Church, we should remaine as blinde as moles in the earth. As wee had never knowne sinne, but by the Law: so neither *Grace*, but by the *Gospel*. See *Iohn 1.17*. Nay, much more. For although both stand in relation, yet there is more of the Law left in our ruinous nature than of the *Gospel* in one sparke of the latter is in us by nature, it stands more in revealing. Hence *Paul* so often presseth it as a *Mystery* hidden from the foundations of the world, till now the *Gospel* unweyled the Curtaine. And although the Lord revealed this in a darke sort and within narrow bounds, and in sundry sorts in times past, according to their capacity, yet now, onely by this meane of his Sonne in the *Gospel*, *Heb. 1.1*.

*Iohn 1.17.*

*2 Tim. 1.9.10.*

*Heb. 1.1.*

*Q. But is there not some peculiar thing in the Gospel, by which hee reveals it?*

*A.* Yes, and that is his gracious offer, made to the soule therein: which is nothing else, but the expression of the covenant of *Grace*, that he is willing a poore soule may come to him without doubting and feare, because hee hath put the Golden Scepter into it, and bids it, *Come and be reconciled.* Hither referre all these texts wherein this offer is made, both in the covenant and in the seale of Baptisme, *Esay 55. 1.* *Ho, every one that thirsteth, come.* And, *Let him that thirsteth, drinke freely,* *Rev. 22. 17.* and *Iohn 7. 37.* In the great day of the feast, *Iesus* cryed, *If any man thirst, let him come.* So that as a Prince, having set up his Proclamation in all places, intimates his mind: so the Lord by this Tender of Christ, is acquitted from all aspersions of unbefittingnesse.

*Esay 55. 1.*

*Rev. 22. 17.*

*Iohn 7. 37.*

The opening  
of the point.

And surely who so wil profit by this Article, must get this lesson by heart: That the Lord who freely purposed, and faithfully sent his Sonne into the world, still continues his freedome, and doth offer the Lord *Iesus* with his excellency most freely. A bottom of most unspeakable comfort

fort to all poore, bruised reeds and broken soules. For if he be freely offered, what poore soule should doubt to accept him? What is freer than gift? He that gave him freely, can not withdraw him againe, nor keepe backe his satisfaction from a needing soule, as if he repented. And having given him once he cannot recall him, for why then gave he him? And if hee be wholly given, even with all his excellency, what particular thing can be denyed with him? It behooves us then much to understand the truth of this freedome: which in a few particulars I will name.

First, God offers Christ of his owne accord, therefore freely. It never came into the heart of Angell or man to dreame of it, or desire it. *Rom. 5. When we were yet enemies.* The Sunne doth not arise more freely over the head of a drunkard sporting in his bed, or wallowing in his vomit, than the Lord Iesus came and is offered to a sinner in his blood and weefull misery. Preventing kindnesse is free, ere wee desired it. See *Esey 63. 1.* And that in sundry particulars.

Secondly, he offers us better than *Adam* lost. The burning downe of our house was the occasion of our greater repairing. As hee sayd, I had perished, if I had not bene taken prisoner.

Thirdly, he offers to the undeserving. *We were then weakes, Rom. 5. 6.* Some heathen friends are famous in story for putting themselves forth for their friends: As those two *Nisus* and *Eurialus*, and *Pygmalion* and *Orestes*, &c. But we were Thieves, Traytors and enemies: When wee did all wee could to put him out of his throne, yee slew the Lord of life, then dyed he for us.

Fourthly, he pinnes this offer upon our sleeve, when we minded it not, put it off, and slighted it. If *Moses* had had all possible welcome, yet hee had bene a free Saviour: so Christ: But as their, so our anguish of bondage caused us not to regard him: Who would not have bene dismayed heereby?

Fifthly, he offereth freely who offers instantly upon our need. No sooner did *Adam* fall, but the offer followed, *The seed of the woman*, &c. No sooner doth a poore wretch need mercy, but it prevents him. *He, every one, come, &c.* Hee that

offers



offers leasurely, is but a cold giver: But speedy offering, is double grace.

5. Fifthly, when he hath offered and given, he repents not. Of all workes of which God is sayd to repent him, it is never sayd, he repented to offer mercy. Nay, hee is so farre from it, that he hath sworne and will not repent. What is more unuall with unbeteaming men, than to wish their money in their purse againe? God never repents of mercy, that we might repent us of our unthankfulness, and unbeleefe. Sixtly, the Lord is exceeding glad when his offer is taken, and no way so displeased, as when its in vaine: *2 Cor. 6. 2. Heb. 2. 3. 4.* No disobedience is so odious to him as unbeleefe. *Iohn 3. 19.* Not for which he will so severely punish. *2 Cor. 4. 4.* He is master of his richest gift: counts it his honour to give the best most freely, *Iohn 6. 27.* He hath a royall heart, and can betearme to the basest worme the priviledge of Pardon, Adoption and glory: and he gives an heart capable of his offer, also: Else how could an Oyster shell containe this fontaine? All to reach the soule to recover it selfe out of her cursed distrust, and measuring the Lord and his gift, by her selfe and her capableness. Whereas all his are enlarged by him, with his offer, to be comprehensive of it: The Lord making a poore shallow heart meet to receive his fullnesse. *Eph. 3. 17.*

7. Seventhly, he offers without expecting againe: as we say he lends freely, who respects no requitall; the Lord indeed looks for honour at the hands of his Servants: but first he gives the gift: and secondly the heart; and thirdly accepts it as honour, being no addition to perfection. The Lord offers grace to none, whom rather he might not be ashamed to owne. Such is mans baseness that even in his greatest freedom, he seekes himselfe. A father will give his child his land; but when? after death when it cannot pleasure him. Till then he will have rent. And we have a secret ayne in our gifts, I give, that he may requite. A patrone adopts a soane; A Prince marries a poore Orfan; yet some such as is delectable, and pleasing. But the Lord offers to such as can no way content him, or be pleasing: Hee gives first to make them so, but findes them odious, that he may shew what he can finde in his heart to doe, and make all men as-  
nistr

*Do ut des.*

night at his meere gracious grace, and to boast of the Lord.

Eightly he requires nothing in us toward the accepting his offer. All our owne makes our accepting frustrate. Come, *Revel.* 22. and drinke freely of the waters. *John* 7. If any man thirst, let him drinke freely. God gives, and upbraydes not our nothing. Nay our emptinesse is our best plea; *Esa* 55, 1. Come and buy for nothing; selfedeniall is our best price; and he that comes and offers to God any thing, and brings cost to God, looses his gift. Thus much for the opening of the freedom.

Yet this I adde, That this offer will appeare so much the freer, if also we marke the circumstances in which the Scripture expresseth the offer, called the cords of love by *Hesai*: by which he drawes the soule to see his meaning, sometimes by his long patience and wayting upon her, notwithstanding all her deafenesse of eare, and deadnesse of heart, and dallying with his offer. Oh! his lockes are bedewed with the drops of the night! His long suffering and patience is a bottomlesse depth beyond all the expectation of man! It is long ere thy unbeltefe could weary him; he hath lengthned out the season of grace, according to the length of grace it selfe; forborne thee long, kept off judgement a long while, which might have swept thee away from hope many yeres since. Hee hath recovered the lives of many of us, twice or thrise, that we might renue our covenants and keepe them. And he hath spared us when we have brooke them, pressing in upon us with renuing of good motions and affections which we had quenched, as being loth to loose us, giving us helpes and meanes even out of season: after long contempt, professing himselfe to meane as hee speaks; Why lay you out your money, and not for bread, and your silver for that which profits not? Hearken unto me! eate good thing!

So sometimes by his protestations of his lothnesse that any poore soule should perish! Why will ye dye oh ye house of Israel! Anger is not in mee, why should flame consume the stubble! What should I doe to my Vine which I have not done? Sometimes his passions and Lamentation, *Luke* 19, 42. Oh! That thou hadst seene, even in that day, the things that

Eſay 55, 1.  
Gen. 9, 26.

Mat. 13, ult.  
Iohn 3, 19.  
Mar. 16, 16.

The proper-  
ties of the  
offer.

1.

2.

3.

The great  
Weight of this  
point.

concerneth thy peace; but now they are hidden! Those reueres and mournings over Ierusalem for her hard heart and contempt, have bin & are still over thee! If there be any dampings and frightnings of spirit, thou hast caused them by thy dalliance and heart that would not repent. But the Lord for his part still cryes, how oft would I have gathered thee as the Hen doth her Chickens? Sometimes by his invitations to this feast of his Sonne, sometimes by his contestations, as *Eſay* 55, 1. Sometimes by his entreaties and earnest exhorting, sometimes by his allurements, *Hos.* 2, 14. to perswade and catch on the heart that hangs off, by the promises of all the good things which he offereth. Sometimes by his severe threats to all that refuse his offers: all these shew how willing and cordiall he is to part with his grace; and lastly, sometimes by the universality of it that he dispence it without all respect of persons, age, sex, states and conditions, who exempt not themselves. But the especiall properties of the offer to be noted for our purpose are three, first liberty, secondly, simplicity, and thirdly, fidelity; not to speake of his Ability to make good his promise.

First, that he offers it to whom hee pleaseth, passing by millions of people in the world, and offering it to such and such nations, as he did of old to *Israel*, neglecting the world; so that its utterly unconditionall and free, as when *Paul* came to *Athen* or *Ephesus*, who had never heard of Gospel before. Secondly, simplicity, that the Lord being truly pacified in Christ, offers the fruit thereof without gradging, falsehood or equivocation, with an open heart, meaning as hee speakes. Understand me of the Simplicity of his Dispensation, whereby he declares what his will is that we should doe: not of secrecy, whereby he decrees what he will doe with his Creature: of which in Article first. Thirdly, Fidelity, whereby he doth most readily and fully performe whatsoever hee offers to all who put him to the trial, and accept it. But of this more in the last Article.

Q. Why are you so large in opening of this?

A. Because its the maine hinge whereupon the dore of hope and faith turneth: the offer of God satisfied, being the immediate object to which the soule is to resolve and empty it selfe.

The



*The offer I say, assisted with a promise.* For an offer is no other-  
wise differing from a promise, than as a generall out of which  
a particular issueth: the promise is included in an offer, but yet in  
speciall expressing the covenant of God to all that receive the  
offer, that he will receive them, be their God, both in pardon  
and in all-sufficiency. Into these the soule doth wholly powre  
forth her selfe: which that we may understand, consider this,  
that we have to doe with the Father immediatly, but with our  
Lord Iesus onely mediately, as a meane to leade us with confi-  
dence unto him. The Father properly looks at the Sonne as  
*our surety*, and us, for his sake: but we looke at him direct-  
ly, and to our Lord Iesus, as our Mediator. So that looke  
what we can shew for our Reconciliation, must come from the  
Father, and that is his offer and promise, oath and covenant of  
mercy. Into that therefore the poore soule is to resolve it selfe,  
all her doubts, fears, temptations and disempers, whatsoever,  
and so to remaine settled. So that it mainly concerns the  
soule to understand the nature, ground, and properties of the  
offer and promise.

Difference of  
an offer from  
a promise.

Heb. 4. 13.

*Q. Well, I partly conceive you. What use is there of  
this?*

*A. Very manifold and weighty.*

And first, that we adore that depth of Gods Justice against  
sine, that hath still left so many nations under water of heere  
Paganisme, without the least sparke of this light, still in their  
utter darkenesse and brutish ignorance of the Gospel. Oh how  
should we mourne with good *Isaiah* and say, *Why hast thou*  
*revealed thy selfe unto us, and us unto the world?* How should  
this wofull desolation provoke us to prize the revelation  
of this Mytery to us? As for them, how should wee pity  
them? If *Paul* wept for enemies, how should wee for Infid-  
els? If wee saw one drunke and merry going to execution,  
how would wee bewaile his desperatenesse? Its reported, of  
two great Captaines *Kerres* and *Cesar*, that beholding two  
huge armies, as they mourned, so they should have feared of them  
should shortly be alive. These goe to hell laughing, and shall  
we not mourne, (though wee live not by them, as yet some  
of us doe) yet behold them in their deformed, savage naked-

Iohn 14. 36.

Vse 1.

nesse; beseeching the Lord to shine upon them with this light and offer of the Gospell? Yes verily.

*Vse 2.*

*Branch 1.*

And secondly, this is terror to all Papists that maliciously hide and darken this precious offer of God in the Gospell, from the eyes of the blind people, abhorring that this pearle should bee scene, and this boxe of spicknard broken, that the whole house might be perfumed: yea by their Inquisition and censures cruelly quashing the least dinne or whisper of this glad tydings, lest their kingdome bee trodde downe, and their blind devotions discovered: nothing so cuts them to the heart, as that it should have the least free passage, or be glorified, but their owne Idols and Masse and Trash set up to demolish it. Oh unreasonable ones! Oh enemies to the Crosse of Christ! Whose God is their belly, whose glory is their shame, who minde earthly things! But let them know, that they shall not long continue, the day is at hand wherein both that man of sinne and all his adherents shall perishe with the breath of the Lords mouth, when his Gospell shall breake out.

*a Thel. 3, 3.*

*Phil. 3, 18.*

*Branch 2.*

Secondly, terror to all profane scorner, Neuters, Acheists, Adiaphorists and Epicures, who reject the Gospell, and prize their Swine, their pottage, their pleasures, ease and pompe, more than the Gospell, and are not onely ashamed of it, but contemne it as standing in the light of their lusts. Beware, for ye proclaime, that Christ and reconciliation are none of yours, seeing these meanes of revealing it are so odious unto ye, and those that dispencc it. Swine trample upon pearles, and you tread the Gospell and the ministers of it under feete: how shall God trample upon you, and tread you in the winepresse of wrath?

*Esay 63, 3.*

*Branch 3.*

Thirdly, reproofe of all Non-dissectners of this Grace of the Gospell, such as put no difference betweene one doctrine and another, see not this mercy, reconciliation and life offered in the same: had as liefe reade a booke in the chimney corner, heare of any morall discourse, as the offer of Grace and Pardon in the Gospell. Oh, the feete of a minister should bee beautifull in this maine respect, (though others also) because he brings glad tidings of peace! Without this, what is the tickling of the eare with other sounds? Learne to know what

what the pearle is that lies hid in this field, and to discern what Jewell is the most precious in this Cabinet, and set thy marke upon it.

Thirdly, its reproofe to all, that slight the Gospell in the offer thereof, (preferring their oxen and stables, their selfelove, ends and liberties before it) and although they dare not be openly profane, yet suffer not themselves to be convinced of this excellencie which the Gospell offers them, remaine still in their civility, their hypocrisie, their desires, and performances, duties and good affections, but alas! The offer of grace and reconciliation in the Gospell is nothing with them. If all be true which I have sayd of this offer, and the properties of it, what shall become of them that for drollie reject it, and rest in somewhat under the grace of the Gospell? If the mole in the earth had reason, she would chuse rather to live in the ayre, if the tree had reason, it would chuse a nobler life of fence: if a beast had wisdom, it would cover the reasonablenesse of a man, but the Lord offering no lesse to a forlorne lost sinner than the grace of the Gospell, the life of God and immortality, how few desire it? But rest in the base estate of supposing hypocrites, of carnall professors, to heare, receive, pray, repeate Sermons, and get some few good desires, but as for that which no hypocrite, or unsound professor can attaine to, a broken, hungry, selfdenied heart, that Christ and his grace might enter and dwell there, oh, how hardly is it? Therefore, remember that in *Heb. 2. 2, 3, 4.* If those that transgressed Moses Law, and being convinced thereby, yet sayd within themselves, I shall have peace, and so walked stubbornly, adding drunkennesse to iniquity. Nay, if they that sinned onely in a ceremonie, yet by two or three offences, were condemned: what shall they looke for that despise the grace of the Gospell, and the offer which God hath honored by so many miracles, and such abundance of Sermons, and the powerfull Ministry of so many Preachers? Beware of ascribing such salvation, as being a more spirituall wickednesse than any morall offence.

Secondly, its reproofe to all cavillers that descand upon this free, plaine and simple-hearted offer of God. Being urged to receive

Vse 3.

Branch 1.

Luke 14.

Heb. 2. 2.

Deut. 29. 19.

Branch 2.

Branch 2.



Rom. 10. 25.

Use 4.

Col. 3. end.

receive it, they answer, so they would if they knew themselves elected. But (say they) we are afraid God meane it us not. If we be chosen, we are sure to be called to beleve it: if not, none of their Preachers can give it us. It must be God (say they) and not man that must worke our hearts and draw us. But, oh yaine jangler, tell me, hath not God revealed his Will in his offer? Dost thou know his secrets? Is not his offer ingenuous? Say not in thine heart, *Who shall goe up to Heaven, or descend, &c?* Is the Word in thy mouth, *it is true thee*. If Ieremy in the dungeon had told *Ebedmelec*, he knew not whether hee meant to helpe him out or no, and so have refused to come out; had he not justly been left there still? So when the Lord lets downe the ladder of his offer, into the dungeon, casts thee his cords and rags to put under thy armooles, that hee may draw thee out; dost thou cavill and say, *Lord, I know not whether thou meanest me well or no, perhaps I am not elected*? Is not this a wofull dishonour to the simplicity of the offer? Was he ever tyed at all to offer it? and dost thou distrust his ingenuous meaning in it? Thy blood be upon thy owne head, in that thou chusest rather to leave the Lord to thy owne destruction, than to leave thy foot in his ladder, and put on his cords, that thou mightest come out! The way for thee is first to step upward that thou mightest come to the top, than to leape to the top at first, to break thy necke but knowest.

The fourth thrust is, a certification to Gods Ministers, to magnifie their Ministry, in doctrine and practise; by beseeching the people to be reconciled to God. Conceale no part of this truth of God: but above all ply thy Ministry of reconciliation: This will sweeten, and facilitate all other doctrine: the first Part of the Reconciliation, about sinne will leade the way, and the third about godly life, will follow. This second Part of Reconciliation. Is the office God hath put upon thee, O Archippus, fulfill it. Wee be to thee whom mayst preach, and canst, and dost not. O bold and yeeld not this. Thou art one of Wisedomes householders, the of the Kings servants, sent out to bring in guests to this feast of his Sonne: learne thy errand well, mistake no target in thy heart, be not the faine of rejecting this call, be long upon this, and thou shalt have saved thy owne soule. Paul

was

was so acquainted with this work, that he saith, *In my opinion*  
*mirrored unto him: Nay, I Tim. 1. he addeth, it was (his) Gospel.*  
 As mayds use to say, I must goe dress up my Chambers and  
 make my beds, (not because theirs, but because it is their office)  
 so Paul saith the Gospel his, and our duty is, 4. 4. *Let every one of*  
*behold: 7 because it was his office. I. thus then all joyne in pre-*  
*ching it, and offering it, not with a veile upon our face. 4. 4. Moses,*  
*but, 2 Cor. 3. 1. 2. 16. with open face shew the people the Mirror*  
*that they may be transformed by it from glory to glory. 8. 2. 2. 16.*

2 Cor. 4. 4.

2 Cor. 3. 16.

Fifthly, this should barre all from infidelity and contempt of  
 Gods offer: Oh! Its free and from meere good will, the Lord  
 is tyed to none; He hath rejected millions of Jewes and Turkes  
 and Baptised ones, and chosen to offer grace to thee. And shall  
 the contempt of the free offer of that which thousands would  
 have beene gladde of (upon the price of going from fra. to  
 sea for it) be pardonable? Doe but consider what woofull pun-  
 ishment will lie upon thee, who refuseth such an offer laid  
 in thy lappe; when as many poore soules should bejoyne if the  
 spending of daies and night might procure them a tender and  
 beleeving heart to receive it; and yet complainy that they can  
 not come by it: Oh, tremble at the freedome of this offer! Be  
 humble and base in thy selfe to consider but this, I am a poore  
 wretch, standing to the mercy of a free God who hath is to  
 give where he will, and to deny it at his pleasure. If he give it to  
 a prodigall sonne, and deny it to a morall civilian: if he give it  
 to one that came into the vineyard at the eleventh houre, and  
 deny it to him that came in at the seventh: if he deny it to  
 the willer and runner, and bee found of such as sought him not,  
 who shall alledge against freedome? May he not doe with his  
 owne as him pleases? Oh, despise none! Least the Lord make  
 the despisers seeke to the despised (as the Gileadites sought to  
 Jephtha) and be glad of their portion. Oh! Turne all emulation  
 and scorne into humililty; and deepe adoring of this free-  
 dome?

Vse 5.

Branch 1.

Act. 13. 42.

Heb. 2. 1, 2, 3.

Heb. 4. 1.

+ 2. 1. 1. 1.

Secondly, as this freedome should teach thee awefulnesse,  
 so it should teach thee to become a begger and base, a Lazer, an  
 Orphan, a creeple; that freedome may finde thee a meet object

Branch 2.

for her gift. Cyvers are honoured by beggers: and that is  
seen on many, who being whole will wound themselves,  
and counterfeite poverty and nakednesse to provoke pittie. We  
would compe him madde, who going to begge, should borrow  
good cloathes to make himselfe better than he is. We are such  
so farre from seeming what we are, that we crosse our owne  
ends, and carry a deniall about us, by our bravery, and wealth.  
Proud beggers and able to worke and get their living, loofe  
almes. But such as lye basely at the foote of mercy, as perishing  
elfe, finde reliefe: Wee must still have our pride; and somewhat  
to crosse free gift.

## Branch 3.

Thirdly, let it teach us to waite. Impatient and hasty beg-  
gers are as unhappy as proud ones. Such as will frette they  
are not answered sooner, but are made to waite. Wee thinke  
they may well stay our leasure, who doe nothing else for their  
almes: and if they scorne to doe so, wee bid them be gone,  
who sent for them? So doth the Lord to all impatient male-  
contents for Gods delay. What? have not I waited upon you  
longer? Hast not thou long sought dallying? Will not my  
gift requite thy annoyance?

## Branch 4.

Fourthly, let it teach thee to mend thy slow pace, and runne  
yea thy to his offer and free gift. What crowding is there at  
Dolts, and great Almshouses of Princes? If wares in a market  
were given, who would not stocke? How did those Israelites,  
2 Kings 8, for come? But the Lord offers freely, and cannot  
sell. And why? Alas, the soule hath not onely lost the first gift  
of God, but hath lost also the sence of her losse. Still shee thinkes  
God beholding to her for comming to him: Still there is an  
heart within, contradicting this offer, loath to confesse her losse,  
and to stand to Gods cuntesy. Let a Preacher presse never so  
much our owne beggery: yet there is a Preacher within  
that preaches another doctrine, although not with an audible  
voyce. Just like the mizer in the poet: The boyes scorne him  
for a base fellow: but he applaudes himselfe nevertheless, that  
he hath thee in his cofers, which makes him rich; even so we,  
when Gods Ministers would begger us and strip us: answer,  
But yet he shall never make mee worse than I am: my good  
meanings, prayers, and deeds, no man shall strip me of. But  
Oh,



Oh, poore soule! How then canst thou beleewe, and take this gift with a naked hand? Perhaps because thou canst not want God, thou art willing to gayne by him: But to have God thou art as unwilling upon his owne termes, and that he may have the sole entire glory of saving thee. Onely selfedeniall makes the Royall heart of faith. Faith wil not be wel by stealth. But as *Isa* would have *David* have the honour of Rabba, so faith dares make no use of God, save, as (for his glory) God may make use of her.

And the next branch is, Dally not with this offer of grace. There is a while of it, a season annexed to the offer. Reade 1 Cor. 6:1, 2, 3. The same breath which urgeth to receive the grace of God, adds a charge: For he hath saide, In an accepted time I have heard thee, and in the day of saluation have I succoured thee. Oh, that in that thy day thou hadst seene! Now when is this day? Surely it is not the day of possible mercy, but of seasonable mercy: Then, when as, (besides health, meanes and the offer of grace) the Lord puts a speciall spirit into the Ministry of the Word, so that it peirces into the heart with perswasion: when the terrors of it are weighty and serious, the promise it is (as the early fruit of Summer) welcome and savory: when sinne is bitter to the Soule, and when it is yrelesome to it, to be out of Gods favour: when the heart breakes and mournes after God, and can spend nights after dayes in seeking and enquiry: it cannot be quiet, but is held on by peculiar tenderneffe to attend grace. Looke to your selves, you who have had this season of God upon your soule: ply it and dally not, weary not the Lord who still waites and askes, When shall it be? Put him not to a second season, least hee stop up all seasons, and sweare, that season shall be no more. When thy gold is turned to brasse, thy tenderneffe into deadnesse, Gods patience, contestings, into bitter weepings. Pray that thine head rather, and heart were fountaines of teares to mourne for him whom thou hast pierced, than that the Lords soule should mourne in secret for thy rebellion and destruction. When all beames shall be darkned, and all mercy and bowels of compassion dried up, and thy heart hardned. Especially let such looke to this, as lye under the penalty of this sinne.

Use 6.  
Branch 5. 1

Alas.

Ioh. 3. 19.

Alas! There will be a season of Gods wearinesse; and his spirit shall not also strive with man. He will have also a season of leaving thee to that contempt, which despised the counsell of God for thy salvation. Abhorring of light, preferring darknesse, despising the Ministry and ordinances, revolting from those insinuations of grace which once seemed precious, I say these are spirituall wickednesse, and farre exceed morrall evils. (Although it be just with God that when the Chimney hath long beene foule, at length it be on fire; and that by degrees inward infidelity and trechery grow out to open contempt, pursuite and malice, yea adultery, riot, intemperancy and all profanesse.) The Lord hath his withdrawing time, and his forsaking time as well as his drawing neere. See *Hos. 4. 17.* and *5. 6.* The Lord shall laugh at the destruction of those that having beene oft provoked to receive his offer, have refused: *Prov. 1.* Provoked mercy turnes fury; and the hottest place of hell is provided for unbelievers, and revolters. I deny not but the patience of God doth long endure the vessels prepared to destruction; and such despisers, may a while flourish and prosper; and the Lord chuseth rather strokes of inward vengeance, to smite the conscience, than outward crosses, oftentimes. But yet *2 Cron. 36. 16.* when there is no remedy, his decree of destruction comes forth stronger than that of Medes and Persians) accursing them, *2 Cor. 4. 3.* If that fig tree which wanted figges out of the season of it, were accursed: much more those that are past their season?

*Q. What other uses are there hereof?*

Use 5.

*A.* Especially this, that this Article be a sweet preparative unto us, to frame us to beleeve. Entertaine wee not any base, cursed thoughts of God in the simplicity of his offer. Nourish all possible perswasion in the soule, of his unfeigned meaning toward thee in this kind: thou canst honour him no better, than to agree with him, in his meaning well to thee. There is no greater difficulty of Faith than this seed of bondage in us, to judge of God by our selves, *We muse as we use.* If we have an enemy, we cannot forget his wrongs, we meete him not without indignation: and therefore so we thinke of God also to us, and the rather, because he hath so much vantage over us.

But,

## Article. 4.

## A Practicall Catechisme.

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But, Oh, poore wretch! Is this the way to get out of his displeasure, to nourish jealousy against his love? Is it not rather oyle to the flame? Pull downe thy traitours heart, hate not him whom thou hast hurt, put on an holy, and childlike opinion of him, who when he needed not, yet purposed, sent, received this satisfaction for thee, and therefore cannot lye in offering it to thee. Say thus, Lord, thy sweete offer, naked bosome, cordes of love, Passions of sicke love, sometime to allure, sometime to contest, command, urge, threaten, and beseech, turning thee into all formes of perswasion, to winne my soule; all these convince me of thy well meaning toward me. If my owne enmity to my enemy, and the slander of Satan that thou enviest my good, doe assault me never so much, and my owne traitorous heart conspire with them, yet this thy gracious offer in thy Gospell, shall beare downe all. *Reade Esay 55. 7. For my wayes are not as your wayes, nor my thoughts as your thoughts: but as farre above them, as Heaven above the earth.* *Esay 55. 7.* Adde this: All the understanding of man cannot comprehend the love of this offer, no more than the eye of a needle can the great Canell: and shall I goe about to lessen it?

Surely, this should be a great stay to my heart, that God hath offered me this grace; and as base as I am, what though it cannot enter into such a narrow brest as mine is, that he meane as he speakes: yet if it be the pleasure of a great God to give it (as his offer imports) shall I looke at my basenesse; or at his greatnesse, whom it were a dishonour unto, to give meane things? Oh Lord, rather by this bounty open my narrow heart, and make it large. If the offer of a Minister of God be precious, who dares scale it upon earth to my poore soule, shall not the offer of God himselfe, *the strength of Israel that cannot lye,* *1 Sam. 17. 26.* much more sway with me! Oh Lord, captivate all my hatred of spirit, and base trechery against thee! Its reported of a certaine Merchant of London (in the Story of England) that hee made much of a poore Cobler that dwelt by him, a cankered Papist, and did as good as maintaine him; yet this Traytor went about to betray him to death: This Merchant having escaped his hands, yet out of his love used all meane to be friends with him againe, and used him as before: all this would not doe,

his



his heart was so villainous, he would shunne the way of him, and not looke at him. It fell so out at length, that hee met him in such a narrow lane, as hee could not balke him; but must needs talke with him. The good Merchant takes him to him, and told him, he was glad he had met him, and hee wondred what he meant so to decline from him / What, said he, doe you thinke me your enemy? If I were, could I not crush yee with a word speaking? Alas, I am not offended with you, for all your trechery, but forgive and forget it. The words of this man so pierced the Coblers heart, that it brake instantly, and he falling downe upon his knees, and with bitter teares confessed his villany, and repented of it, told him This love should for ever binde him unto him, and so he continued.

This base Papist, is the heart of every childe of old *Adam*: this royall Merchant is the Lord: this narrow lane is the streight of conscience beset with sinne and curse: this kind behaviour is this offer of Grace: Let us not be worse to it than a cankred Papist: but breake our hearts, and melt into teares, and with *Saul* to *David*, say, Where shall a man finde such love, as to spare his enemy, when hee had him in his hand, and to be content to cut off the lap of a Garment, when hee might have cut my throte? Breake my heart in the bosome of this love,

Q. *Is there any more uses of it?*

*Vse 7.* Touching the maine use of faith, I shall leave it till the use of the whole Part of the seaventh Article. Yet this one more I add, that we learne hence to understand the Covenant of God, and the promise of grace, as it is in it selfe, not a bare naked thing, but filled with all the Merit of an eternall Satisfier, and with all the strength, mercy, justice, and faithfullnesse of an unchangeable Promiser, even the Lord, fully satisfied. And so conceyving it, beseech the Lord, so to write it in thy soule. Gods offer is founded upon Christ and the well pleasednesse of the Father by him. Why then, there is no more anger in his heart, *Esay 27. 3.* for if there were, what should dry stubble doe? But now, Lo, hee is reconciled, hee cannot be angry with a poore Creature. He hath taken order to satisfy justice

justice by his Sonne: to the end that he might abolish the Proceeding of Iustice, and cut off his owne advantage and power to condemne. For a time hee was angry, for the iniquity of thy sinne; but not for ever, least flesh should fayle before him. Oh! let us well observe this, That all in a promise and an offer, is little enough to settle a poore soule against her feares. And this will cause us to be glad to cling to the word and say, if I perish I perish. And thus much bee sayd of this fourth Article.

## Article V.

## Question.

What is the fifth Article?

A. It is this: That the Lord offering Christ to the soule, doth not offer him nakedly and barely, but furnisheth with all the benefites of his satisfaction. So that in this point, we are to consider what

The Lord offers Christ to the soule furnished with all his benefites.

the parcels of these good things are, which the Lord reaches to his Church in the gift of his Sonne. If a Prince come under a subjects roofe, he comes not empty and bare, but with all his bounty, and leaves the markes of his presence behind him. So here, the Father offering Christ, would not have us thinke him to be a dry and bare gift, but a rich Cabinet of all choyle Jewels of good things, that so we might be stored and enriched by him. This is that which the Apostle in Ephes. 1, 3, uttereth:

Blessed be God, who hath blessed us with all blessings in Heavenly places. And Saint Peter, Epist. 2. chap. 1, 3, His Heavenly

Eph. 1, 3

2 Pet. 1, 3

power having supplied us with all things, tending to life and godliness.

Q. But why say we in particular about these and not of the other benefites of the sonne?

A. No. For though all are the water that floweth from this wellspring, yet for order sake, we thinke doe well to helpe our conceits thereto with a distinction to avoyde confusion. Some

of these Benefits of Christ are concurrent with our first ingrafting with him, and accompany our first conversion: and these I call benefits concerning a beleever, in respect of that condition and estate of grace where to he is called, and in which he is settled. And these concerne this Article to handle. Other are consequent upon this condition, as royalties and priviledges following upon it, and stand not so much in the generall calling of a beleever, as in speciall belonging to it: whether inward graces, or outward blessings, according to the severall promises in, and by which God conveyes them. The former sort doe containe the full Right and Title of a beleever, to Christ himselfe: the latter, the possession of those good things which issue from him, through the whole life, and the divers occasions thereof, of which in the third part, God willing.

*Q. Name then those of the former sort, that belong to the being or estate of a beleever.*

*A.* The Holy Ghost in the Scripture doth mention them, according to the severall circumstances of our misery, as he brought us into an estate of guilt, bondage and enmity to God, so this brings us by justification, to a contrary estate of peace by Redemption to an estate of liberty, by reconciliation to amity with God, and so of the rest. All in substance are our recovery, of an happy estate, onely they differ in those respects. Now for the naming of them, the holy Ghost doth it sometimes more briefly: sometimes more fully. briefly in 1 Cor. 1. 30. *He is made unto us wisdom, righteousness, Sanctification, and Redemption.* More fully in the 1. of the Eph. from the 3. to the 17. verse: readen over, and ye shall be informed of them.

*Q. How many things consider we in this Article of the benefits of Christ?*

*A.* Three. First, the difference. Secondly the order. Thirdly, the nature and use of them to our soule. As touching the first, there is a four-fold difference to be noted of them. First, that some of them are before time, others in time. And in this respect, Election differs from all the rest. For justification, reconciliation & the rest, presuppose Christ really theirs, and issue immediately from him: but Election is before Christ himselfe, and not suppe-

The Lord  
Christ  
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1 Cor. 1. 30.  
Eph. 1, from  
3 to 17.

Three things  
in this Article.

The difference  
4.



Supposeth nothing but the first cause of Gods good pleasure and will. And yet its true, that in Christ we enjoy all: only with difference, because we are not elected for Christ, but we are adopted and reconciled for him. Election being that act of God from all eternity, whereby foreseeing the ruine of man, hee purposed out of his free will to chuse some of those fallen ones, to mercy and salvation. So that we see its one of the benefits of the beleever in Christ, yet not for Christs sake, but the Fathers, who gave Christ himselfe to this end, that he might bee a foundation of that whereof himselfe was a first cause.

The second difference is, in respect of the benefits that follow Christ. In which respect, Vocation differs from all the rest. For vocation is no fruit of faith as the rest are, but of election; seeing whom God elected, he calleth to know it. Calling then is a benefit whereby God brings the soule to bee capable of all the rest through faith in the Gospell, and therefore concernes the elect as they are so in God, not to themselves as yet, and serves to this end, to make them to know it by faith. But none of the rest can be wrought in the soule without faith, being the fruites of calling to faith, as to be justified, adopted, &c.

2 Difference.

The third difference is, betweene those benefits of Christ, which concerne us in this life, and those that reach to a better. And the difference is great. The former being such as relieve the necessity of our present condition, in which wee are imperfectly conformed to Christ in his estate of Humility, and beset with sinne, Satan and enemies: of this nature are, our justification, reconciliation, adoption and the like: which all shall cease (as faith, hope and patience shall) in respect of the evils they doe heere conflict with; although, out of these relations the good of them shall abide, as Sonshippe, liberty, amity and the like. But faith in these benefits shall cease, because all conflict with evill shall cease; evill, I say, both of sinne and punishment. Now for those that concerne the life to come in a perfect conformity to our head, they are of another nature, and belong to that Image of God renewed in us in righteousness and holinesse, which abide forever,

3 Difference.

ever, begonne heere in grace, and perfected in glory. These are in themselves the principall, and faith (however heere it is all in all) yet serves onely to settle this image upon us, and having brought us thereto, shall cease.

4 Difference.

The fourth, and last difference is, betwene the benefit it selfe which shall abide for ever: and that will appeare, if wee consider the difference betwene the state of an equall image of God, to that which Adam lost, and that which Christ hath purchased above it, as an overplus. If hee had onely purchased unto us, the Image of God, together with immortality, hee had made us as good as wee were created, though we had lived on earth. But because he being no creature, but God, tooke our flesh into himselfe, that wee might be as he is, and where he is; therefore he hath cast in this overplus unto us, that in steed of an earthly paradise with old Adam, wee shall enjoy heavenly mansions with Christ in the presence of God, and there have this Image and our immortality perfected. But this note, whatsoever difference there be otherwise, yet in this all agree, that they are the worke of the Spirit of Christ, bringing all his benefits upon the beleever.

*Q. You have spoken of the first. Now proceed to the second.*

The 2 thing,  
the order of  
them and  
number. 9.

*A.* The second is the order of them. Wherein although I see men to differ: yet I will avoyd quarrels, and for the good of the Reader, speake my opinion. Thus then I conceive, the first in order is vocation (or regeneration, as it concerneth the way and meane of begetting a soule to God): the second is Vision. The third is Regeneration, the fourth is Iustification, the fifth is Reconciliation, the sixth is Adoption, the seventh is Redemption, the eighth is Sanctification, immediately issuing from it, (containing the mortifying and quickening worke of the Spirit) and the last is Glorification.

3 things. Their  
natures and  
distinction.

*Q. Let us proceed to the opening of their severall natures, so farre as serveth for our purpose annexing them unto particular.*

*A.* It were endlesse to wade into all: Onely to shew the realnesse of them, and the use of them to the soules, that it may

may see how richly Christ is offered to the soule; I will touch every one of them. The first of them is *Vocation*. See texts *Esa. 55. 5. Rom. 8. 30. 1 Cor. 1. 26*. Now this calling is a worke of the Spirit, issuing from the edon, whereby whom the Lord hath chosen to be his, he brings to knowled. And thus by the voyce and call of the outward word and inward Spirit, crying to their soules thus, *Come out of her my people, and returne to mee. Come out from thy former corrupt estate of sinne; subjection of Satan, curse, misery, lowd bondage, error of the wicked; hell; and returne to that blessed estate whither thou hast lost.* So then calling is that whole workmanship of God, whereby he pulles the soule from a bad estate to a good. Be it longer in working or shorter, darker or cleerer, easier or harder: its the drawing of it from darkness to light. *1st. 16. 18. Act. 16. 18.* That from whence its drawne; is an unregenerate estate. That whereto, is faith. Betweene these, the whole worke of God is calling.

**Q.** Can you not briefly summa up the parts of it?

**A.** Yes, it may be conceived to stand in these two parts. *Parts of it 2.*  
 Eyther the preparing worke of calling, or the finishing. *1. Preparing.*  
 The former is that, by which the Lord finding the heart incapable of a promise, brings it and prepares it to be such an one as may see it selfe capable, and under condition of believing, such an one as may beleve. For, as (for the opinion) of such as imagine that God breeds faith all at once, without preparing the heart, they overthrow that grace (in respect of a soules tryall of her selfe, and in respect of Gods Glory) which they would seeme to magnify. And they strengthen the hand of sinnefull men in their error, thinking there is no difference betweene men; all may beleve in Christ. This by the way.

The latter is that by which the Lord doth finish the worke of faith with power, which is the condition of the Gospel, without which no man can partake any of the priviledges following. For it succeeds the condition of the Law, and in stead of *Do this, faith, Beleeve this and live.* Note well these termes; *Preparation is the condition of faith, and faith the condition of the covenant.* *The 2. finishing.* *Note well.*



Q. What are these preparatives?

A. Partly legall, partly Evangelicall: in a word, when the Spirit of God by both, leaves such an impression in a troubled soule under the spirit of bondage (of which in the first part) that it comes (by the sight of the Gospel) to so much hope, as workes the heart to mourning and brokennesse, to desire of mercy, to esteeme it, and to see nothing in its owne eyes in comparison of it: together with diligent unweariednesse till it have obtayned it. All which are the provocations and assistance of the spirit of calling, drawing the soule home to God, by such steps and degrees as the soule is capable of. See the opening of the whole doctrine of Preparation in the last Article of this Part.

Q. And what is the first preparative?

A. That wherein calling is perfected, & wherein true conversation of the soule in begetting it, & bringing it home to God, doth consist: For when the soule thus prepared sees that the promise belongs to her, and that she may and must believe it, then the Spirit stamps this gift of faith to receive it. Of which see Article 7. in the preparation to faith. And so much for Vocation.

Q. What is the second priviledge?

The 2. Benefit  
Union, what?

A. The second is Union. Which is the first benefit (in order I mean, for else all are together in respect of the soules title and right to Christ) and this opposeth the casting off of the sinner from God, and all influence and communion with his grace: and by faith so bringeth the soule unto God, that it united, made one, and incorporated againe into him by the flesh of Christ united to his Godhead, (as Article 2.) And its the worke of the Spirit of Christ, making the Lord and the soule one spirit, and causing the soule to partake, by vertue thereof, all that power of his, both in priviledges and graces, which follow. And therefore I set it in the forefront of the rest, for its sure, the soule can no more receive ought from God, till it be one with him by Christ, than Christ could merit anything for us, till the Deity and flesh were really united, and no more than the body and soule can impart or receive to or fro, till they be one. See texts, Eph. 3, 5, 4, 1. John 17. often. By all which its evident, that till wee be one with God in Christ,

Eph. 5, 31.  
Ioh. 7. uk.

we are with him in the world, the Lord abhorring all  
 lations that want Union. But if once united, then he is in us, we  
 in him; he dwells in us, we in him, as an inhabitant in his house,  
 and the soule in the body; he is one with us, we are of him. 1 Cor.  
 1, 30. in him; John 17, flesh of his flesh, he is our husband, and we  
 are his spouse, and therefore henceforth all our strength and  
 power in this, that is meete for our support, either earthly or  
 spirituall, till our union be perfected in glory. To this that be-  
 longeth, that is sayd, we are engrafted into him, as a sicke into  
 a stocke, which fetcheth all her nourishment thence. As the  
 two scales of Baptisme and the Supper doe typifie here being  
 no possibility of the Communion of the latter, without the uni-  
 on of the first.

Eph. 2, 8.

Hos. 2.

Eph. 2, 8.

Rom. 6, 1.

Rom. 6, 1.

Rom. 6, 1.

Q. I see Union is one of the maine hinges whereupon the life  
 and comfort of a belever turnes. Therefore I desire to know what  
 it is, and what may be done savingly about it?

A. I will endeavour to satisfie you. And therefore having  
 described it, I would first shew the necessity of an Union: Then  
 the difference of created union from gracious union; with the  
 cause of it. Thirdly how this union is wrought in the soule;  
 and lastly what effect followes upon it. Touching the first, I  
 described it thus, It is the first priviledge of the condition of a  
 man called, issuing from hence (being indeed the complement of  
 faith) forthwith determines calling, and begins Union) whereby  
 the beleaving soule is so brought home, and knitted to God in  
 Christ; That it looses her former corrupt estate of being off  
 from God, and puts on a new, of being one with the Lord,  
 and he with it; That so the Soule may be seazd with true title  
 and interest to all good things which either the Lord can con-  
 vey, or the soule receive; And that in a farre better kind and  
 measure than ever Adam was. Now to the foure branches.

Opening of it  
in 4. things.Description  
of it.

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First I say, Union with God is necessary to all that would  
 partake his graces. For as it was in the Creation, till the Lord  
 had breathed the Spirit of life and himselfe into him, Adam  
 could have no communion with God; so is it in this second  
 creation; No benefit, no fruit thereof can come to the soule  
 till this second creation and Union bee. But by this as by a  
 channell the rest follow, Reconciliation with amity, Adop-

Branch 1.  
Necessity of it.

tion with worship and liberty, &c. Hence it is, that our Saviour, to oft presseth this, He that abideth not in me, is as a branch cut from the Vine, which withers. Contrarily he that abides in me, draweth life from me and nourishment: he liveth in me, as the living arme receiveth vertue of motion and strength to be usefull to the body, from the head.

Branch, 2.  
Differences  
of Unions.

1. 2. 3. 4. 5.

10 The second thing is the difference of Unions. The Union of grace is not like that of Creation; neither in the measure, nor in the instrument of it. Not in measure: for the Creation there was a small and immediate Union (in that kind) and it was a perfect one, having Gods image in it without let or impeachment. But this Union of grace is an imperfect Union for measure in this life: because the reliques of corruption and old *Adam* as droffe mixing themselves with the soules, suffer not God and it to knit fully. But as it is with the branch of *Asian* put into a cleft of a stocke; if there bee any droffe in the cleft betweene the stocke and scion, it cannot bee close and grow perfectly. So here. The Lord and the Soule cannot bee so neere in this life, because there is so much scumme within us that God and wee cannot close, God being contrary and disagreeing with Belial. And this appears further in this, That the estate which answers Paradise, is not of grace, but that to come in glory, when corruption and sinne and death shall bee swallowed up in incorruption, full righteousnesse and life. Not that there is not even heere, a true and real union; but not a full and entire one. Secondly, the instruments of Unions are unlike. For that of the Creation needed no other tye or band, save the immediate presence of God in his image, which had then no sinne nor let to divide it. But that Union which now is encumbered with lets and enemies, must needes bee maintained by a band of greater Perfection than any is in us: The meere infused grace of light and holinesse joyned *Adam* to God, and that free will in his nature upheld that image of God in her exercise and action; But it is otherwise now in this decay of nature; There must be wrought in the soule another instrument to knit us to God, and hold his grace in continuall exercise.

The



The third thing is the instrument by which union is begot in the soule; and that is (on our parts) faith; on the Lords part, the Spirit of life in Christ, conveyed by the promise and Baptisme. I grant it is but a poore and lame one, even a crutch (as it were) because our life and Vnion is hid with God in Christ; and shall in heaven be (as it was in innocency) immediate and perfect; when the crutch shall be throwne away, and the soule shall bee one with God in the full infusion of all glorious holinesse; I say, it is but a lame instrument, yet a true one. And marke well; Faith must needs bee the knitter of this Vnion, because it resists that perfectly which cut us off from God, I meane guilt and curse. I say it selfe is imperfect, yet it resists perfectly; because its given by God to this purpose, to receive a perfect discharge in Christ from all that sinne which cut us off; and from that excommunication and separation from God which came thereby. Faith then is that which effects this Vnion in this life absolutely. That holinesse which is infused heere into us, is imperfect, and therefore cannot fully knit us to a perfect God: faith onely can hold Christ to the soule (who is this life of Vnion) and so keepe us close and knit to God, even when our image of God in holinesse, is weak. A sweete point. And note againe: by this meanes so soone as faith hath abolisht that which formerly cut off Vnion, it sets the soule in state of Vnion as before, and so breeds in it, the true life of grace through Pardon and forgiveness, and comming to God.

Howbeit faith rests not in this her uniting quality: true it is, shee holds this her worke through the whole life of a beleever, to cover the defects of Gods Image, and to keepe true and full union on foot, supplying all wants. But shee still strives to settle a begining of holinesse also in the soule, and an union thereby also: it applies it weakely and in part, yet it truly applies it; and even here infuseth (by the Spirit) a most true begining of Gods Image, and makes the soule partaker of the diuine Nature thereby: even that participation which in glory shall bee one and the same for kinde, though fuller for measure. 2 Pet. 1, 3, 2.

From hence may be conceived, how the Spirit effects this Vnion. How the Spi

*Branch 3.*  
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*How the Spi*

Vnion.

rit effect is his  
union.

Ephes 4.

Union, even (as I said) by the word of promise and the seal. According as Christ was given by God to bring all unto him, and to present them unto him spotlesse and unblameable: so doth the word convey this power of Christ to the soule. As by Christ it comes to passe, that those who were cut off, were a farre off, Aliens from the Community of Israel, and the life of God, were made neere and one, *Ephes. 4. 16* So *Paul* *16.* 26. tels us, That he was called to preach, to the intent, that hee might bring men from Idols to the living God: and of Baptisme it is saide, That we are ingrafted into Christ, and planted into the likenesse of his death, and made one with God. And that thus in a word: (for each of these benefites requires a speciall consideration, though in effect all are belonging to one happinesse) First, the word of the Law gastes the soule for her cursed cutting off from God, and chases it homeward, giving it small peace in her divorce and separation; and causing those lusts which have united themselves to her, and taken up the possession and rule of her, to become noysome and yrkesome to her. For why: they have kept her from Christ her head and husband, whose shee is. Secondly, the Word of the Gospell comes in, and makes a Parlee and treaty with her (in this lost case) about a returne and restitution to former union againe: and the soule thus subdued, after many gainesayings, at last suffers her selfe to be rent off from her old stocke, and by the prevayling of Christ, which is the Spirit of perswasion, is content to obey and open the dores of the soule for him to enter, surrendering all to him, that shee might be his: and be marryed to him, and become one with him, even bone of his bone. And thus Christ comming in, surrenders and unites himselfe also to her, and becomes the soules and so they live in each other.

*Branch 4.*  
Effect of union.

The fourth thing is the effect of this union, even Inhabiting and indwelling of the Spirit in that soule which is become one with himselfe: That so it may enjoy communion and fellowship with them in the intercourse of all graces, protection, upholding, and rule as seemes best to himselfe: so that now God in Christ by the Spirit, is that to the soule which before her lusts were; all in all, Lord and King, light and defence, hea-

non V

ven

ven and happineſſe. As wee ſee that the owner dwells in his houſe, the King in his kingdom, and the ſoule in the body: both for the welfare of the poſſeſſed, and the honour of the Poſſeſſor. The ſame houſe of the ſoule, the ſame ſeate which was before is ſtill: but new Rule and Law. Much adoe there is betweene Chriſt and old uſurping inmates, luſt, world, ſelfe-pride and revenge: but yet the ſoule gives the prece- dency to her Lord, and reſignes up keyes and poſſeſſion to him: Shee is under his Authority, hee ſwayes her by his Kingdom ſet up in her: defends his houſe from all Thieves and intruders, he makes lawes and writes them in their hearts, ſo that as the wife is the glaſſe of her husbands purpoſes, will and affections, anſwering him as the face doth the face in water; ſo doth the Church anſwer Chriſt ruling her, notwithstanding, her diſqui- eting with old tyranny of corruptions. In a word, whatſo- ever influence, power or authority any head either Civiſl, ma- trimoniall, or of family, can beare over their body, or the ſoule over the naturall body: that may be ſaid of this Lord, who is Father of all the family of his Church, husband of his ſpouſe, Lord of his Subjects, the ſoule of his body, to act, direct, de- fend, provide for, and be all in all to her, till hee bring her to glory. As a principle of union cauſeth Communion; ſo doth he: communicates himſelfe, all his wiſedome, humbleneſſe, holineſſe, experience to her: imparts himſelfe to her as her needes are; in her ſtreights he is her Redemption, in her feares her peace by Juſtification: in her complaint of corruption, her Sanctification to mortify her, renew her, and ſo of the reſt. This is to make her an habitation to himſelfe by the Spirit, not now and then to come ſtranger-like, or upon pleaſure as to a banqueting houſe for a day: but to walke in the miſt of her, to chaſe away all diſtempers, and to allow her to preſent be- fore him in and out, as his owne; receiving honour from her, as the brightneſſe of his Image, and affording to her Protec- tion for his owne glory.

Breefe uſe ſhall ſerve. Firſt, it is terror to all hangbies and timeſervers, who have it at their tongues end, they are Gods, and they ſhall be ſaved, how few ſo ever are. But they can- not proove it by any ingraſting or union. No plucking off from the

Vſe 1.



the olde stocke; appears in them, no planting into a new, no life of grace, no Christ to be theirs, no bringing to God by his flesh and the union of it to God, no promise to fasten upon, by which they may come; no Spirit of God to be betweene them and God to unite both, as the spirits knit the body and soule in one. No faith to handfast them, to marry them, to cut off their old separation, to forgive and reconcile them; and to restore them by the union of favour, acceptance, and life, to the union of Gods Image, his qualities and holinesse. Away ye counterfeits! This rule argues that you are none of the Lords because old union continues: Can a twigge live in two stockes at once? If it cleave to the one, must it not renounce the other? Therefore tremble; ye are still cut off as branches that wither, and are (as yet) none of Gods, but in the gall of bitterness.

Yc 2.

Ioh. 4.

Secondly, all that will needs claime to be the Lords, claime it by union first. Try your selves about it: If yee be united to God, then hath the Lord chased you from your wandering vagaries and old haunts, and brought ye backe like the prodigall: The Lord hath convinced you as hee did that woman, *Iohn. 4.* saying, *Thou hast had five husbands, and he whom thou hast now, is none of thy husband*: he hath slaine thee by his law, by thy cutting off from God; from light, life, favor, and sence of God, thy saplesse, and woful barrennes, and drynesse, which shall be as fearefull as Adultery to thee: Thy long trading with strange lovers shall sting thee. Being left thus and divorced from thy husband and thy father, thou haste beene taken up as a stray, as that Levites concubine and the prodigall were abused; put to thy shifts (to seeke comfort from the dry pits of thy lusts, in steed of the fountaine. By this meane thou seest how destitute, forlorne and robbed of all, they have left thee, having first had their will of thee. Secondly, the Lord drives thee to an utter unsubistence, emptinesse and misery, in thy selfe as a branch puld off. In other unions, as of friendship, marriage, each party brings somewhat: but in this the Lord will have thee subsist in him and under him, being no body of thy selfe: forsake all and cleave to him, that thou mayst be one flesh. God will beare rule in a voyded house. Thirdly, the

the Lord hath by his Promise assured thee, *Ier. 3.* That notwithstanding thy old adulteries and debauchednesse, yet hee will marry thee againe after divorcement. Yea, *Hos. 2. 12.* in righteousness faithfulness and mercy he will betroth thee to himselfe. And by the flesh of the Lord Iesus he will make a way for thee to God, who else cannot be approached to: creating the fruit of the lips, that is, faith in thee, who wert a farre off; *Esay 57.* and so make thee one with him; his owne Servant, spouse, sonne and daughter, called by his name. That looke what union we have with Christ, the same we might have with the Father. Reade *Ioh. 17. 21.* That as they are one, so might we be one with him, and he might dwell in us by faith *Eph. 3. 17.* and become another same with us. Lastly, heereby he pulls downe old union and the old house from the foundations, he shakes and destroyes Satans dwelling, all old lusts, peace and joy and accord with them: that his influence may be all, in all, & he may come into thee with all his graces, Try thy selfe then by these 4. markes, in what estate thou abidest: if indeed thou hast this Union, thou hast fastened thy Pipes to the fountaine of living waters, and derivest dayly refreshing from thence, for the supply of thy whole course.

Thirdly, its use of thankfulness and comfort to all Gods people. 1. of thanks, for who art thou that the Lord should thus visite himselfe to such a lump of Earth and sin? As *Elizabeth* sayd, Who am I that the Mother of my Lord should come to me! As *Abigail* sayd, Let me be an handmaid to wash the feet of the servants of my Lord! When *Salaman* had a promise of the Lords dwelling in his Temple, he wondred, Should hee dwell in this house whom the heaven of heavens cannot containe? So shouldst thou say, Lord shouldst thou make a sinfull wretch thy dwelling and delight, and repast, thine heaven upon earth? Lord depart from me a sinfull man! Oh! what a sight is here! Come and see, not the Pallace of a Prince, but the habitation of God.

Secondly, comfort, against all thy bad inmates and lusts which disquiet thee, and make thee often to thinke thy soule a sty of uncleannesse rather than an house of God: Be of good cheere: the Lord esteemes thee not by these necessary inmates, but by the voluntary; Keepe out them, and the Lord will looke

Vse 3.  
Branch 1.

Branch 2.  
The 3. point  
of Repentance  
The 4. point  
of Repentance  
The 5. point  
of Repentance

looke upon his Pearles, not thy Dunghil; and in due time, scoure thee cleane from them, though for a time he suffer them to try faith and combat in thee.

Branch 3.

Lastly, yet withall it is caution for all such: That they make not the Lords Spirit sad by the Returne of any lustes to disquiet him, least he hide himselfe in his communion, and leave thee to thy selfe to shift.

Vs 4.

Fourthly, it is to teach us, both what dignity and what duty lies upon Gods people in this respect of their union. The dignity must needs be great, to be one with God: for by this meanes all his and our things are common, hee suffers in and with us in all our crosses: He is honoured or reproached in all our Obedience or disobedience: wee stand not, nor fall to our selves, but to him. To him therefore we may goe in all our troubles, beseeching him to be afflicted with us: To curse our enemies, that they may not insult, and say, Where is their God? yea to purge out of us, or remoove from us whatsoever evill might dishonour his name, or be an eyesore. And secondly, it is to teach us our duty; *viz.* To be sensible of this union continually wheresoever wee become. A wife that honours her husband, will so carry her selfe that her husband (whom shee is one with) may not be impeached by any unseemely carriage, idle lookes, speeches, or liberties; shee lookes at his credite whose face is. Such a narrow eye should this union with the Lord worke in us. That his honour and name should be the marke we shoot at, and looke what wee thinke would jarre with his affections, or trench upon his glory, that wee should cast off. If the Israelites might not leave their excrements uncovered, because the Lord was among them, how much more in them? And so much for this benefit.

The 3. benefit  
of Regenerati-  
on.

Double fence  
of it, and how  
taken,

*Q. You have said enough of Union. Now proceede to the third benefit of Regeneration. And first shew in what sense you take it here?*

*A.* There being a double meaning in this word, the one signifying the begetting of the soule to God which was none of his before: The other an enstamping of the Image of God really in the soule: I doe take this word heere in the first sense: and in the eighth Priviledge, in the second sense.

Q.



*Q. Why so? Do you divide the things which God puts together? Why set you the parts of one thing so farre asunder?*

*A. No, God forbid. For even in Scripture sometimes the word is taken joyntly to expresse both. But because the word is doubtfull and taken in both sences, therefore it is meete that the handling thereof in the Ministry, and the hearing and reading of it, be conceived with distinction: least otherwise the markes of vocation and faith being confounded with the markes of sanctification, the hearer may be unable to try himselfe. Otherwise sure it is, that conversion (consisting of both) is wrought in the soule, as it is offered by God and sealed with Baptisme at once,*

*Q. I am satisfied: Now proceed and shew the difference between this and other Priviledges.*

*A. All the rest doe agree with this in the substance of our restoring from our lost state to an happy estate in Christ: only this more specially hath a respect unto the meanes by which the Lord worketh those in the soule, to wit, both the outward and the inward, the word, the seale, and the Spirit that begets us againe. Therefore it shall not be amisse to insist upon it a little, for the understanding of sundry Scriptures that speake of it in that sence.*

*Q. Is there then any use of handling this subject?*

*A. Yeas surely. For as most men quite omit and overlook this regeneration of faith, and begetting the soule to God, both Ministers in their Discourses, and people in understandings: thinking that there is no regeneration save onely renewing of the will, and changing of the corrupt nature of old Adam from bad to good: so heereby they grow to this absurd error, namely to imagine, that whensoever any duty of mortification or holinesse is urged, by and by, and without any more ado they are the parties spoken to, and so of themselves can mortifie their owne lusts; cease to sweare, lye, or blasphame: which is to moule people in little better than Pelagian or Popish free-will. Whereas if the Regeneration of faith and all the preparatives thereto were spoken of and urged first, to cast them out of themselves, and lay them at Gods Feet, they would come to heare the point of mortification with more awe and reverence,*

How it differs from the rest.

The handling of it necessary.

reverence, as knowing it requires another gates disposition of heart than they have attained, and other practise than they bewray. For although in their moodies they are hot upon reforming their oathes and lewd companies and other lusts, yet alas! Their free will pangs are as the morning dew, and they fall to their trade worse than ever before, for want of a true Principle.

The Scripture  
distinguisheth  
it.

**Q. Why?** Doth the Scripture any where intimate this Regeneration of faith and begetting to God, ere God his image can be begotten in us?

No of these  
texts.

Esay. 57. 19.

**A.** Yea, surely. To which end, it will not be amisse to alledge some. Most eminent is that, *Tit. 3. 5. 6.* According to his mercy he saved us, by the washing of Regeneration and renewing of the Holy Ghost: which he shedde on us abundantly, through Christ our Saviour. That being justified by his grace, we might be made heires of life. Who seeth not an evident regeneration of the soule unto God to be wrought, before renewing of Gods Image? A like place is that *1<sup>st</sup> Joh. 1. 18.* Of his owne will he begat us, that we might be a kinde of his first fruites of the Creatures. What is this first fruite? The early worke of faith, creating the soule againe to God, and giving it the birthright of the first borne, beloved, and accepted of God. *Paul* also to the *Galatians*, hath a faineable speech: My little Children, of whom I travell in birth againe till Christ be formed in you. Meaning till by the word and faith (which is the instrument of the Spirit) he had begotten them to God. Other texts shall be named in the sequels. But when he speaks of the other Regeneration of Sanctification, hee useth other words; as *Ephes. 4. 18.* If ye have indeed receiued the truth as it is in Iesus, That ye put off the old man, and put on the new, as it is created in the Image of God in righteousness and true holinesse.

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**Q. Under stand you?** Now shew the order of Gods working of this Regeneration.

Caveat.

**A.** I shall breefly doe it, yet with this caveat. That if heereafter other priviledges shall offer themselves in the like manner of handling to this heere, the reader yet be not offended at them as repetitions, but consider that I labour to bound each priviledge

ledge within his owne compasse, that hee may make distinct use of each. The order then is this.

First the word presents to the soule, her losse of God, not in a few beames or rayes of his, but his whole divine nature, life, and being. Life (we know) is the excellency of Being: Things that are without life, are in a sort esteemed not to be: and those creatures that have a kind of life without motion and sence, although they have a growing life, yet are but halfe subsisting, as trees and plants: a gnat in respect of her life is a more excellent creature than a Cedar: The poorest creeple is of more excellent nature, than the goodlyest Elephant: A reasonable beeing and life, exceeds a sensible life, as much as a sensible exceeds a naturall or vegetable: How much more then doth a divine and spirituall being exceede a reasonable? If a meere supernaturall life of common enlightning and knowledge of Gods revealed will (which is but a quality) doth so much exceede reason, as the spirit of an Angell exceeds the spirit of a godly man: how much more then doth a spirituall life and being of a beleever, exceede a supernaturall life of knowledge alone? All which I speake to shew what *Adam* lost when hee lost the spirituall being of his Creation, the image, life, and nature of him that created him after his owne patterne! This losse of our being and true life of God (as *Paul* calls it, *Ephes. 4.*) the Lord by his Law presents first to that soule in which hee purposes to quicken up this second life of grace by the Lord Iesus that quickning Spirit, *1 Corinth. 15.* By this losse man is stript, and deprived of the glory of God, that is, that excellent beauty and honour, which the life of God did reflect upon him, so that as *Jacob* sayd of *Reuben*, Thy dignitie is gone. I say not that sinne hath bereft man of his being, but that divinenesse of being susteyned his reasonable nature in a most firme manner of subsisting: So that now there is a dissolution of this image, and nothing left save the bare Ruines of a frame without beauty or amiableness. Hee is become a meere emptinesse, a chaos and dunghill of confusion, the very reliques of himselfe: even as the sadde and dismall earth being bereft of the Sunne and influ-

The order of  
Gods regene-  
rating.



ence of heaven, differs from the sweete season of May or the Summer, wherein she is cladde with all her beautie.

It is a sad sight to see a carcasle voyde of life and breath of man: But to see such a carcasle as wants life, to creepe and breathe, and stinke in the loathsomenesse of it, were worse. What a sight is it then, to behold a man endued with naturall life and breath, to walke, and crawle up and downe, voyde of the life of his life, dead, a meere carrion, breathing death of grace in his naturall life, and sinking even above ground in the nostrils of God and man, who are able to smell and discerne? Breathing corruption in Gods nostrills, and casting the noysome savour of it before men! loathsome oathes, drunkennesse, swearing, coosenage, deccite, lying, falsehood: not to speake of inward loathsomenesse of selfelove, carnall ease, uncleane thoughts, infidelity, hypocrisie, security, profanenesse and the like? All these the Lord by his Word discovers to the soule. And besides that wofull Delusion of his heart, which makes him to thinke his wound to be healed when he can keepe it sweete: as if a Prince cast out of his throne and justly deposed from his Crown, into a dungeon, should applaud himselfe in some of his best robes and apparrell. So is it heere. When hypocrites can furnish themselves with some of Gods attire, and pride themselves in their knowledge, parts, wealth, wit, credit, and esteeme, or some gifts of restraint and morrall vertues and abstinence from evill: lo, they conceive themselves hereby to be the persons they are not, and take a counterfeit shew of a Parrots tongue, or an Apes laughter, or an Image chattering, to bee the true life of grace. These the Lord doth discover to the soule, effectually and stirringly, where hee will regenerate and beget againe. Hee will cause the odiousnesse of spirituall death and deprival of God, to pierce the soule to the quicke, and will give it sence and conscience thereof.

The second worke.

Secondly, hee presents hereby the succession of misery upon this losse, and that most deserved: all the curses, woes and Penalties written in the law, are written also and engraven by the finger of Gods convincing Spirit upon this person, as a  
booke

booke written all over, within and without : the emptinesse, and barrenesse of the mind and spirit of all good, the pronenes unto all evill, a body of death, and dead members, a very numb-Palsie of all holy motion, action, thought or delight in righteousness : a totall withdrawing of God from the soule in all his influence and communion, his Spirit, graces, ordinances : a spirituall, totall desertion of the soule in point of peace, joy, rest and happinesse : a losse of the immortality, not of soule, but of a soule in glory ; and a leaving it to the pollution of lust, dominion and rule, temptation and malice, of Satan, world, and corruption, as chaines holding a forlorne creature, till the day of utter casting off from the presence of God and from hope of recovering the life of God, into utter darkenesse, which is the second death, such a deprivall of God, as can never be recovered any more by himselfe.

Thirdly, the Lord presents this soule, with her fearefull condition in a third respect; viz. That dangerous ease and quiet which the deluded soule lyes in, in the middes of all this privation and losse of God ; No little infant having lost Father, Mother, and friends and all at once : no Idiot deprived of his wits and understanding, are more senselesse of their condition than this soule is ; for being deprived of God, it is withall a foole deprived of the sense of it ; and as a foole pleases himselfe as much in his bable as in all the inheritance he hath lost ; so doth this soule in his painted sheath of carnall qualities and endowments of Nature ; which in truth doe as little grace him as the gawdy coate of a foole stript of his wits. As it was with *Nebuchadnezzar*, being driven from his kingdome and men, to live among beasts, (whether really or in his opinion) he lost as well the reflexion of his minde to tell him in what case he was, as his understanding it selfe (yea much more) so is it here ; A most miserable spectacle to behold, a creature miserable, and thinking it selfe possessed of all ; rich, cloathed, and furnisht with all necessaries. Once the Conncell of France, fearing the mutiny of the People upon the death of the King, devised a pollicy, to array the dead body with all his wonted attire and robes, putting a Scepter into his hand, and a Crowne upon his head, so planting him upon his bed, and all his

The third  
worke.

Chamber richly beset, and his Courtiers about him, and his pale face painted: That so this being given out and by some beheld, might delude the people. So is it heere. The dead soule befooled with her owne delusions, being wholly miserable, pleaseth her selfe with a dreame that shee is otherwise, and this serves her, in stead of life it selfe.

The fourth  
worke.

Fourthly, where the Lord will regenerate to a new life, he brings the soule to the sence of her losse by the light of his law shining as in a darke place (as the light of the morning discovers to a man robbed in the night of his Treasure at once; what a case hee is left in) and seases it with a spirit of misery and beggery, really ignorant now what to doe, wringing his hands and saying, What shall become of me? How shall I live and passe my life? how shall I avoyde the pinch of beggery, the shame of an undone man, and the sorrowes that will ensue? I say, when once the Lord savingly workes this, (for else it may vanish) hee doth in season present the soule with the newes of a second life (to prevent utter sinking) and stayes the heart thereby. Hee shewes it, that (as lost and forlorne as shee is) yet there is a way to restore her to her former integrity againe.

Two things  
done about  
the way to  
new birth.

I.  
Enlightens.  
1. In order of  
it.

2. The nature  
of it.

Now as touching this way, the Lord first enlightens the soule in it, and secondly, applies and fastens it upon the same. He enlightens it in two kinds: first, about the order of this way: secondly about the way it selfe. Touching the order of it, hee tells her that forasmuch as shee once had this life and Image of God created in her, and hath wilfully lost it: Therefore, before hee can restore her to it the second time, his justice which is wronged by her sinne, and hath justly recursed her for it, must first be satisfied; and the soule must apprehend this satisfaction to her selfe, as her owne; and by this meanes her guiltinesse and curse must bee washed off and removed out of his way: For otherwise how can hee and the corrupt soule be brought together? What communion can there bee betweene sinne and purenesse? Secondly, hee enlightens the Soule in the way it selfe:

To



To wit, that in his wisdom and love hee hath graced his owne Sonne, true God and the nature which was offended, to suffer the imputation of guilt, and the death which it procured, in the nature and for the nature of guilty man: and by this suffering he satisfied justice to the full, so that hereby the way which sinne had shut up, might stand and lye open for the restoring of the poore lost soule, to her former nature and life of God againe.

Having thus enlightened the soule about this way, hee then applyes it to the soule. And that by a second and closer worke of his grace. For first, hee applyes this worke of Regeneration by the instrument of his word and promise, which is as a seede of Regeneration cast into the wombe of the soule by hearing it preached: As Saint James saith, *Of his good will begate hee us, by his word of truth,*

This word carrieth with it a forming power of the second birth, even a creating of God in the soule againe. Secondly, the efficient cause is the Spirit of Regeneration, taking this word, and casting it into the soule, and there hatching and cherishing the same, till it have formed Christ therein, who is the second Adam, the true way, and life, that quickning Spirit. And thirdly, he effectueth this in the soule by the power of faith, which receives this seede of the word, and this quickning of the spirit: and possesseth the soule therewith.

Only note this, that faith doth these two things, 1, it receives the way of this life into the soule, which is the putting away of guilt and curse which Adams sinne contracted, and that is pardon and forgiveness: Secondly it receives therewith and at once, the actuall and reall properties and nature of God, to inhere and dwell in the soule. And howsoever, when Divines speake of this worke, they most properly settle regeneration upon this latter: yet in working and practise, it is most certaine, that it consists in them both. I say, faith (as S. Peter speaks) doth make us partakers of the divine nature in both, though the conceaving of such a mystery, exceede us.

Having sayd thus much in general of the way & applying of it,

2. Worke applyes it.

1. By the promise.

2. By the Spirit of Regeneration.

3. By effecting it.

Faith doth two things

2. Pet. 1. 3.

Acts of the  
Spirit of Re-  
generation.

Treatise of Sa-  
craments.

It workes by  
the promise.

Three things.  
1. Concepti-  
on.

it shall not be amisse to helpe the desirous reader with some of those Acts which the Spirit of regeneration by the word of Promise and the Sacrament of Baptisme workes upon the soule [when I speake of Baptisme, let no man mistake mee, as if I tyed the Spirit of Regeneration to it, or the word, in all regenerate ones, for the worketh in in-  
fants another way (as elsewhere I have written.) To returne then: The Lord offers to a lost soule, this word of pro-  
mise, I will that thou O dead soule, shalt live in my Sonne: I being satisfied by his death, am content that thy soule re-  
ceive againe, this life of mine againe. See this Promise in *Ezekiel 18, verse 32.* For I have no pleasure in the death of a sinner (saith the Lord): wherefore turne yee your selves and live yee. So *Eph. chap. 5. verse 14.* Wherefore hee saith, *Make thou that sleepest and stand up from the dead, and Christ shall give thee light.* So *Esay 55.* Heare ye my voyce, and your soules shall live. And *Iohn 5, 25, 26.* For as the Father hath life in himselfe, so hath he given to his Sonne to have life in himselfe: The dead shall heare the voyce of the Sonne of God, and they that heare it shall live. These and the like pro-  
mises doe offer life to all dead soules that neede it, both life here of grace, hereafter of glory, there being no difference betweene these two in substance but in degree. Now the spirit of regeneration by this promise workes three di-  
verse Acts and steppes in the soule. First conception: secondly quickning thirdly: birth. By conception I meane the least steppes to this life, by which the soule retaines and keepes this seede of life, suffring it not to passe away and bee spilt (as in hypocrites) but digests and holdes the promise to it selfe, till it have bred it longings after this life. Conceptions (wee know) provoke longings of the Appetite, lusting after a kind of alteration of spirituall appetite, and a desire after this life. This is that easie meane, *Cap. 5, 4.* Incline your hearts, and hearken to me. That is, Bee so affected with this promise of life, that yee doe incline toward it, and make it so, that yee walke in Gods way appointed to bring yee to it. Bee affected seriously with the excellency of this life, and the happy,

happy change which God offers you: that your soules doe diligently ensue it in the meanes: So that in this first worke is contained the whole worke of the Lords preparing the soule for the receiving of this life, standing in those many affections created in the same by the glad tidings of this word of life: that is, That it stirres the soule to mourne for so long living a dead life, and resisting the offers of life, and resting in a shew of a false conception: It doth long after this exceeding great priviledge, to bee partaker of the nature and life of God: It doth prize it above the most excellent inferiour life of this world, though it were *Salomons* felicity in comparison of it: it empties it selfe and is voyded from all other hopes and desires of life, even as the wombe that conceives must bee cleere from all former conceptions: it uses all means which God hath apointed with all eagerneffe of soule, restless till it obtaine it.

The second worke is the quickning power of the Spirit of Promise, whereby the Lord infuseth this life of God into the soule, which is nothing else save the soules breaking through the manifold strugglings and strifes, which selfe and unbelceffe doe worke within her selfe; doth obey the voyce and command of the promise, that so it may live. As wee see the naturall fruite hath many changes, pangs and strifes within the wombe, ere it come to the birth: so heere, the soule hath manifold resistances and oppositions in her selfe against this promise, cannot tell what to say of her selfe, whether she should live or no: often gives over the Promise as too good, discourages her selfe by the presence of a body of death which still abides an awke: bafe heart chusing to lye sinking in her grave of death and tortish ease, and lusts: That so she may turne backe to her old vomit, and avoyd the trouble and difficulty of this new birth: Oh! it is as the sound of many waters to her, to heare that she should live to God, being a very creature of death. Tell not her of it, it is impossible: There be two nations in her Wombe, death struggling against life, wherofe should prevaile: All seemes to bee against any hope of quickning to grace and life: But when she sees the promise to carry the power of the second *Adam*

The 2:  
Quickning  
power.



in it, which can breathe the spirit of life and immortality into the dead earth, nay corrupt flesh: and that the law of the spirit of life which is in Christ Iesus, is able to deliver her from the Law of sinne and death: and to breathe into her this breath and life of God, that she may live unto him the second time for ever. Loe, she yeelds to this Law, and obeyes the Command thereof, that she may live. Acknowledging that this law of life in Christ is able to beare downe unbeleeffe, as the Law of Terror was able to controll and subdue rebellion before. And so by this gift of faith she liveth: according to that, *He that beleeueth in the Sonne hath life: and againe, I give my flesh for the life of the world: He that eateth my flesh, and drinketh my blood, hath eternall life. Hee that beleeueth in me, shall live though he dye: With an hundred more.*

The third worke, birth.

The third worke of the Spirit, is the birth of this spirituall life: when the soule comes out of the wombe into the light, that is, discovers her selfe to be alive, and apprehends (as I may say) her owne life, and that God hath begotten her to himselfe. Which is the highest steppe and degree of life which is bred in her. For as the fruite in the wombe being quickned, yet wanteth the full proportion of its parts, till the forming power of generation, doe by weekes and monthes more and more perfect and fashion them all to a comely Being and creature, which at last is brought forth: So heere, the poore soule having received the life of God into her, by her weake and poore faith, scarce felt and perceived, yet by the secret power of the Spirit, growes from degree to degree: that although she hath no other life at the birth, than in the quickning: yet this life is more apparent and sensible every day than other, till at last the Spirit fall in travell and bring forth Christ formed in the soule, so that the soule appears to her selfe and to others, to live and to beleeve: because now she is in the light, perfected and brought forth: So that the infant that is borne doth not more bewray the naturall life, by weeping, laughing, breathing, feeding, sleeping, stirring, feeling, growing: than the life of a beleeving soule, once brought forth, appears in the operations & workes of the new

Crea-

Creature. And this is the effect of the sealing Spirit of Baptisme, added to the promise, and stablishing the weake faith of this poore infant, till it know it selfe to live, and declare it to others by the fruites of regeneration. And thus much of the Doctrine of this benefit of regeneration (in the first sence) be saide. Now I come breely to shew it up in the use.

First, let it be Terror to all such as being voyd of this life of God (as unregenerate ones are, *Eph. 4.*) yet walke as alive, merry and jolly in the death of their corruption. Thus was *Paul, Rom. 7.* alive to sinne, ere the Law came, and who but he? Till the killing letter came, and slew him, and made him pull in his hornes. Oh! That God should so long endure a croaking Toade, a carrion, to come into his Temple and spit venom upon himselfe, and his Ordinances, and defile the Congregation with the stench thereof! Cry out to the Lord and say, Oh, Lord, I have no one step of thy life began! Lord set thy law on worke to kill my life that thine may succede.

Use 1.

Branch 1.

See Ioh. 3. 5.  
No heaven  
without re-  
generation.

Also to all Counterfeits who adorne their dead carcasses with the ornaments of Religion: Duties of life and worship of God they will be full of; but the life of duties, faith to apprehend the Lord Iesus for restoring of themselves to the life of duties, and of obedience, they care not for. Why lay yet out your money for no bread? If shewes of a living man, and a name that there is life, be so precious, when yet thou art dead, what were true life worth? Oh! rest not in any inferior base life, when the Lord offers thee true Spirituall life! Once one made an Image to speake: But was not the poorest creeple better than it, though the head were of brasse? Abhorre all false colours of life, duties and performances, when there is no substance: Who would not affect the most excellent life, if it might be had? If men have runne into Celles, Tubs, and cloysters to shunne the life of the world, and to live a religious life (which was but hypocrisy) whither shouldst not thou runne for the life of God in Christ, if thou mightst have it?

Branch 2.

Revel. 2.

See Ioh. 3. 6.  
Of flesh onely  
cometh death.

Secondly, learne heere the price of faith. Its that whereby the soule lives heere, the life of God, a life better than a Prin-

Use 2.

Instruction.

ces,

ces, without it. But who cares for it? A life of pleasure, mirth, ease, honour, telling of money, is the onely life with most men. But till the heart be purged of this life, Christs life is unsavory. No wombe can conceive twice, This life of faith, is an hidden one to the world. But till the soule live to God, God cannot live in her. It is faith which must breed all operations of true life in the soule: heare, pray, love God and his people, repent, and walke with God. Shee onely can keepe watch and ward in the soule, to stop and turne the course of sinne backe, shee onely can taske and set the soule on worke closely, to be meeke, innocent, patient: Shee onely can live with God, because God by her lives, in the soule. And yet of all other graces, she is least set by? Why? save because she is unknowne. No other grace can restore the life of God here but shee. Let her be precious. I grant it should humble thee here that thou art faine to live the life of faith, & not of sense: But be content: prize her, for she shall never leave thee till she have set open the life of glory.

Thirdly, pray for the Spirit of the Lord Iesus his Resurrection, (by which the soule is regenerated to this new birth, 1 Pet. 1.3.) and never in till by the word and Baptisme, hee hath inspired thy soule with this life of Regeneration? Mourne for thy Rivings against this birth, and cry out (with *Rebecca*) to the Lord, whence is this rebellion in my soule? Why doe I so resist thy free and gracious quickning power? Lord Iesus breake in with thy life, and cause dead bones to live. For thou art able, *Ezek. 37.3.8.* As *Hezekia* saide, so say thou Lord, The fruite is come to the birth, and there is no strength to bring forth. Helpe Lord, I am ready to faint in this travell, deliver me, for my paines have oppressed me. Be at hand when I am spent with wrastling, and I shall for ever praise thee.

Fourthly, try thy selfe about this birth, and be not cozened by Satan: Be content to resigne up the best hopes thou hast of life here, so that the Lord would give the sound markes of true life. See 1 Pet. 1.3. True life is a life of hope of eternall life, yet lively hope: it rejoyceth under the hope of it. It is a cleansing life and purifies the soule. It is a noble precious life, and will not pollute it selfe with dead carnion. It is a wayting, patient life under Crosses, because the upshot of



it is hidde with Christ in God: and the like. And be thou comforted if God have thus borne the to himselfe and forger thy sorrowes, more than a woman that hath borne a man-child. And so much for the third Benefit.

*Q. Proceed to the fourth benefit.* The 4. benefit justification what?

*A.* The fourth is justification, which is contrary to the state of guilt and curse by sinne. And by this benefit, the soule obtaynes an estate of quietnesse and peace toward God. And that by a clearing and acquitting her at his Tribunal (as if shee had never offended) fully, and perfectly. Which I adde for a difference betweene justification and sanctification, the former is an whole purging us from all our finnes as Saint John, *Epist. 1. cap. 1. 7.* speaks. The other a purging us, in part of which Reade *Heb. 9. 14.* The former purging is from guilt and curse and that must be perfect by imputation (for else how should sinfull flesh stand before a perfect God) the latter is from the Dominion and rule of it, which is this life is imperfect.

*Q. Forasmuch as both the manner and forme of justification, is handled at large in the 2. and 3. articles before, beere I please to speake of the doctrine of it: and onely insist upon the priviledge issuing thereot: What is that?*

*A.* That is peace and quiet of soule as I have saide, a most peculiar blessing: contrary to those garboiles and horrors which the convicted conscience felt, lying under wrath: as also to that rotten peace which the unconvinced conscience walked with, through error: either one, or other of these is the estate of all unjustified ones. But when as once the soule is set at liberty and discharged by Proclamation from these, there being no enemy to accuse, neither will the Lord hold the soule guilty, but speakes peace to it: so that by this meanes it drawes new breath, and lives at other termes of content and complacency, than before. Looke what peace and welfare Adams innocency reflected upon him, before hee sinned: that doth justification cast upon the soule, by forgiveness. Feares are all scattered by this perfect love of God received by faith, no guilt or accusation by sinne or any enemy, without or within, can now take place. Looke how different the state of a poore man is, when he is molested with suites and put in feare of loosing

The issue and effect of justification is Peace.

fining his whole estate by the wrong of an adversary : from that which he feelles after he hath got the day, and is past all former feares : Such is the odds betweene the sinfull and the justified soule. She returnes unto her rest (as *David* speakes,) and eates, drinckes, sleepe, and workes in peace, yea, her flesh which was withered and her bones consumed with the scorching heate of conscience (the wound whereof who can beare) now returnes as the flesh of a little childe.

*Illustration  
of it.*

Hence, the Holy Ghost never ceases to magnify this benefit, as *Esay* 57. I create the fruite of the lips, peace to him that is neere, and a farre off. Its a worke onely belonging to God, and above the first Creation, for heere, Peace is made of a contrary, even warre. The Lord is the onely former of the Conscience, and therefore its a worke equal to Gods power to create peace in it, and to restore it being lost, is farre greater. The Sea raging and calmed doth not more differ, than the peace of Conscience from the rage and distemper of it. Therefore its saide, That Christ settled peace, and stilled this raging Sea of Conscience, *Eph.* 2. 15. Having abolished in his flesh the enmity, so settling peace; and *Col.* 1. 20. He hath made peace through the blood of his Crosse; So that by this meanes, we may turne our swords into shares, and our weapons into tools: the Lyon and the Lambe may feede together, and the childe may put his finger into the hole of the Aspe; inward peace breeding outward, with Angels, with men, with divels, death, and enemies. So againe, Christ is called, *Esay* 8. The Prince of our peace; noting that it was the worke of Priesthood assisted with his Kingdome, to purchase it. And likewise his third worke of prophecy was taken up in it, for he was annoynted, *Esay* 61. to that purpose, to preach glad tidings (of peace, *Rom.* 10, 15,) to the meeke. And to this purpose he is called a witnesse both of declaring this truth, and also of deciding the controversie betweene Gods justice and our soules. For looke how one sufficient witnesse in a Court, may by his verdict settle a mans whole estate upon him; and recover his right: So the Lord Iesus by his blood, beares witnesse that our sinne and curse is gone; settling Pardon and salvation upon us, deciding the question, and making peace. And in this sence wee

reade

reade *Heb. 12*. That the blood of the covenant speaks better things than the blood of *Abel*; That cryed in *Cains* conscience, nothing save revenge and horror: but this cryeth peace. To conclude, the like is that which, *1 Pet. 3. 20*. the Apostle sayth of Baptisme (the seale of this covenant in the blood of Christ) *viz.* That it saveth us, not by washing away the filth of the flesh, but by the answer of a good conscience to God, by the resurrection of Christ. What is that? Surely this, that when the Lord asks the soule in what plight it is, the conscience steps out and answers, Lord its well with me. It was as ill as could bee: But now its as well as can bee. Thou hast changed all in a moment, for in stead of warre I have peace.

This point first, teaches us the wofull state of all unregenerate ones, in point of guilt and curse of sinne. Surely whether sensible of it, or no: whether their conscience be alive and convicted in them heereof: or whether they be so carried by their lustes, that they have no leisure to thinke of it, being stupified and hardened: all is one. There is no peace, saith my God, to the wicked. The waies of peace they have not knowne, *Rom. 3*. and they have not seene the things which concerne their peace, *Luk. 19. 42*. And therefore either they live in a house continually dropping worse than a contentious woman can drop, I meane an evill conscience; or else embrace a rotten league and truce for a time which the Lord one day shall breake and disannull, as *Esay 28*. and let hell loose upon them when they shall not resist. Oh! The Lord Iesus having done nothing for them; Lo, all is to doe still, and they take no thought but wallow in their lusts, fulfill their measure to the full, and suffer their wound to fester and ranckle, adding drunkennesse to thirst. So long as they may have *Iehorams* peace, they regard not how they hatch the abominations of *Iezabel*: let them have their willes, ease, pleasure, welfare and outward contents, so that their life may slide away in Pompe and pastime; let them alone for peace, they can force that upon themselves by holding out conscience at staves end. But Oh! Yee wretches, ye heape up wrath against the day of it, and rake up that fire in ashes which one day will breake out and consume.

We 1.



consume ye. If you could so sleepe that you could make your damnation sleepe also, it were well: but that sleepest not, 2 Pet. 2. And therefore tremble all ye that soder up a rotten peace in stead of a sound one. Tell your soules in secret, God will avenge the quarrell of his Covenant upon you, for your wilfull rejecting his peace, and living at enmity with him. If he set not the cattle ye keepe, the meate ye eate, and the Tiles that hang over your heads, against you: thats nothing: hee smites with an heart of revenge, and is the Lord of hosts, to set all the creatures in battle array to consume you. But if you scape the Beare, a Lyon shall meeete ye; if ye live an hundred yeeres and be filled with Gods Treasures heere, yet it shall not goe well with ye at the last: even in your goeing away like a bird, goeing to the pit singing the bitterness of death away, suddenly your peace shall be turned into desolation: and the Lord shall laugh at your destruction. Therefore if there be any sparkle of grace in ye, doc as, *Habacue* did, cap. 3. When I heard thy voyce O Lord, my lips quivered, and my belly trembled, rottenesse entred into my bones, that I might have peace in the day of trouble.

Vse 2.

Secondly, let all that heare this, behold the wonderfull priviledge of a beleever, and admire it, yea, seeke to have it their portion: This is the first step to all other benefits; no peace, no joy, no liberty, no adoption, nothing at all. Its the first ripe fruite of the Paradise of God, equalling the fruits of the tree of life. Dost thou looke upon a beleever? Thou seest a pretious object, a son of Peace, Hee carries that within his bosome, which cost the Sonne of God his heart blood, which farre exceeds all Gold and pearles; For why? he hath Peace within: he is at league with all feares, and in the suburbs of all prosperity. He hath peace with the very Stones of his field, and may visite his habitation with joy; his life, health, wife, children, welfare, and estate, are all at league with him, they are his, and he is Christs: he doth not behold these as the wicked doe, treasured up for others, but their owne, given them in love; Nay more, when lusts and corruptions rise up in their soules, or be injected by Satan, to egge them away: Loe, they feele somewhat within them sweete and precious that,

that makes the image of the other despised; so that they say  
Away base companions! Ye have sought long in my members,  
Iam. 4. 1. and wasted my peace. I will not buy you at so  
deare a rate as sorrow and repentance, nor forfeit my peace  
for all the fruite I have got by you, which is shame and death.  
That Peace of God which passeth understanding, shall so rule  
me, that I will renounce you all ere I loose one dram of my  
Peace. Bring me such peace as Christ hath brought me by  
forgivenesse, and then I will say somewhat to you. But till then,  
farewell, for ever. Nay, yet more, this peace followes them  
in affliction; when the Lord seemes to have a controversy  
with them, and to write bitter things against them, in their  
married estate, children, health, name, calling, successes, in  
their Ministers, neighbours, and best friends, (for this world  
is full of Trespervers) even then they have peace to stand by  
them, and as *Esa* saith, 27. 4. They have already taken hold  
of peace, and had peace: that is, held it in their streights. As one  
saide, I will beare my paine patiently, because I know the har-  
dest, and that I shall never feele the paine of the wicked: Ther-  
fore I should not feare if I were in the vale of death; for  
thy rodde and staffe doe comfort me. If now my peace were  
to make, it were woefull with me: But I blesse God, I am  
now in peace and enjoy the fruite of it. Nay, lastly this Peace  
is joynted with a Complacence and joy of heart, telling the soule  
its happy: and therefore cannot lye hid in the soule idly, but  
as leaven which seasons and savours the lump: So doth this  
affect the heart with a liking and joy in her welfare. No foole  
is so tickled with his Paradise, as this soule is really joyed in  
this benefit. All ye that would have your teeth water after these  
deinties, behold them and be in love with them, to desire them  
your owne portion.

Lastly, let all such as have got this peace, prayse God and  
keepe it. Pray ye with the Apostle: The peace of God rule  
our hearts and mindes: Lord establish our secte with this Pre-  
paration of the Gospel, and let it be as the Souldiers shoes  
of Brasse, enabling us to walke upon the pikes safely. Oh I  
Buy this jewell, but sell it not. Beware yee grow not to  
slight it. Nourish it in your soules, first, by abhorring all  
finnes

1703.  
Phil. 4

finnes that waste the Conscience and other spirituall secret filth, which might spring up as a bitter roote to defile their sweete peace. Poyson not this wellspring of life from whence all the issues of life or death proceede: Ensur peace, if wee desire holinesse, *Heb. 12.* Take heede of any secret closing with sinne, upon any false colours, dispensations, and distinctions in a nibbling kinde, and dallying with some degrees, when wee dare not attempt greater; for when once our peace staggers, shortly it will proove defiled. Keepe it therefore as a tender Jewell, entire sound and honest, and so we shall finde it. Even as the tender eye-sight, if it bee last but never so little, nay, if it have but a moate fall into it, is troubled straight way: so will our peace bee. Therefore preserve it from the daily soyle of appearances, of lawfull liberties, from the encroaching of ease, worldlinesse, slightnesse, formality, and the like. Renuing it often by faith in the covenant of Pardon, and renewing our owne covenant, that by daily and oft reckoning we may long keepe him our friend who hath given us our peace, as the pledge thereof. And this be saide of the fourth benefit.

*Q. What is the fifth benefit?*

The fifth  
Benefit is, re-  
conciliation:  
What it is?  
*Eph. 1.5.*

*A.* The fifth is Reconciliation, contrary to the blemish of Enmity with God; and God with us: bringing us into amity and favour with him againe. *Eph. 1.5.* *Paul* calles it our acceptation and belovednes with God. Finding of mercy with God is the ground of finding favour in his sight. Then wee returne to our former esteeme and beauty in the Eyes of God, wee stand before him as favorites, finde access to him, going in and out with wel-pleasing, *Col. 1.* all former treachery being forgotten. And this addeth yet a further weight to the former benefit. Peace in not perishing is a blessing, yet admission to former royalties and dignity is more. Princes oft pardon their subjects, as *David* did *Absolon*, granting them their lives for a prey, when yet they keepe them farre off their presence, and suffer them not to returne to their places, nor to enjoy their favours: But the Lord having as great power to purge the heart of a traitor, as to pardon the offence, admittes every justified person to be his friend, cloathing

thing



thing him with the Robe of righteousness, and *Hos. 14. 3.* cal- *Hos. 14. 3.*  
ling her beloved, which was not beloved.

*Q. Seeing it is profitable to understand the due bounds of each benefit, both for cleere conceiving the Scriptures, and for fuller comfort; shew more fully, what this benefit is, and in what it consists?*

*A.* As I conceive; three points will include the cheefe substance of this doctrine. First if we shall enquire, wherein the nature of this benefit stands. Secondly, shew how God conferres it upon the soule. Thirdly, what use may be made of it. For the first, The benefit of reconciliation offered by Christ, is the firme, solide agreement and friendship of the soule *Effect. 1.* with the Lord of heaven, who before was our deadly adversary. The soule which was before an enemy to God, and by him denounced, pursued, and outlawed, cut off from the liberty and protection of a subject: is now by this meane, restored againe to love and amity againe, as if never any Traytor before. Its now become the Lords *Hephziba*: his delightfull one, amiable one, his favorite and friend in most inward manner: yea received into deereft account and acceptance. For the opening wheof, survey a little these few branches. First from hence, issueth a Covenant of God made with the soule, and of the soule with him. Deere friends breake into leagues & swear brotherhood: Surely the Lord loves his with his heart, as his owne soule: his covenant with them is most firme and everlasting, a covenant of salt. For its established *Isay 54.* in the blood of the covenant, which too day, yesterday, and forever holds it firme and sure. By vertue of this covenant hee is not ashamed of us, but vouchsafeth us to bee his. *Deut. 26. 17, 18, 19.* The Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, &c. A sweete text. As the Lord disclaymed and disavowed us in *Adam*: so by the reconciliation of the second *Adam* hee vouchsafeth and acknowledgeth us to bee his. And hence are all the names and titles in Scripture of deerenesse and peculiarnesse, of belovednesse, of faire ones, doves, undefiled, such as in whose love the King can delight, his *Ammi* and *Ruhama*, his *Mal. 3. 2.* jewells and secretprecious ones, and the like.

2.  
Heb. 11. 4.

Secondly, hence our Behaviour and course, becomes acceptable, as *Abels* Sacrifice for his persons sake, was accepted: so that in all our service and Allegiance we are welpleasing through him in whom first God was welpleased. And that not in an act or two of speciall nature, but in all our course, in our walking in and out, with him, as a favourite with his Prince. Yea, he loves us not the worse for our blemishes, but covers them, and looks upon us as his, upon his owne gifts, not our shame, saying: Thou art blacke yet comely. So that he can content himselfe in us, when yet our infirmities are many and great, as a lover who cannot espye any indecent thing in the face, gestures, speech, or carriage of her whom he loveth.

3.

Thirdly, hence also flow the most excellent favours and graces of his Spirit conferred upon us, that he might the more take Pleasure in us, as a Bridegrooms doth in his Bride and spouse whom he hath adorned. Hence are those Abiliments of the Ring, the Shooes, the Robe, the fat calfe brought out for the reconciled Prodigall: Hence those pearles wherewith the Lord enriches his married Bride, *Hos. 2. 19. I will betrothe thee to me in righteousness, judgement, loving kindnesse and mercy.* These are the jewels of highest price which the Lords treasure can afford, humblenesse, meekenesse, the cleane linnen of innocency, purenesse, uprightness, love, tendernesse; contrary to her filthy ragges, which he takes from her, and all that he might joy in her. Nay I might say, That Reconciliation is the true ground of a Church it selfe, and a body of the Saints, at least of the beauty of a Church, if union be the ground, yet Reconciliation is that which affords lustre and beauty to it.

4.

Fourthly, the Allsufficieny of God as a fountaine is set open by this Sluce of Reconciliation. For hereby the Lord can be teame the soule all support and all that is needfull for this and a better life. As we see inward friends will strippe themselves, ere they will let one another want. And this Allsufficieny reacheth to soule & Body. All things are yours, as you are Christs, and Christ Gods. We see Princes delight in casting royall favours upon favorites: nothing falles beside them. Hence are the boones of all Spirituall prerogatives of the Saints, of all the Ordinances of God bestowed upon his Church, *Paul, Apollo, Cephas,*

# Article 5.

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*Cephai*, all gifts and all administrations are cast upon them to serve for their good: preaching and all her efficacy, Sacraments and all their sealing power, prayer, Communion of Saints and the like, yea the Secrets of his will, hid to others. Hence also are all earthly blessings which the good will of him who dwelt in the bush can confer: All are theirs in possession or right, and made pure unto them: Marriage with her blessing is theirs, credit, love, esteeme, welfare, and riches, long life and good dayes, their dwellings, posterity, and the like: They may say, They are all mine, given me of God. Nay although these are common favours, yet even in these they taste a Peculiarneſſe, The ungodly finde all blessings to be common: the Godly taste a peculiarneſſe in the commonest. Their sleepe is sweete to them: their health is precious, and they can visite their house with joy.

Fifthly, the enmity of the whole frame is reduced to an amity with them; there is a league made with heaven, earth and hell, that nothing shall hurt them. Heaven shall not be as brasie, nor the earth as Iron. The Beastes of the field shall be at league, enemies shall turne friends, because their wayes please God. Diseases, plagues, famines, death, shall not hurt them: No affliction shall sting them as a fiery dart, but as sent in love and from very faithfulness for good, *Psalm 119*. I had almost forgot that in *Hos. 2*. the end. *I will heare the Heavens, and they shall heare the earth, And the earth shall heare the corne, and the wine, and the oyle, and they shall heare Izrael.* Most excellent is that to this purpose, *Col. 1. 20*. That Christ hath brought all shattered peeces of the world together againe into one head: glory to God, good will towards men, and peace on earth: reconciliation reaches to these.

Rom. 8.36.

Sixtly, it restores us to our blood, (not onely to our dignity in Person, but) in our posterity. That they are not esteemed as the broode of Serpents, that the Lord beholds them not in our taynt, but as restored from their Treason, through this blessed Amity of Reconciliation: and so received into Covenant, and baptized into the hope of true members of the Church.

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7.

Seventhly, hence issueth the gift of perseverance, to be endu-



ed with a loyall spirit, and with faithfulness, never to depart from the feare of God: to have a priviledge which *Adam* wanted, that is, That our weake and mutable wills be determined to a purpose of constant cleaving to God; and to have that apostacy, fickleness, wearinesse, hypocrisie, trechery and enmity remooved from them. As I sayd before, No favorites save Gods can bee clenfed from a traytors heart by all the favours of their Prince. This holy instinct of fidelity is put into them, to kisse the Sonne.

8.

Eightly, hence issueth a sweet Reflexe of this amity of the Lord with the soule, a very pledge of that felicity in heaven, which shall fill the glorified soule in the sight of God: Faith (I say) presents a privitee and consciousness of this holy agreement with God, with unspeakable security of heart and soule: which none can utter, save they that feele it. To know our selves to be beloved, to bee saluted as *Mary* was, by the name of one that sound favour: yea. *1 Corinthians 2*. To have the Spirit of this reconciliation put into us, to understand the good things which God hath given his friends, (even heere, ere they come home to him) I say, to know, our feete to be set in a large place; and that no enemy shall ever so screw himselfe into our Prince, as to loosen us from him, or to separate us from his love: Oh how great things are these? The happiness of Princes favorites is settled upon the fickle conceit of mans opinion, or (at best) end with the breath of his nostrills: Nay, the least whisper (oftimes) of a factious enemy, will come betweene barks and tree, and make it warpe: But our agreement is founded upon the blood of the covenant: the immortall love of an unchangeable God, who loves his better and better, and the longer, the surer. This for a draught of the first point of the three, viz. the nature of the benefit:

a Generall  
point.

Steppe 1.

The second is, The way how the Lord infers it, and that is (in a word) by the spirit of reconciliation in the word, working by the embassadors of it. *2 Cor. 5, 20*. By this Spirit the Lord discovers and presents a light to the soule in the right colours, (and in the glasse of the Law) of her inbred & naturall contrariety to God and trecherous enmity of spirit: such & so deep, as doth perpe-

perpetually fight against him, yea reject the covenant of amity offered by him. He convinces her of this villany, and that it is that seede of the Serpent, who having hurt God, hated him: and this is infused into our nature, mine and thine: This fire of hell hath fired the course of nature: and caused our spirit which at first ayimed at amity, now to lust after envy, as Saint *Iames* saith. It causeth all the Sonnes of *Adam*, like so many rebelles, and savages, to rise up in armes giant-like, as sworne foes of God, and his will, worship, service, Sacraments, Servants, Sabbath, and all that is a kin thereto, or that goes with a face of honesty. As in the North, those that are at deadly feud with a man, are all conjured against his whole Tribe. And although each Toade spits not like venome, yet the best are no better. Nay this venome causeth the soule to warpe from the Lord even in his favours: and (like a cankered Papist) to loath him for doing us good: as the Iewes did Christ for his good works: in the midst of mercy, *Judas*-like to betray him and his: as a Iesuite will doe his Leige Prince for preferring him. This is old *Adams* race, like himselfe, who durst not trust God, nor would give him a good word in Paradise, but banded with Satan like a lewd sonne, who scorning his father and kindred, playes the degenerate impe, and joyes in none more than such as he knowes his father abhorres, base villanous companions: As *Esaie* would fret *Isaac* by marryng the daughters of *Heth*. Nay further, it suspecte the Lord in his kindest offers, and promises: It cannot thinke hee meanes as he speakes: it muses as it selfe uses, and judgeth him by her selfe. It chuses rather to goe to hell by distrusting of God; rather than by sealing to his truth, to bee happy, and so makes God a lyar. No condition of peace will prevaile with rebells. This fire of enmity will flame out betweene husband and wife, brother and sister, father and child, if one abide naturall, and the other be reconciled: And as an enemy seekes to damnifie his enemy what he can and spares not: so doe we damnifie God in whatsoever is best and dearest: in his best attributes, power, providence, mercy, justice: best ordinances, Sabbath, preaching, prayer, Sacraments: best jewells, his Ministers and children: best benefits, Christ and his promise: much more in

marriage, health, wealth, and life: all are sworne enemies to him, all powers and members, all thoughts, affections, all the course of life, fights against him. And as we fight against the Lord, so he fights against us: sets himselfe to bee contrary to us as we are to him; never limes revenging the quarrell of his covenant, and plaguing us with all adversity, *Levit. 26.* till hee have worried us, and tryed whether he or we are stronger: So that both conscience, soule, body, marriage, wealth, posterity feelee his enmity, that by strong hand hee may weary us in our treachery. If by this meanes hee can prevayle, to cause us to lay this our estate to heart, to tremble to thinke that still wee should live, (the Lord sparing to tumble us to hell all at once) or to consume us by his Armies, (all at command to rout his enemies) yea calling for us to flay us before his face: If this will humble and cracke our Traytors spirit, his law hath done her part.

Steppe 2.

Secondly, he discovers himselfe to such a soule, that hee hath afforded to her a price of reconciliation, even the blood of the Covenant: not onely to compound and mitigate some extremities of enmity, but even to abolish it all, and sayle it to his Crosse. This ranfome satisfies justice for all the damages and affronts given to Gods Majesty. This breakes downe the wall of separation, and cancels the records of heaven, wherein all our rebellions were written: and all those curses which God denounces against such, that perfect agreement might be made. Not raking the dunghill of our corruption, to picke out Indikements: but cutting off all quarrels, and establishing a Law of forgetting them, and covenant of amity for ever with the soule.

Steppe 3.

Thirdly, if this prevayle, to breake, and shew to the soule the bottomlesse love which lay hidde in the bosome of God, who was in Christ, and is in the Spirit and word of Christ, reconciling the world to himselfe: If I say, this mercy can breake a traytors heart, to see the gulle of gall and bitterness in which it lay plunged: If it guggle the soule to thinke how long she peirced those sides, and stood out desperately against those hands of mercy, angring it to the uttermost, if it could discourage the same: If lastly this guilt cause the soule to give up her wea-



weapons, to become friends by entreaty, and returne, then the Lord hath what he would of a Traytor.

Fourthly, the Spirit of reconciliation fastens the offer of being reconciled to God, upon this poore soule by the instrument of faith, the best make-peace that ever was; which faith overpowers the enmity of the soule by the excesse of amity and mercy in God: and (as it were) compells it to be reconciled: She apprehendeth so much compassion in the bosome of God, as to drowne all enmity therein as in the bottome of the sea. And so to kisse the Sonne, sweare allegiance, and come in. This I have sayd of the way to attaine this benefit of reconciliation: somewhat the more largely, that by this, other benefits may be conceived, both by Ministers in their manner of handling, and by private Christians in the favour of applying these priviledges. Which if they were wisely discerned, great light would appeare, not onely in the offer of Christ, but even in all the new Testament, which runnes still upon one or other of these.

The third thing is the Vse of the doctrine. 1: Terror to all unreconciled ones! Oh! ye are out of favour with God. Is there not enough in this to scare ye! Tell a favorite whose life rests in the Princes favour, that his Prince is out with him; and his breath is stoppt, ye choake him! What a plight was *Haman* in, when his face was covered? Tell me, if Gods favour be as life, what is his enmity? If a Kings wrath, nay a Lyons roaring bee so deadly, what is the Lords? Who shall shroud thee from him? All creatures are his sworne servants, and all Places are present to him, heaven, earth, depths, hell, thou canst goe no whither to avoyde him. Come in therefore and be reconciled.

Secondly this is instruction to teach all sorts the excellency of this Priviledge. No other amity is like. Onely in this, and by it, other amity is blessed: But all other is but dung to it. As some one sweete moneth in the yeere puts downe all the rest for a peculiar pleasantnesse: so doth this amity staine all others, for the contentfulnesse of it. Princes may cause quarrelling subjects to shake hands with each other: but they cannot plucke enmity out of their breasts. But the Lord by his covenant is able to settle the heart for ever in agreement with him-

selfe, never to breake off. All secret rootes and rinds of discord are taken away, and the Lord and the soule are cordially one: we have a proverbe, The falling out of lovers is a renewing of love. Especially heere. *Adam* and the Lord fell out, and their enmity was as the Barres of a Pallace. But loe, by this reconciliation, they become neerer, than ever. This covenant is eternall as the Rainbow. It walkes without feare of any pre-munire, or Outlary from God, wheresoever it goe. Yea, his very Afflictions shall be no markes of his wrath. For, all whom God loveth, he chastens. Crosses and covenant doe not interfere. But eventhen, a soule may say, Thy covenant is sure mercy O Lord: Thou hast afflicted me in very faithfulness, *Psal. 119.* *If I sinne, thou wilt chasten me with the rods of men:* but, thy loving Kindnesse, thou wilt never remove. Thy league is not as the league of sworne brethren in evill, as *Simeon* and *Levi*: but pure: therefore firme. Oh! let this honourable priviledge draw all to partake it!

Use 3.

Thirdly, let it be an use of Triall to us, whether we be reconciled. If we are not, we are cursed. If we are: Then, this Covenant hath drawne from us, an oath and covenant with God againe: As the singular amity of *David* and *Jonathan* begat a covenant and a renewing of it with an oath of God. Oh! such a soule will sweare to keepe Gods righteous judgements! and to walke in all welpleasing. This is the last marke of all: As our Saviour saith, *You are my friends, Iohn 15. 14, if you doe whatsoever I command you!* But more than this; friends have shed their blood for each other: (such is the power of a sinfull league) yea for their friends friend. So should we doe, even for our brethren. But alas! are we at such cost for God? Are we Martyrs or confessors for him? When *David* heard *Jonathan* was slaine upon *Gilboa*, he cursed it! Hee mourned for him! Wee doe not so much for God, when he is wounded by swearers, enemies, and persecutors of his truth! Alas! we hold a Covenant without the power of it! When *David* could doe *Jonathan* no good, he enquired for any of his race: and having found a child of his, a lame creeple, *Mephibosheth*, how he made of him! How few make good that amity of God in the Saints, lame, destitute, and forsaken in the world, yet the off-spring of God?

Fourth.

Fourthly, improve this Benefit! Seeing the Lord will have us his beloveds and crowne us with such favours, let us not decline them! Its a safer ambition than *Hamans* was, for a belcever to say, Whom should the King rather honour than mee? Not for thy worth, but for his owne favour. Doe as favorites doe with Princes. They chuse favour above all boones, because its a fountaine of all. Let not the parcells draw away thine heart from the fountaine. Let not wealth, and wife, and lands, blemish the worth of grace, humblenesse, meekenesse and the like: nor let all diminish the worth of God himselve, whence all come! Say as *David*, Many aske who will shew us any good! But Lord shew us thy countenance, and for these we will take no thought. Steeke the face of *Jacob*, and all shall prosper.

Psal. 4.

Lastly, abhorre all base rootes of bitterness rising up to defile this amity, and weaken it! first abhorre all enmity of unbelcefe; suspition of God, distrust of his promises, as if hee meant nothing lesse. This is the deepest villany! Never linne till thy large heart can better answere the Lord, than *Iehonadab* answered *Iehus* question, Is thy heart as mine? Yea doubtlesse. Make use of all ordinances, especially the Supper of Christ (the symbole of this amity) to seale it up to thy soule. Became him so much faith, as to abhorre to revive that enmity which Christ hath slaine and nayled to his Crosse. And secondly take heede of all falschood in thy Covenant with God. If thou be loose to him and yet expects him to bee close with thee, thou wilt be deceived! Hee will avenge the quarrell of it. A friend would not hurt his friends friend. Much lesse himselve. Princes include all their allyes in their leagues: shutting out their enemies. Shouldst thou hate him that loveth God? How much lesse shouldst thou dishonour God himselve? When *Absalon* saw *Hushai*, hee asked, Is this thy love to thy friend, to betray him? Beware the Lord have not this vantage against thee! And so much for the Benefit of Reconciliation.

Use 5.

Q. Proceede to the sixth benefit.

A. That is Adoption: answering to her contrary, misery through sin, to wit bastardy, and losse of the right & blessing of

The sixth benefit, Adoption, What?

Chil.



**Children.** *Adam* was the sonne of God by Creation, *Luke 3. 38.* By his fall he lost it; is become a bastard, stript himselfe of his royalties, birth-right, and inheritance; the dignity of the first borne, dominion and Lordship of the Creatures, title to Paradise and immortality. Adoption is the enfranchisement of the soule into her former estate of Sonship againe, being freed from the spirit of bondage and slavish feare, *Gal. 4. 6.* For as a man freely, and without desert, takes one that is not his owne child, to become his owne, changing his name, adopting him into his family, and settling that inheritance upon him, which belonged to one descended from his loynes: so doth the Lord here, he restores a sinner to former livelyhood, Sonshippe, Lordshippe, and coheirshippe, with Christ the heyre of all. And this benefit aptly followes the former. For having received us to favour, he doth as a Prince (reconciled to a traytorous sonne) restore him to the right of his Crowne: So doth the Lord for all his: not onely restoring them to the old, but to a farre better than they lost: even the right of a Saint in light.

*Q. Open this Priviledge of Adoption a little.*

*A.* If we observe three things, we shall the better understand it. 1. What we had and lost in *Adam*. 2. What we recover and hold in *Christ*. 3. What use we should make of them both. And, for the first, although we were no adopted sonnes in *Adam* (for what needed it?) yet we were sonnes by creation, as *Adam, Luc. 3.* is called the sonne of God, being inspired with the breath of God, and framed in body according to his owne Image: We bare the similitude of God about us in both, (See Article 1. of the 1 Part) even as a sonne resembles the father, so did we of the Lord Almighty: resembling our originall in all light and holinesse. We carryed both in mind, will, affections, senses, body, gesture, authority and presence, the glory of our Father about us: were to God most accepted in our walking before him; To the Creatures most honourable and awfull, as Gods Deputies: in the sight of the Angels most excellent; and in our selves most happy, by the reflexe and view of our owne integrity of Sonship: so that wee had whatsoever an earthly vessel could containe. Being thus heys of all and sons of im-

Rom. 8.

Rom. 8. 15,

and 8. 15.

Eph. 1. 10.

Eph. 2. 5.

Gal. 4. 5.

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3 Things.

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immortality, planted in a Paradise of exquisite perfection even in the habitation of our glory; when we were full of it, we prostituted our selves willingly to transgresse the bounds of children and sonnes, and the law of our Creation: so that we must either be better than sonnes, and equall with God, or else nothing: and so by yeelding to the Diuell, we fell from God, ate the forbidden fruite: tainted not our spirits onely and beings, but our blood also and became most degenerate Bastards, and slaves in our condition, not having one dram left in us of that sonlike nature, temper and integrity which we had: instead of bearing the image of heaven, we beare the image of earth, stript of our honour, and put downe to the lowest forme of basenesse, and made meere shaddowes of what wee had beene: forfeited, all our royalties, not onely of inward content, esteeme, peace and beholding the face of God as children: but also of outward Title to the earth and to Paradise, dominion of creatures, brotherhood with Angels: And being thrust out of the garden, we became drudges of the earth, slaves to Satan, and lived in continuall feare of death and wrath: onely having a poore hole and corner of the earth to confine us as prisoners, and to hide our heads in.

Q. And what recover we in Christ?

A. He being God by nature, the eternall word, and also flesh, by the power of the holy Ghost, did by his bloody satisfaction overcreate our Father, pacifie his justice, and washed off our rebellion and guilt with the curse thereof from us; That so we might passe into the former priviledge of Sonship, and what ever honour of grace appertained thereto: and that by adoption. For as a rich Prince, having lost his son, takes another child, not his owne, and strips him of his name and family, and causet him to take his own name upon him, and to become his own, and gives him right to all he hath, and makes him his heire; So doth the Lord take us poore lost bastards, strips us of our name, and takes us into his stocke, arrayes us with his owne robe, sets us at his owne table, causes us to forget our Fathers house and all the basenesse thereof; restores us to the right of sons of the Almighty, beget of his owne seede and spirit, gives us the liberty of sonnes, the title to all his creatures with patience, without feare of being

Generall.

Difference be-  
tweene Adop-  
tions.

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Iam. 1. 17.

Object.

Answe.

Gal. 4. 2.

being cast out any more: till we come to possesse heaven with himsele for ever. Indeepe there is difference betweene Gods Adoption and mans. For man adopts no child, if he have one of his owne; but the Lord having a most beloved Sonne of his, yet adopts us to be coheires. A man adopts some such as may in some kinde content him: But the Lord adopts Bastards: shewing that he lookes not at any thing in us, but at what his grace can betrame us. A man adopts to an earthly estate of better quality than before: But the Lord adopts to a better estate in nature, even from earth to heaven, to a better than *Adams* lost. A man adopts to an inheritance, which if it were divided, were lesse; The Lord to such an one as which cannot be lessened by multitude of heires. A man adoptes to an estate which may leave the heire as bare of it as it found him; The Lord to an estate unchangeable, which can never be lost as *Adams* was, but is eternall and undefeatable. In all these our priviledge of Adoption exceeds our Creation; and now we become better sonnes than ever, as *Iob* after his recovery; greater than before; even the first fruits of his creatures, and the birth-right of them.

*Q. But alas! it seemes farre offharmise! For, who are baser than such?*

*A.* Its the state of heaven which directly answers Paradise: Therefore, *Iohn* 3. 2. *It cannot appeare heere what wee are borne to.* Heere we are as heires under age, and in our minority: we seeme therefore little to differ from servants, yea from Abjects: wondering often with our selves, yea doubting, how God should meane us such excellency heereafter, and yet endure that we should be so base the whilest! We are as the doves among the Potes, sullyed with the colour of corruption, stained with the baseness of affliction, tanned by the Sunne of persecution: made the scorn of men, and spectacle of Angells; yea we serve for meere Tennis-balls for base Bastards to toss up and down: But yet we are even heere, *Jacobs* of God, having the birth-right; *Jacobs* seed was almost 500 yere old ere they recovered the birth-right; In a word, this world is a totall eclipse of our Adoption, in respect of other mens esteeme; yet the seede of God for our Regeneration abides constantly, in us: as the Sonship of Christ abode upon him even in all his abasement: and by



by this meanes it is with us in secret, far otherwise than the malignant world could imagine: If the Iewes could have knowne the Lord of life, they would never have killed him: But our honour is purposely hidden from them, that our basenesse might conforme us heere to our head.

The Vses follow. And first, it should teach us wisely to digest and carry that disproportion of our condition below in the meane time! Oh! what humblenes, meekenes, meane opinion of our selves, selfedeniall (to subject our selves for a while to this state of conformity to our elder brother) should we seeke for? What faith especially neede we, firmly to cleave to the word of promise, which assures us that the Lord esteemes us as wee are? And to abhorre to live by sence, in judging our selves to be base because we seeme so, and the world counts us so! Oh, what a deale of grace neede wee to repute and beare our selves with that freedome, cheerefulness and joy, that becomes such as are adopted sonnes and heires of God! How should we hugge and prize that lively hope, which makes us not ashamed, which suffers us not to bee miserable in our owne thoughts? *Rom. 5, 5. 1 Cor. 13, 12.* and makes us happy in the undoubted assurance of the adoption of sonnes! Whereby, in our greatest basenesse we dare call our selves sonnes and daughters of the Lord almighty, seeing God hath taught us to say so, *2 Cor. 6. last. 1 Ioh. 3. 1. 2. 3. Gal. 4. 5.* bearing the markes of Gods children in us, and the first fruits of light and holinesse, going in and out before him, as confident wee shall never be cast out againe: Wee may be chastised as sonnes, that we may live, *Heb. 12.* but never cast off: Let us therefore do so: and as a Princes heire travelling in a private habite, beares it well if he be meanelly esteemed, because its his happinesse to know what his hopes are: So let us compt this our hope and earnest of adoption, to be our cheefe jewell heere in the reproaches of the world.

Secondly, this should scare ungodly men & make them tremble at their condition, that they are bastards & no sons, or daughters of the Almighty. Who is affected duly with this misery? To be taken drunke, or in a lie, how it disquiets men! In the meane while to be Bastards, to be stript of Gods Image & qualities, to be cut off from the birth-right of the creatures, the preeminence & blood

3 Point.

Vse 1.

Gal. 4.

Vse 2.

blood of a Sonne, to be cast out from all liberties and titles of a sonne, whom doth it trouble? As if a man should fret for being robbed of 20. shillings by the way: and in the meane time to be never troubled with the burning downe of his house over his eares, and the loosing of his goods and estate by fire, yea his children themselves! Oh wofull ones! How dare ye venture to come to Gods house, jetting among his children? Durst bastards come into the Temple for many generations? Would they not have feared that God would have struck them downe right? And yet who feares any thing heere? Men boast themselves that they are the sonnes of men, Anakims like their Ancetors, men of brave stomackes, as proud and rebellious as their parents: such as Giantlike doe fight against heaven, and walke according to the fway of their lusts. But to be the Sons of God, they regard not! If one noble man in a country adopt a son, its the wonder of the Countrey: whereas an adopted son of God lyes by as no body! Titles of honour, worship, learning, parentage, blood are all in all: But titles of adoption, true nobility, and grace, are of no value with men. The house of *Austria* goes for the onely house of honour: The house of God is despised, who counts them truely noble who are the brethren of Christ, the naturall off-spring of God?

Oh! therefore howle and mourne all yee bastards for your degenerate condition! mourne each one apart, husband for himselfe and wife for hers, each for other, and both for their children, that the image of God is defaced, and the image of corrupt *Adam* set up in steed of it! Oh! how small joy should it be unto you, to see your children boast of their parentage, their inheritances and their hops heere, when they are cast out like bastards, not as *Israh* from his brethren, but as *Cain* from the Lord? What did it boote him, or will it boote these to goe and build them citties, to while themselves with the rattles of false honours, contents and esteeme among men, when (like *Reuben*) their true dignity is gone? Oh that the meditation hereof might once sink into such hearts, to thinke themselves such as God thinkes and knowes them, and not to judge themselves according to the false repoute of men. Childre, in their play, and fooles upon the stage, make and act the persons and parts of Kings, Lords, Knights

Knights and Ladies; But is any so idle as to count them truly so? Or to thinke any to be honourable whom the King hath not made so. Even so, not whom men applaude for jolly ones, but whom God approoves, they are men! The rest are most base, vile and abject with God, when they seeme most glorious and brave in the world, and when God shall pul off their vizors, they shall appeare in their likenesse, wofull *Cains* & degenerate ones, having no portion with the sonnes of God, but the damned in hell: except by this or the like warnings and terrors, they get out of this their woe betimes! Say to the wormes, to the dust, ye are my sisters! Say to hell, thou art my portion! Pull downe your stomackes, pranke not up your selves in other birds feathers: But confesse that beggery, nakednesse and ragges are the true armes of prodigalls and bastards: Humble your selves under this, and come in, and I will receive you (saith the Lord) to be sonnes and daughters to the Lord Almighty.

And this is the third use of it. If the Lord shall indeede prick your hearts for this (I speak now to great ones whom this point most touches) then let the Promise of receiving you soke into your hearts. Consider on the other side, what I have sayd of Adoption and the prerogative thereof: doe as adopted children doe, forsake your fathers poore house, resigne your selves to him who gives you wealth and true honour, passe into his family, come to the Lords Herauld, the Lord Iesus God & man, the Son of God and man, the Mediator of adoption, and offer your selves unto him, as your elder brother; beseech him to prefer ye to be sonnes and daughters, to sit at the right hand and left hand in his kingdome: If he make ye sonnes ye are sonnes indeede, and bastards no more: feare it not, none shall ever cast ye in teeth with it. If God justify, who shall condemne? If he reconcile and restore you to your blood, your sonship; If he vouchsafeye restitution to the inheritance of such as are sanctified by faith in him, who shall defeat yee of it? Therefore come in, receive this offer, and God will be your God, yea your father, ye shall walke in and out before him as his owne with the confidenced of sons, he shall guide you heere till glory.

Lastly, this should exhort all Gods people that they deceive not themselves, in this great priviledge, for feare that they for-  
seite



Trialles of it.

1. felt the comforts of it. Try it first, and then improve it: a true  
 2. son and daughter of God partakes of the sonship of Christ their  
 3. head. The Angels worshipt Christ the Sonne, when hee was  
 4. brought into the world, and for his sake the Angels are Mini-  
 5. string Spirits for the good of us, and of ours. The Father ac-  
 6. knowledged Christ saying, *This day I have begotten thee;* So  
 7. doth God in him acknowledge thee, for his child, and himsele  
 8. thy father: The Father made Christ the heire of all things, and  
 9. all things which thy Father hath are thine, as thou art Christ.  
 10. Christ was pittied and heard by the Father in that hee feared,  
 11. and thy Father will be afflicted with thee in all thy afflictions:  
 12. Christ was faithfull in all Gods house as a sonne, fulfilling all  
 13. righteousnesse. If thou be a sonne, what save thy faithfull  
 14. feare and obedience should proove it? The Lord Iesus being  
 15. the Lord of all, yet denied all; even to a pillow to leane his  
 16. head on, and an hole to hide himselfe in. And thou (if a son) shalt  
 17. and wilt deny thy selfe, and take up thy crosse, and learne o-  
 18. bedience by suffering, despise the world and compt all dung  
 19. to winne his acceptance. Brevly, if a son; then art thou an  
 20. Heire of God, and Coheire of Christ: Whatever is wanting  
 21. heere shall be supplied in Heaven: and yet heere, thou shalt  
 22. partake all the good things of God: For why? Whom doth  
 23. a father provide for, but for his children? Whose is all that he  
 24. hath, save theirs? Again, if a sonne, then thou knowest the  
 25. way to the throne of grace, even to the Father, in the Mediation  
 26. of Christ; and there canst with the spirit of a son grone at least  
 27. unutterable desires to the Lord, that thou mightst be once free  
 28. from bondage to this body of death, from unbeleeve, from an  
 29. unsavory heart, from worldlinesse, from the error of the wicked  
 30. and this sinfull world, and the like. Oh! With humble confi-  
 31. dence thou wilt make knowne thy request to God, and that in  
 32. secret, such as none but thy selfe can be privy too: and wilt  
 33. improve this liberty, when strangers and slaves shall not dare  
 34. to come neere. Much more I might adde. By these few try  
 35. thy selfe; and if thou finde the Spirit of Adoption to be a stran-  
 36. ger, lin not till the Lord have created it: if he have done it, stand  
 37. fast in this priviledge and maintaine it by thy awe and feare of  
 38. thy Father, not least he should cast thee off againe, but because  
 39. being

Branch. 2.  
 To improve  
 it,

being once a sonne thou shalt never bee dispossessed, either of thy right heere, or thine inheritance heereafter. And so much for Adoption.

**Q.** What is the seventh benefit?

**A.** Redemption opposite to two things; first Thraldome and slavery to sinne, and so to all enemies, who by sinne strove to hold the soule under feare and Bondage. Secondly, to the sting and dint of all such crosses as sinne hath brought into the world, as the tokens of Gods displeasure for it. Touching the first, redemption sets the soule at liberty from all that servitude and tyranny, it buyes out and restores the soule to the liberty of released and ransomed ones: makes it free onely to righteousness, and that for ever, bores the eare for God, and yet not to make the soule slavish, but a servant (being delivered from all enemies, yea, death it selfe, the last enemy) to serve the Lord in righteousness and holinesse alwayes. From hence issues an heart enlarged to God, so fearing him, as fearing nothing else; not serving in the oldnesse of the letter, but the newnesse of the spirit: delivered from the Ordinances of *Moses*, the Traditions of Pharisees and Papists, the bonds imposed unjustly by bad men upon conscience. Hence secondly, floweth a right to the Protection and Providence of God, and to his holy hand over us and ours against the violence of outward enemies, or those crosses which threaten our lives, health, liberty, and welfare, begun in this life, ending at the Resurrection: and lastly to these two may be added freedom to Gods service, to finde it an easie yoke, and a light burden; yea, to compt it our happynesse to deny our owne willes, because bodies and soules are bought with a price, that wee should not be at our owne: but at his will who decerely bought us: See 2 *Cor.* 5. 15.

The 7 privilege.  
ledge. Redemption, in respects.

I.  
Spiritual.

Rom. 6.

Rom. 7.

Col. 3. 14.

Rom. 7. 29.

1 *Cor.* 1. 30.

Eph. 1. 7.

Eph. 4. 30.

**Q.** This Priviledge having a large roome in the Scriptures, and serving for the explication thereof, open the same more fully.

**A.** The Lord made *Adam* a free and absolute Creature in point of command; that all should be put under his feete, and he needed feare neither Creatures in Heaven, nor yet in earth: The Obedience to the Creator being his perfect freedom, both

Opening of it

1. What *Adam*

had

What he lost.

Bondage to  
sinne and by  
sinne, whence.

within by the freedome of his secure and quiet conscience; and without, fearing no hurt by any thing. Now, because *Adam* being set in this blessed and uncontrolled liberty, chose to violate that charge of God (the keeping whereof was the pledge of this freedome) and enclined his freewill to the voluntary breach of that law; it was just with God to lay this burden upon his whole nature (wherein hee sinned:) as to take away this liberty from him, being a jewell too good for one that knew not the price of it) and to give him over to bondage both unto sinne, to be ruled by it, and by sinne, to be afraid of God and of any goodnesse; to lye open to all feares and punishments through a guilty Conscience, continually binding him over thereto. That so he who would not be free when hee might, should be a slave when he would not: and that to these two enemies, Satan and sinne, whom he first yeilded to, in the working of his Ruine. To Satan first, because he was given over as a slave, that he might rule in the hearts of children of Disobedience and hale them to all Misery: because he being of all others the basest of Gods Creatures, yet was preferred to God, the best good. To sinne, because having had the experience of a blessed liberty of heart by obeying: yet at the first enticing, (even because he was weary of welfare as soone as he had it) he resigned it up to a base lust and carnall appetite: therefore it was meete he should be left to serve his lust and be a vassall to his owne corruption, to the chaine of Pride, Atheisme, rebellion, profanenesse, concupiscence, the lust of the heart, of the eye, and of life,

How it is  
made ours.

Vnder this base bondage, lies each sonne of *Adam*, till Christ fetch him out: both he and his: even as, both a slave himselfe, and all his, are his Masters: The will hath lost her freedome to all truly good: and is tyed to evill onely and continually: The Conscience hath lost hers by guilt, and accuseth instead of excusing, or else excuseth deceitfully, or else is senselesse of either. Sorrow begins at home by sinne, but ends abroad, for by this meanes whatsoever feare or evill sinne hath incurred, that the diel abuses to hold under the soule by: as the wrath of God, the Purenesse, and Terrors of the law, the one to tempt, the other to terrify: the day of accompt and last



last judgement: the time of death which is the sentence in this life: eternall misery hereafter, besides many Calamities heere either felt or feared, from which though a sinner be actually safe, yet not secure of, but all the life long subject to bondage. *Heb. 2.* By these Satan enslaves the soule. Doe but consider this bondage in respect of two lawes contrary to each other: The one the Law of God most holy, in each point pressing the soule to that obedience, which it is impossible for it to performe, nay *Rom. 8. 3.* rather by which it is the more provoked to rebellion: The other the law of sinne, which hath Dominion over the Soule, *Rom. 7. 9. 10.* pressing her continually to evil with delight: Betweene these two what bondage is shee in? But if the Law of God once grapple with the law of sinne, then comes another bondage, that is, horror and unquietnesse of conscience convinced of her guilt; till the Lord turnes it to liberty. So that either bondage to sin or by sin is the estate of every sonne of *Adam*: onely bondage by sin is used by the Lord as a step to deliver from bondage to sinne, if the Lord Iesus his Redemption be added to perfect it. Breefly then thus; Sinne hath set up a Court in the conscience of man. In this Court, the debt or Crime impleaded is sinne: the pleader and informer is Satan. The rule of proceeding is the law of justice. The evidence giver or witness is conscience: The judge, the Lord; the penalties, death, and destruction. During the subsisting of this Court, in what a pickle is man? The strong man Satan by this house of conscience, holds this sinner bound and shut up under brasen barres, and bolts, not to be broke open by a mortall opposite, but rules and keepees all at peace and at his own pleasure.

Now marke, as we see in Courts of men, Take away all coppyholds and buy all free, and then Courts are of small value. Remoove debts, and pleas, and what should the Kings Bench come to? If the Court be downe, what should become of Sergeants, Writs, Arrests, executions, outlawryes, or fines and forfeits? So it is heere. The Lord Iesus begins with sinne and guilt; he remooves them: payes the price and Ransome of his blood to make a satisfaction for them to justice; and by this meanes, delivers the soule from both the guilt and dominion of sinne. The cheefe thing being gone, the rest fall of them-

*Mans Misery  
shaddowed.*

*The benefit  
of Christ,*

Texts for our  
bondage.

selves; there is no place for pleading, for sentence, for evidence, for punishment; in the fall of the Court, all felles which appertaines to it, at once; and the soule freed from the one, is freed from the other together, and feares no Bayle, no ill conscience, no divell, but beholds all as things disabled, and cannot hurt. For the prooffe of which, consider some texts. First for slavery to sinne, reade *Tit. 3. 4. 5. Serving divers lusts*, So *Rom. 6. As ye have given up your members as weapons of unrighteousnesse to serve sinne*. Hence the Apostle, *Rom. 7. 1. faith, sin is a Law in the members, as an husband is a law to his wife. And againe, Ye were the servants to sin*. Secondly, for slavery by sin, reade *Rom. 7*. Where *Paul* tels us; wee are sold under sinne, and therefore thereby feare that God will punish, the law will accuse, hell will execute; wee feare that we shall not beleve or repent, we thinke God an enemy, feare his wrath, and tremble at both law and Gospel as things too pure and too sweete, rebelling and distrusting both at one and other. Now Christ hath redeemed us from sinne, and therefore from all bondage thereto, and thereby.

Texts for our  
Redemption.

I  
From sinne.

2.  
From enemies.

The Law.

Ceremonies.

Death.

Saint *Peter* cleares the former: Wee are redeemed not by Pearles, or Gold, but by the Blood of Christ; and *Paul*, *Eph. 1. 7. In whom we have Redemption through his blood, even the forgiveness of our finnes*; and *Rom. 3. 26. Justified by the Redemption that is by Christ Iesus*. Hence so oft in the Epistles, the satisfaction of Christ is called a price, a Ransome, to buy out a thing which was sold, and redeme that which was forfeited and taken away. And the like Texts doe also proove Redemption from all enemies. As from Satan, *Luk. 11. The stronger man enters, and binds the strong, and spoyleth him, and divides his goods*. And againe, The Prince of this world is cast out. Further, the Lord Iesus spoyled principalities and Powers, and nayed them to his Crosse. So for the Law, *Gal 4. 4. Made under the Law*, (that is, to obey it, and satisfie for the curse) that we might have the adoption of sonnes, by being redeemed from the law. So for other bondage by the Law of Ceremony, *Eph. 2. 15. Having abolished in his flesh the enmity, even the Law of Commandements, in Ordinances, &c.* So for death, *Heb. 2. 14. That he might destroy him by death, who had the power of death*.

death (marke the phrase how sinne gives up the keyes of all misery to Satan.) And deliver them, who through the feare of death were subject to bondage. And so for wrath and hell. 2 Thess. 1. ult. Even Iesus who hath delivered us from the wrath to come. So he is said to destroy the second death. So againe, Gal. 3. Christ hath redeemed us from the curse of the Law: Sundry texts might be added; if my scope were not rather to presse the priviledge, than to proove the merit of it. Therefore in a word, marke a text or two for that. viz. That heereby wee obtaine freedome. So saith Paul, Wee have not the spirit of bondage to feare, but the spirit of freedome, and of a sound mind. So Gal. 5. 1. Stand fast in that liberty wherewith Christ hath made us free. So Rom. 7. 24. 25. Who shall deliver me from this body of death? I thank God through Iesus Christ. And our Saviour himselfe, Ioh. 8. 36. If then the Sonne hath made you free, ye are free indeede. So Rom. 6. 16. 18. Know ye not that his servants ye are whom ye obey? &c. Being free from sinne, ye are servants to righteousness. So Luk. 1. 74. That being delivered from our enemies, we might serve him without feare. Other places I forbear. The conclusion of the doctrine is, That Redemption is a peculiar benefit, wherewith Christ is offered to the soule,

Wrath,

Hell,

Vnto free  
dome of right  
teousnesse.Vnto right  
teousnesse,

Vnto

Q. Well. Now, what use make you of this doctrine?

A. The uses are many. First it is Terror to all that lie still in this their estate of unregeneracy, in what degree so ever it be more or lesse: I say to all Papists, free will-mongers, profane persons and hypocrites: who either compt this slavery to be freedome, or at least live in it as if they were free men, and feare nothing. Can ye feast it out merrily when the sword hanges over your head by a bristle, ready to dart into you? Doe not sinne and curse put the spirit of thralles into you! Oh! Of what hardy mettall are ye made? Consider then what I shall say, and tremble. It is not in this spirituall Bondage, as in the bodily and carnall. In bodily Captivity all sorts are taken prisoners, and made bondmen, but yet there is some oddes in their misery. For some are Noble slaves, who can redeeme themselves by ransome, and so goe free: while the poorer sort abide slaves still for want of Price. But heere (Alas!) It is not so. All Sa-



tans and sinnes slaves are alike, and none can redeeme themselves from their bondage. Not that there are not heere also all sorts of men cheyned up in misery; for there are Princes, Nobles, and Rich ones, learned slaves, witty slaves, subtilly, as well as poore and silly; but in point of ransom, one hath as much as another to deliver him, that is, just nothing. The diuell bagges up all in one pocket, as Counters in a purse. All are alike ignorant, rebellious, profane, and ungodly; led by their lusts, and at the will and pleasure of the diuell. Golden fetters differ from Iron, but both are bonds alike to hold fast a slave. Thinke of this and tremble, ye haughty and proud stomackes, who stand so much upon tearmes of honour and birth! come downe and lick the dust, shake hands with the basest in this point. The jaylor of hell is like *Nebuchadnezzar*, of whom the Prophet saith, that he would take no rewards. Other Jaylors will knocke off mens bolts and cheines for money. But this jaylor looks at nothing save the eternall thraldome of soules without bayle or maine prize.

Againe, consider this: We pittie such prisoners as lye cheyned by the neck, or wrists, or feete. But alas! There may be liberty of soule in all such cheines: But Satans slaves lye under worse cheines: upon their thoughts, willes, affections, and Consciences, (not to be released by Arminian or Popish free will) so that if heaven might be given them, they are so bound that not a good thought, or desire can come from them; They are free to all base, vile thoughts, and lusts, yea, to some naturall or civill good acts and employments; but unto good and holy ones, all freedome is lost. They cannot shake off their cheine, their base, vaine, earthly, envious thoughts and passions. These Israelites had as much list to shake off their yoke (when they were gorged with their fleshpots, onions, and garlick) as these have to renounce their lustes, feeling the false sweetenesse of them. If Heathens could conclude that all bad men are slaves, (though it seeme a Paradox) much more may truth it selfe affirme it. Perhaps Satan may suffer them to dreame of liberty, as *Pharao's* Baker did, with his cheines upon him. But this dreame endes as his did, in utter misery: Yea, to conclude, if they doe get out of his armes at a push, and sometimes by a

Sermon,

Sermon, or by feare of conscience, or by crosses, should thinke of an escape: yet even then he so amplifies their sweete ease in this slavery, that he puls them backe to a seaven fold stronger resolution to revolt to their lusts, than before: enchanting them so, as no Crosses or Threats can prevaile. I know where the Lord will defeate Satan, there men shall at one time or other, by the painefull and patient waiting of the Minister, get out of his snares and Cheines. But, if he may have his will, they shall never goe further either in hearing Law or Gospel, than hypocrites may goe, that is, to have the liberty of their prison, and so as the divell may pull them backe by the cheine upon their heele to their wonted state. Oh! Then let this terror pierce all such bondslaves, from the most odious drunkard to the closest hypocrite! Know ye, that till the Law have left ye under the spirit of this bondage, to compt your selves as ye are, and lie under this estate; as sensible of it and in your selves past hope, *Caines* and *Indas* his case is not more woefull than yours. God open your eyes!

Secondly, its instruction to all sorts, to make them behold their naturall condition; as in a glasse. Shine is no such tame and harmlesse beast as ye imagine. Nothing save this redemption by the blood of God is able to ransom you. For sin hath set the doore open to Satan and all enemies, wrath, hell, law, conscience and death to have their wils of us. So that an infinite strength is needed to deliver us! When the *Israhelites* would needes have a King, the Lord bids *Samuel* tell them the conditions of it, That he should take their choyce sons and daughters to make them his Ostlers, and Kitchinmaides: yet still they would have one: all the libertie of living under Gods immediate scepter by Iudges could not so affect them as their willes to have a King, whatsoever it cost them. So is it heere. Tell a man of the infinite Priviledge of redemption, and the divell will more prevaile to keepe men in his base cheines, notwithstanding his hard conditions, than the Lord can by all liberty and fruits of deliverance. Why, save that the heart is perverted, else nothing is so unwelcome as bondage. All men sing as the Jewes, We are free men, and Children of the free-woman. But still they abide Thrals, as they then were to the Romanes:

Vse 2.

Sam. 8. 10.

Oh? that cursed impost of cruell bondage which Satan puts upon wicked men, should teach them their nature! It was fearfull bondage which *Pharao* put upon Israel to broile in the fornace, and toyle both to get straw, and to make bricke. But they had good fare for their worke. This *Pharao* after hee hath worried his slaves requites them with empty soules, and hell it selfe. All will grant those gunpowder traytors were ill requited (and yet well enough for such worke) when gentlemen of hundreds by the yeere, were glad to digge in a vault and carry out earth by baskets upon their shoulders, farre off: and when all came to all, to betray their plot, and reward them with the gallowes. But alas! what other meed doth he hire all other slaves with? Drunkards I meane, swearers, profaners of Sabbath, Epicures and time servers? how doth he rule them as he list? What base ones doth he make them? Be they honourable, or learned, or rich; what odds betweene them and the vilest and basest varletts doth there appeare, in their lusts? Their time, their fresh youth, their precious name, health, credit, wealth, gifts and parts, what are they unto them, in comparison of serving their Master in their lusts? Will they sticke to gage all to please him? Or will he be content with a bare title of servants, except he can debauch them with extream slavery? No, let it cost them beggery, infamie, toyle, and diseasednesse, yea a cursed conscience and hell it selfe, they are so fast bound, that they will, for none of these give him over! Oh! if this were well weighed, what an entrance might it procure to true liberty!

*Vse 3.*

1 Marke.

1 Sam. 15.

Thirdly, this should teach all who would not be such slaves, to proove their redemption by the markes of it. First, all truly redeemed ones of the Lord (as they are called, *Esay*, 63.4) see, sigh under and are weary of this their bondage, desirous to be freed from it! Oh! they are far from the practise of that drunken *Agag*, who, when *Samuel* called him out to hew him in peeces before the Lord, came leaping and laughing, Truly (saith he) the bitterness of death is passed! Oh! men make the hell of this their bondage, another heaven to them! But the spirit of Gods-free men is contrary: They sigh under cruell bondage, and never more than when



when God offers them freedome. They cry out of the depth of this prison, as *David* did *Psal.* 116, 4. They have small list to sing the Songs of the Temple in a strange land: no, they turne them to howlings and out cryes. They shew their bondage is violent to them, not naturall. As the Church carryed to *Babell* hung their harpes upon the Willows, so doe they: and lay to heart their sad estate. Secondly, the offer of this Redemption in Christ is precious to them: both the purchaser of it, <sup>2 Marke.</sup> the offer of it, and the purchase it selfe. <sup>Exod 21, 4, 5.</sup> They doe as the *Israelites* in *Egypt* did: When they were in anguish for their bondage, they minded not *Moses*: nor saw him to be their deliverer: But after, when the Lord did enlighten them with a cleere sight of Gods regard of them, they bowed themselves and worshipped. So doe these: they wonder that ever the Lord should pittie so base slaves as themselves, and rather loose his Sonne, than loose them! Lord, was my liberty so precious unto thee? Wert thou afflicted in my affliction? Wasthy soule grieved for my bondage? Art thou come downe from heaven to see it, and to send, not *Moses*, but the Lord *Iesus* to redeeme us from our woe? yea to redeeme us to thee? Oh! It breakes our heart to thinke of it! Should it be sayd of such thralls, that ever wee should be free men againe! Oh! The feete of them that bring this Gospel of gladnesse, are precious! and beautifull! Now wee have an inckling of hope, loe, our old chaines and dungeon wherein we stucke fast are wearisome! Who shall deliver us, set open prison doores, that we might escape! Oh! let us never come there againe (as *Jeremie* sayd) to dye there! If being offered freedome, we should chuse slavery still, pittie wee should live! And so lastly by faith they cleave to the promise, that seeing the Lord will indeede have it so, they embrace and chuse it, and believe that if the Son free them, they are free indeed, & who shall be able to embondage them any more? Try thy selfe by these and the like markes that Christ hath delivered thee! And having once tasted it, stand fast in it; let not thy Conscience any more be entangled with any base yoake, either of thy lusts, or the base ordinances of the Ceremoniall law! Remember that Satan will strive to recover thee againe if possible, and make thee

Iere. 37, 20.

The 3. Marke.

Rom. 6, 21:

Vse 4.

thee a slave to lust, to men, to feares, to unbeliefe, but begge of him strength to stand fast, who first redeemed thee, for why? Is there not cause? is not the price of it full? Or lookest thou ever to get by thy lusts, under Christs yoke, when they were such bondage to thee before?

Fourthly, this should exhort all that are redeemed thus to true liberty, to understand wherein it consists, and apply themselves duey thereto. True it is, that wee are adopted sonnes to the freedome of children: but we are redeemed also to the liberty of service. We are not made free from the Law in point of obedience, as our late Antinomian libertines pretend (whose spirit growes rise in these loose times, even to pretend Christ for their lusts:) but to serve in holinesse and feare, to delight in the law in the inner man. The Lord Iesus takes off one chaine to put on another. *Take my yoke upon you, for it is easie; and my burden, for it is light*: easie, yet a yoke; light, yet a burden. When as the Angell had left *Peter*, *Act. 12.* behold; he then considered why God had smitten the foure quarternions of souldiers with sleepe, broken open the prison dores and gates. Surely that he still might ply his worke. So say thou! Lord, its that thy Commandements which have beene yrkesome, might now become sweete! yea perfect freedome! Cruell and unreasonable Lords have ruled over me, but I am now restored to the liberty of a son, not for my will and to pamper my flesh, but to serve thee O Lord: I will returne to thee, for thou art the Lord my God? Gods spouse, child, and servant are all one. If Lord thou didst redeeme me by thy blood, to be a sonne: yet thou didst also redeeme mee by thy obedience, to make me a servant; let me not sever the things which thou hast put together! Let me not (like an hypocrite) seeke thy redemption for my owne ends: but to bee at thy command who hast redeemed my tongue, my thoughts my will, affections, conscience and membersto be thine! When I was under my slavery, I was his whom I served, & all my members were weapons of unrighteousnesse, yea I my selfe was sold under sinne, a bored slave: now therefore oh Lord, being dead to my old Master, let new Lords set up new lawes, let me now give up my whole man and all my weapons to bee servants of righteousness!

Thus

Thus much for the first branch of the priviledge of redemption.

*Q. Doth this benefit containe any more in it?*

*A. Yea,* for it reaches to freedome and liberty in point of those Penalties and crosses which either are incident to mortality, or such as the Saints suffer for Gods cause; yea more. even such as they suffer, through their owne sinne and deserving. Concerning which sorts of crosses the reader may turne to that which I speake in the 3 Part and 2 Article of this booke, in the point of faith in Afflictions. Heere I will onely shew in what points this Redemption stands, and with a breefe touch of them and their use, I shall conclude this priviledge.

2.  
Part of it.  
Tem

*Q. Doe so: wherein stands this second part of Redemption?*

*A. In these three. Either in Gods saving his from afflictions: Or his sustenting them in and under them: Or his delivering them out of them, and that either in part, or finally. All three are included in Christ our redemption: but they are all three expressed in the 63 of Esay, verse 9. by name. The first, The Angell of his presence, (Christ as verse 1.) saved them, and bare them on his wings continually: The second, In all their afflictions he was afflicted, (that is, succoured and upheld them) The third, in his pittie and mercy he redeemed them, (that is, delivered them:) for this third especially claymeth the name of redemption.*

1 Cor. 1, 30.

*Q. Three sweete branches: What is the first?*

*A. It is usually called the protection of God over his owne in Christ their buckler and shield: In which sence it is sayd, the beloved of the Lord shall dwell under his protection all the day long. The Psalmist Psal. 91. expresseth it by the falling of thousands at right, and ten thousands at left hand, and their safety in the midst. Sure it is, Gods people scape all such crosses as befall the wicked, as wicked: They know not what a rotten body by drunkenesse, or a worne body by uncleannesse, or a poore body by prodigality meanes. But besides, the Lord doth by his Angells keepe them, that they dash not their foote against a stone: So that, till their day and houre become, no creature can doe them harme: The fire shall not burne them, nor the water drowne them: till God doe dissolve the league all shall be at peace. 1 Pet. 1, 3. Till it be meete they shall not*

Deut. 33.

be



be troubled: the floods of great waters shall not come neere them, *Psal.* 32. 6. He is the Saviour of all men, but especially of his owne that beleeve. Breefly we may utter it thus; the Salvation of Gods providence in this kind is, a [*Nemo scit*] an unknowne thing. If men doe each other a pleasure, all must know it. But the Lord riddes us from infinite Troubles, sleeping and waking, which we know not of. What day passeeth over us wherein the Tiles of our house, the horse we ride on, a twigge lashing our eye in the high way, might not wound, maim, deface us? and how should our little ones that are shiftlesse escape so many casualties of fire and water, and we dayly be free from so many crosses, as range in the world and meete with others, if their and our Angels beheld not the face of our Redeemer for us? What one vexation of a thousand, an ill wife, childe, enemy, might have beene our end, had not God come betweene?

*Vse 1.*

Oh! How patient should wee be in such crosses as befall us in all kinds, if we considered, that the greatest part of them which light upon us, is not the least of them that passe by us.

2.

What a speech was that of *Charles* the fifth, who being warned of his bold attempts in battell, answered, Never was true Emperor shot through with a Canon. Gods people have a kind of right to be shot free, for they are annoynted Princes and Kings to God.

3.

The truth is (pardon my uncouth phra(e) Gods Saints ought to give thanks for they know not what, how many, how great, sorrowes?

*Vse 2.*

4.

Let all wicked Rebelles, whom God raines snares and fire upon, either set their teeth on edge with this priviledge, or fret in vaine against them who enjoy the same by beleeving.

*Q. Proceed to the sustentyning Redemption, what is that?*

*A.* It is that act of Christ, in all their troubles he is troubled; first whereby he succoureth and supporteth all his in trouble. For his sympathy and compassion is not verbal as theirs in *Saint James*, who bid, Be warme and fedde, but neither give them cloathes nor meate, (of whom we have too many, as one not long since gave a broken halfe brasse farthing at the Sacrament,

most

most profanely) but reall and cordiall indeede. And this standeth in the Communion of the sufferings of Christ and his grace. 1. His sweete peace which he gives us: *My peace I give you, my peace I leave you.* A great legacy! Peace of soule beares all trouble, and this Spirit susteynes all infirmity. It rules the heart and apayes it well, saying, Seeing I know I shall not perish in hell, I will beare my crosse quietly. Lord I will bow, and thou shalt beate: For I shall never feele hell-heate, as the Martyr sang in the flames. The fire and sting being gone, the wound soone healed. Secondly, his meeke and patient self-deniall. So that the Saints doe as Christ, who was dumbe before the shearer: being reviled, answered not againe, as Peter saith. What mortall creature could indure those tortures, paines, diseases, scornes which they endure, if they borrowed not their patience of this Lamber. Else they would fret at the instrument, kind, measure, duration, circumstances of a Crosse. Any save this I could beare! But they know, whether their yoke be of wood or of yron, mercy made and put it one; and therefore meekenesse shall waite and endure, till it remove, or moderate it. As the greatest crosse of Christ had his moderation in secret, so shall theirs. Thirdly, the courage of Christ is imparted by faith unto them, to beare and to endure: The blood of the Lyon of the Tribe of *Juda*, and his marrow runnes in their bones: his shoulders are theirs, at least as a dwarfe is some what upon a Giants shoulders, so are they mighty, being set upon their Redeemer. They are bred as well of Christ a Lyon, as Christ a Lambe. There courage is invincible.

Fourthly, they have his innocencie, and his good cause to defend them. Looke what spirit of righteousness, or of the truth, upheld him in his infirmities, or persecutions, the same upholds them. Their innocencie is their buckler and brasen wall: the cause of Christ settles Spirit of glory upon them, glorious faith, self-deniall, hope of glory, wisdom to maintaine Gods quarrell; sometime also glorious issue with the triall, conquest over their enemies, and pleading of their cause, that they may get out with honour, as *Ioseph* and *Paul*. See *Act. 16, 39*. Thus a good conscience & a good cause are a double continuing feast to them. Fifthly, they have from their head the spirit of Prayer, cryes

Act. 1

John 13.

Phil. 4.

The second

The third

The fourth

1 Pet. 4

Mica 7.9

The fifth

Heb. 5.

cryes and grones to him that can ease them, & they are heard in that which they feare, whether it be spiritual desertiō, bondage, or buffetting by Satan, or whether outward oppression: In him and his prayer they find accessse, and the greater the affliction is, especially if it be for his Name, he heareth, pittieeth and releeveth them, both for the measure, continuance and unwelcomenesse of it. *In the world (saith Christ Iohn 16, ult.) ye shall have straightnings, but be of good courage, I have overcome the world. And, Whatsoever ye aske of the Father in my name, he shall give it you.* He shall susteine both their infirmity in praying by his spirit of Prayer, and shall susteine you in the infirmity which ye pray against. Hence are those phrases of drawing neere to such as call upon him in trouble: of delivering them; of standing by them, and at their right hand, of being their support, their rocke, defence, of being in the midst of them: all to shew that whatsoever counsell, wisdom, ayde and redresse he hath in himselfe, its theirs: yea affliction is so farre from dividing the Lord from his, that if it be their season to pray, *Iames 5, 13.* it is his cheefe season to affill: as the day of affliction is the season to try a true friend. Such a one is the Lord especially, then, when all men are lyars, and as a broken tooth. See *Habac. 3, 18.* And *Mica. 7, 5, 7.* Also *Iohn 9, 38, 39.* and weigh them diligently: and this is indeed to bee afflicted in our afflictions, and to pittie us being tempted, as *Heb. 2, 18.*

The sixth.

Sixthly, he conveyes to his beleeving ones, his purging power by afflictions, that as they prepared our head to glory, *Heb. 2, 10.* *Phil. 2, 9.* So they might make his members conformed to himselfe in the fellowship thereof, more clesed, more patient, more partakers of his righteousness, more precious than gold. That the more cost they have beene at with him, the deerer they might be to him, and he to them. That his graces might shine in them, others might be settled by their experience: their originall corruption might be wasted, and those evils which Satan waites to betray them by, might be prevented. Seventhly, he affords them the like issue of the crosse, with himselfe, even the quiet fruite of righteousness: That although for the present their troubles were greivous; yet after they might be joyous. That they might bee the better fitted by one for

Heb. 12.

Iob 41. 3.

The seventh.

Heb. 12.



for another, by the former and lesse for the latter and greater. That they might feele all turne to the best: and might say, It is Rom. 8. good for me, *Ps. 119, 71.* that I was afflicted. Eightly, he vouch- The eighth. safes them part in his victory before hand, even while they are vnder the crosse. *Mica. 7, 8.* They see their rising in their fall: and in darkenesse they have light; in the meane time are upholden with consolation: so that they rejoyce thereby in the hope of God, enjoy complacencie of heart (more or lesse) and count their crosses exceeding joy as Christ did, in this regard, *Heb. 12, 2.* This is a great benefit, to triumph over troubles. *Rom. 8, ult.* For it is a great thing even to beare them. Ninthly, to waite till the houre of darkenesse bee over, and till light come, and that quietly. *Mica. 7, 9.* I will beare the indignation of the Lord, because I have sinned; till he pleade my cause: He will bring me forth in his light, and I shall behold his righteousness. These may serve for a view of this sustaining grace.

Which point should exhort us to apply our selves to this privilege, in each crosse that befalls us! Is it not a mercy to bee thus cared for and pittied as children, when the Lord puts the wicked to their shifts? and regards not what berides them: *Saul* falling upon his sword desperately, *Abimelee* thrust through, *Achitophell* and *Judas* hanging themselves? And, if it be such an honour, is it not worth the improovement? (Not to speake of miracles, the three children walking in flames, the Martyrs in the fire feeling the burning reeds as beds of Roses:) Is it not worth the while to see a beleeving soule at his death lying as a Lambe, as a preacher, as one burning but not consumed, above feares, above loves, hopes, wife, children, world, selfe? able to doe any thing through Christ that strengtheneth and susteineth? Oh then! Why doe most Christians deject themselves in their sufferings? Where is *Pauls* speech, We are more than conquerors through him that loved us? *Rom. 8.* Who shall separate us? is any thing stronger than his love? Thanks be to God through Iesus Christ! If it were not for him, what were we in a Crosse? And shall wee fare in our sicknesse, in crosses by our children, losses, enmity of men, as if there were no Christ? Had we not neede he should rouse us up as him,

Iohn

Vse.

*John 9. 39.* Dost thou beleieve in the Sonne of God! Oh! these doctrines are out of the world, whereas yet, crosses were never so sharpe! Let us beware least wee bee not found naked! *Dauids* comfort in his God is somewhat worth in a streight. And who knowes when his day may come? It will not hurt us to belong to this priviledge, whether come or no. But if we want this when nothing else will helpe us, and looke upon the walls when wee should see the Lord in the mount of his promise, what shall become of us? Oh, by faith take wee our part in this while we may have it, ere misery come upon us as the necessity of an armed man, and none can helpe!

*Q. Well? Conclude with the third Branch: What is that?*

*Esay 63. 4.*

*Mal. 3.*

*Eccl. 7.*

*A.* Redemption or deliverance from crosses, either particular ones, or all. For there is a day of Gods redeemed ones in this life. The Lord hath his healing in his wings even heere for his people. Sometimes I grant there is a righteous *Abel*, who perisheth in his righteousness. But ordinarily when Gods Massicke patch hath dried up the Rheume, it falls off of it selfe. *David, Moses*, had an end of their crosses, and as *James* saith, Ye have heard of the afflictions of *Iob*, and what end the Lord made. There is a night and a morning for them: Light is sowne for the righteous; seedes are long a coming up, but they appeare at last. Long sickness, long poverty, long persecutions, have had their end. The lot of the righteous shall not alway lie under the bod of the wicked. Blood-thirsty *Gadai* at last had his belly full, and being laide in Gods barrell, was so gorged, that hee dyed drunke of his cruelty, as joylesse and weary of it. There is a day for us if we can waite. How many weak complexes in youth have enjoyed healthy age? How many prisoners have beene loosed? How many poore ones beene enriched? How many mens latter daies have proved better than their first? Better marriage, better Children, better People (when they have left the Ministry of a bad) and what not better? So that God hath made some say it by experience, God hath rid them out of thrall after long unlikelihood. As our Lord *Iesus* having once suffered, suffered no more, so that no *Pilate, Iudas, Pharisee*, or enemy could come neere him. So

he had a time of freedome in this life, he knew no ague, gout, pestilence, dropſy; went through enemies without feare. Where of although there was ſome other cauſe, becauſe he was a nature of man, but no perſon, yet this freedome is verified even here of ſome of his members; ſuch I meane as take thought how to beleewe and purge their finnes, let them waite, and leave to him the diſpenſing of the ſeaſon.

But, becauſe it may be objected (and it is true) that all Redemption goes not before hand, ſome muſt follow; for many of Gods Saints are quaſt under ſome croſſes in this life (in reſpect of any outward freedome) and that perhaps for want of faith.) Therefore there is another redemption, farre more ſure, and that is full and ſinall at their death and Reſurrection. Then the conqueſt of Chriſt begins to be theirs. The truth is, Purcaſe that in this life the Lord ſhould quit any of his in all Trouble: Yet while he is a militant member he cannot be quite redeemed: becauſe ſtill hee fellowfeeles the afflictions of others as if himſelfe were in cheynes (if he be as he ſhould be) *Heb. 1. 3. 2.* But there is a full redemption, *Ephes. 4. 30.* Where in all teares ſhall be wiped away; firſt, and ſecond death both removed, a better day than that which the Martyr told his fellow off, and a better Chirurgeon to heale: *Boner,* (ſaith hee) will heale thee and mee, of our blindneſſe, and lameneſſe, to day.

Finall and full redemption is beſt and ſureſt.

Oh! This is that which ſhould make all afflictions ſeeme light in compariſon, *Rom. 8.* and cauſe us to embrace it by hope ſaying, If our hope were onely heere, of all others, we were moſt miſerable. For what although heere be ſome patience given us to beare? yet our ſucceſſive troubles, (as we ſay of the tenth wave) would at laſt devoure us: therefore our greateſt comfort is in our hope of knocking off from all, and being paſt gunthor. This is beſt of all. And by this hope wee may even here liſt up our head, becauſe our Redemption drawes neere! crying, How long Lord holy and true? How canſt thou endure thy cauſe, thine honour, thy ſelfe to ſuffer ſo farre in thy members? Be avenged quickly, deliver Iſrael from all his troubles, and thy darlings from the Lyons. Come Lord Ieſus, come quickly. And bring healing in thy winges.

*Uſe I.*

*1 Cor. 15. 19.*

*Sec Act. 2. 26.*

*Luk. 18.  
Rev. 22.*



Use 2.

Secondly, let not thine heart murther at the frequency of thy crosses, by devil, by men, or from the Lord: but blesse him for such partiall deliverances as hee vouchsafeth thee in thy trials, and that thou art kept from utter streights under some tolerablenesse, and when the Lord sees flesh would faile, he will hasten full redemption. So that thou shalt not neede to bee weary, or put forth thy hand to evill and breake his covenant; but rather sanctifie the Lord in thy heart, and let him be thy feare, who will not faile thee in one kind or other. What a shame were it for thee to run from him to an ill conscience, and so dishonour his redemption?

Use 3.

Thirdly, learne hence really to picke out the sappe of that truth of *Paul*, *Phil. 2.* to desire to be dissolved and to be with *Christ*, which is best of all. Is our full redemption best, and yet doe we shun it for the sake of death, without which we cannot have it? That is to give *God* the lye. Shall wee chuse life with all sorrowes, rather than death without them? Shall we shun to be unclothed, when as till then, we are still in the flesh and strangers from *God*? No surely, as loath as we are to dye, yet, the Lord hereby delivering us from all at once and making us happy, let it cause death to be welcome. Oh! how long it is, ere we digest this! Redemption is sweete, but we would still hanker below, as if death did marre it!

Use 4.

Lastly, begge of *God* two things: 1: To give us his Spirit of Redemption to frame us for this very thing, (as *Paul* 2 *Cor. 3. 4.*) to prize our full Redemption upon any termes. Secondly, that he would seale us up thereby to an holy security; as the 3 Children, *Dan. 3. 18.* Its his promise, *Eph. 4. 30. Gal. 4. 6.* Pray thus: Lord our enemies threaten, curse, write bitter things and seale the decree: but breake it, and seale us by thy Spirit to redemption; and so much for this.

Q. What is the eighth benefit?

A. Regeneration (as it is taken for the begetting of *God* in the soule) and the effect thereof, Sanctification.

Q. Shew how they differ?

A. Regeneration (taken in this sence) concernes the purifying of our nature from the jmage of old *Adam*, and a renewing of it according to the jmage of him who hath created us in light & holi-

lineffe. And in some sort this is opposite to the former Priviledges, at which consist in the imputation of faith, & are wholly from without us. But this is the worke of the Spirit of Christ, the second *Adam*, within the soule inherently, wrought in all them whom he hath truly begotten to God, whereby he also puts into them, the nature and properties of God, and changes them from bad to good, in part throughout. This is called in Scripture, *the new man; the new creature; The renewing of the holy Ghost; The workmanship of God, made to good works; The renewing of the spirit of the minde; Eph. 4, 24. Rom. 12, 2.* The handling whereof I reserve to his due place in Part 3. Article. 7.

2 Pet. 1, 2.

Colof. 3, 10.

1 Cor. 5, 17.

Tit. 3, 5, 6.

Eph. 2, 10.

Q. *Now what is Sanctification?*

A. The effect of the former (in an orderly conceiving) though not really differing from it, save only as the replenishing of a vessel (made new) and whole in each part, differs from the making and framing of it a new. In which we see it to be the worke of the holy Ghost in all beleivers, making them partakers in each part, minde, soule and body, of his holines. It consists in 2 things: 1. The killing power of the Crosse of Christ: 2. The quickning power of his resurrection, both sealed up in the baptisme of the Spirit, whereby we are ingrafted and implanted into the similitude of them both. The former is usually called *Mortification*, which is the worke of the Spirit, applying the second effect of the death of Christ to the soule. For having in justification applied the condemning power of his death, and thereby taken away the guilt and accusation of sin: now it addeth the second, which is the disabling power thereof, and the vanquishing thereof, both these are the effects of his Crosse, upon which he both tooke away the guilt, and dominion of sin. We know that if the law have once passed sentence upon a malefactor, it will easily send him to execution. This killing power therefore is not only a turning of the heart from sin, but a making sure work with it, that it returne no more, than he whose head is cut off can do any more hurt. The latter, is called *Revivification*, or that power of Christ that quickning spirit, 1 Cor. 15, 45. whereby the holy Ghost applies the power of the resurrection to the soule: not onely giving it a bare life of Grace, but a lively life thereof, quickning up the edge, the spirit of the inner man to the power

1 Thef. 4, 4.

Rom. 8, 30.

Ezek. 36, 26.

and 37, 28.

1 Cor. 3, 30.

1 Iohn 1, 7.

Rom. 6.

Rom. 6. 7.  
Gal. 5. 14.  
Col. 3. 5.  
Rom. 6. 6.  
Eph. 2. 1.  
1 Cor. 5. 6.

The 9. and  
last benefit  
Glorification.  
What?  
Eph. 1. 14.

It is the fulnes  
of all the rest.

1 Ioh. 3. 1. 2.

1 Cor. 2. 9.  
1 Ioh. 3. 2.  
Rom. 8. 30.  
Rom. 6. ult.  
2 Theff. 1. 7.

How the  
Scripture lieth  
it open.

of godlinesse, and to the life of God, in all the powers of the soule, in sincerity, according to her measure. See texts for these. For the former, See Rom. 6. 7. 8. Gal. 5. 24. Gal. 6. 14. Col. 3. 5. For the latter, Rom. 6. 6. 7. Eph. 2. 1. 1 Cor. 5. 6. 7. Of both these reade at large, Part 3. Article the 1.

*Q. What is the last benefit.*

*A. Glorification of the whole man after the Resurrection, in Heaven. Which is that overplus of Christs purchase, and exceeds Adams happinesse, consisting in the partaking of that purchased possession of Glory and Immortality, not of Paradise upon earth, but in the presence of God. This is that benefit which answers the perfection of Adam, though farre above it: for it shall be a filling up of the soule with the perfect Image of God in light and holinesse: and that by sight of the Glorified sence, beholding God as he is, and wholly transformed by the Mirror of his Majesty to Glory, (so farre as our soule and body are capable) to the uttermost. And this Benefit is the fulnesse of the former: It is the execution of the election of God, for we were chosen to Glory. Its the perfection of our imperfect union in this life. Its the end of our calling, for we are called to honour and immortality. Its the fulnesse of our Adoption: for we have heere the right, but there the inheritance of sonnes. It is also our finall Redemption and Sanctification, because there all tears shall be wiped away, and death shall be no more, and we shall do the Will of God as the Angels, and be sanctified throughout in body, soule, and spirit without spot or blemish, and so live eternally, See Scripture for it, Rom. 8. 30. Rom. 8. ult. 2 Theff. 1. 7. 8. Mathe. 25. ult. Gal. 3. 8. 4.*

*Q. How useth the Holy Ghost to describe the state of the glorified?*

*A. By presenting to us a perfection of all soule-contentments for ever. So that looke what poore wanning and fading contents, the carnall mind or sence of sinfull man would weakly please it selfe in here, (as we see Heathens and Turkes, promise carnall delights of pleasant feedes, goodly gardens, rich apparrell, royall fare, exquisite beauties and the like) those the Lord presents us withall in heaven, fully, perfectly, eternally.*

ly.



ly, for measure, kinde and continuance. Lovest thou ease? Heere is a Sabbath of spirituall, perfect ease for ever. Lovest thou marriage? Heere is a spouse trimmed for her bride-groome, and decked with all costly furniture, to be knit to him without divorce and enjoy him for ever. Commonly looke what men come shortest of in their desires, they fancy the enjoying of it to be their happinesse: and hence came those manifold felicityes which wee reade severall men to have framed to themselves. Poore men would have riches; rich men love pleasures, Epicures seeke honours and dignities; honourable ones seeke transcendency and affect Crownes, victories, and grope after that which is not; for death comes and equalles them with the basest, and most abject and unhappy. But Heaven affordes wealth and a Treasure, which no Theefe can dig through or steale: Pleasures at the right hand of God for evermore: a Throne, and Majesty to sit and judge the world: Crownes of gold, and victory and triumph, even laurell which will not wither, nor fade away: Heaven hath all these for ever: there is no sadde thought of death, to make them wearisome.

Doe men set up their delight in this world and the things which it affordeth? Sunne and moone, and starres and influence of heaven, brave citties and dwellings, Musique, feasting, yea the ordinances of God, companions of choise parts, costly apparrell, learning and knowledge, or to stand before Princes, or long life, or perfect strength and vigor of body, or sweete freinds, inheritance, or liberty, or peace, or whatsoever? Loe, heaven hath not one of these to fill her inhabitants with, but all in one, for each soule to enjoy. This other world hath the eternall Sonne of God to be the light thereof: every little starre is as the Moone, the Moone as the Sunne, the Sunne seven times greater: The heaven of this third heaven is made of Cristall for Purity: The influence thereof is the presence of God: There is a perpetuall Spring time. Summer, and Autumne of delight and fruite farre exceeding the happy Ilandes: The Citty thereof is Ierusalem above, built of all precious stones, pearles and gold, both houses, walls, gates and pavement: Their musique is the Song of *Mosses* and the

the Lambe, such as Conquerors sing: Their feast is the eating and drinking of a Passeeover in the Kingdome: Their Ordinances, are the perpetuall Sacrifice of Prayers and Thanksgiving, joy and Halleluia's; from Sabbath to Sabbath incessantly: The company there, is innumerable Angells, the soules of just and perfect men, the general assembly and Church of the first borne, the God and judge of all, with Iesus the mediator of the Covenant. Their apparrell is white pure linnen without spot, rich robes of Kings and Queenes: their knowledge shall be as the Angells of God, they stand before the face of God, their life is immortality world without end: their bodies, senses, members in the vigor of age (as some thinke like Christs middle age betweene thirty and forty) glorified and enabled to be incorruptible, and to see and enjoy God. Their friends, God, the Lambe, Angells and Saints: Their inheritance both mansion house and territories not made with hands, but immortall, undefiled, eternall in the heavens: the liberty of it is full redemption: The peace of it is the perfection of this peace heere, which yet passeth understanding: and the joy of it, is exultation, so great that it shall be a perpetuall extasie in respect of this, and yet able to containe it selfe. And yet which is more, that which eye hath not seene, or care heard, nor hath it entred into the heart of man to conceive, hath God there prepared for those that love him. As the usuall expression is, There is satiety without fullsomenesse, pleasure without weariness, eternity without interruption, quantity without dimension, quality without defect, and what not? Even above all that the most curious or craving man can aske or thinke.

And to passe by such descriptions as are infinite, the holy Ghost teacheth us to confine this boundlesse glory in these two termes: either a negative or a positive happinesse. The former whereof stands in the absence and voydnesse of all which comes short of this, or opposeth it. A peece of this happinesse stands in this. That Paradise upon earth is gone, a created thing is turned to an uncreated: That heere the misery of mortality is swallowed up and abolished: Sorrowes, poverty, sicknesse, shame, bondage, infirmity, death, wrath, enmities, curse are removed, and all teares wiped away: yea the

Phil. 4.

It stands in  
2 things.

I.

Negative.

the graces of faith, hope, patience (heere our excellency) having brought us to the doore shall take leave: word, Prayer, Sacraments, ordinances, (betokening weaknesse) shall cease, as needlesse things: much more corruption, and imperfection of grace. Even as it was an addition of regret to *Dives*, that he being a farre off, saw *Lazarus* in *Abrahams* bosome: so shall it bee a peece of the Saints heaven, that they have passed the second death, and vengeance of the wicked; As it was *Noa's* happinesse, that he shunned the lot of the old world. Kisse the Sonne (saith *David*) *Psal. 2.* least he be angry, and yee perish in the way; if his anger be once kindled, happy are they that trust in him.

But that cheefe happinesse of heaven is positive: when the persons of the elect shall be so enlarged in their soules and bodies, and in each faculty and member thereof, as to enjoy and comprehend and behold the Lord perfectly as they are comprehended. This is indeed the blessed union which *Adam* lost, and yet never had in this perfection: for the mind to bee filled with the fulnesse, height and depth of Gods understanding, as the vessell cast into the Sea, (bigge or small) is filled with the water of it, & can hold no more: and beholding in this Mirror of his, the naked trnth of all mysteries, and secret wayes and administrations of God, now darke and hidden: Election, Providence, Afflictions of the Church, patience over the enemies thereof, and the like. There shall be a perfect age of knowledge, heere we saw through a grate, weakely; but there perfectly. So, the soule shall enjoy the Image of Gods holinesse, and be transformed into it, perfect love, obedience, righteousnesse: and in both these shal have perfect joy and contentment, as being satisfied with this image. This may serve for a short gathering of Scriptures together, that the Reader may conceive them with some better light and savor.

*Q. Conclude breesly this last benefit, with the use.*

*A.* The rather I must be short, because by many occasions I have touched it already, as in the point of Redemption, adoption &c. Yet breesly, let it teach us to avoyd curiosity about enquire of this depth, and seeke humbly and wisely to get our part in it heere; so shall we know it one day by experience in-



decide. Let us lay up treasure there before hand for our selves; and looke to it, that the Gospell have beene the meanes to reveale this immortality and light unto us: That it hath made us partakers by hope of that inheritance of the Saints in light, and a part with all that are sanctified by faith in Christ. Be we sure that this hope hath caused al the fond & vaine bables of this world to stinke as vile to us, in comparison heereof: as serving for nothing but to be consumed to drosse, when this glory shall be revealed. Then their use shall bee base: now wee must use them, but let us use them and not enjoy them: Use them as citizens of heaven, where these shall beare no Mastery, as *Ioane Prest* sayd ere she was burnt! Oh! that the Lord would give us one sparkle of this grace, the want of which makes us more like such as are for the dunghill than heaven! Should the heire of a Crowne play at put-pin, or span-counter with every base boy? How should then the hope and honour of a Prince shine in him?

Secondly, what manner of persons should wee be in spirituall respects also, if wee looke for such promises? How should wee purge our selves in body and spirit from all uncleaneesse? finishing our sanctification in Gods feare? If no Toade or venomous thing will live upon the Irish shore: shall wee thinke any uncleane thing can live there? Oh what manner of persons ought we to bee the whilest, purging our selves even as he is pure?

1 Iohn 3. 3.

Lastly, how should wee long for this happinesse and full marriage and Redemption, counting all our afflictions as light things, through the hope revealed? But of this last benefit so much: for I shall touch it againe in Part 3. Article 6.

Rom. 8.

*Q. You have satisfied me touching the Doctrine of all these benefits: now come to the use.*

Uses of the whole.

I.

*A.* The uses of each severall benefit having beene already opened: I will speake somewhat of the generall use of the whole Article which I desire the reader not to forget. If then Christ be offered thus together to the soule at once in all these, and not in a bare manner: it should be a marvelous encouragement to each poore soule to beleve. Our hearts

hearts are (as the Disciples) slow to beleeve. We had neede therefore to bee spurred on to it by the extent of those good things which accompany Christ. And to begge of the Lord his Spirit; 1 Cor. 2. to declare to us the good things which hee hath given us, that wee slight not his offer; nor thinke the gift of faith meane, which possesseth the soule of all these. And to beware least we judge of the spirituall condition of a beleever with a carnall eye: for if wee behold him so, wee shall judge of him as the poorest man living, who yet is the richest. As contrariwise if wee esteeme a wicked man by his glee; wee shall judge him an happy man, who is most miserable. Especially let beleevers beware least they account their lot to bee meane and base, being fallen into so good a ground.

Secondly, let it be use of examination, whether Christ bee ours or no. And first try it thus, Whether this rich treasure of Christ offered us in the Gospell, did ever affect our hearts, and ravish them with his loveliness? The Lord wee see offers him not bare, but with all his furniture: which way soever wee looke, wee shall discern his excellencie; *He is one of ten thousand.* Can we make a song of our beloved, of his head, his eyes, lockes, necke, body, feete? and is he more beautifull to us, than all beloveds else? Surely else we were never truly married to him, except for his sake, even our fathers house was despised. When *Eliezer* came to *Rebecca*, to fetch her to be *Isaacs* wife, he discoursed of his wealth, cattell, Silver and Jewels: and for the purpose brought out his gold, bracelets & ornaments which *Isaac* sent her. But what came of it? did she slight the offer? No, but went with the messenger immediatly. If Gods spokes-men, in the bringing forth these benefits of Christ, have wonne us thereby to goe with them, it is well. Secondly, seeing there is no man but will be ready to say yea; try therefore againe thus: No man is married to Christ except he have his dowry to shew. Our marriage to Christ is as the old marriages were wont to bee, in which the husband brought the dowry. A Christ without a dowry, is no husband. All men say, Christ is theirs; but they remember not how God made him ours, 1 Cor. 1. 30. *our wisdom, righteousness,* and

Vse 2.

Triall 1.

Cantic.

Gen. 24. 35.

Triall 2.

1 Sam. 18. 25.

1 Cor. 1. 30.

and the rest. If we can shew our marriage Ring beset with all these Jewels, we may be beleevd. Surely if ever God turned our face from *Egypt* to *Canaan*, called us by his voyce, out of the world to himselfe; if ever he made us one with himselfe, and our soules the Temples for himselfe to dwell and delight in: the fruites of our vocation and union will discover it. Try them then in the Feare of God. If thou be justified, where is that boldnesse of a debtor discharged by his surety, that can say, I know the hardest, I shall not perish, I dare looke my creditor in the face?

*Triall 3.*  
Rom. 8. 34.

*Triall 4.*

1 Cor. 3. ult.

Again, if thou be reconciled; Where is joy and welfare then of heart? How shouldst thou be beloved of God, and yet be such a stranger to this joy? Why then are not thy garments white? And why are thy goings in and out, thy duties, thy prayers so few; thy beholding of his face so feldome, thy faith so little set on worke for daily pardon; thy hand so shrunk up in taking this golden Scepter by the end, when yet thou knowst the favour thou hast, will beare thee out? Moreover thou sayest, Thou art an adopted sonne of God in Christ. Why? *Are all things thine as thou art Christs, and Christ Gods?* Darest thou hope for Heaven as thine inheritance? Canst thou pray with the spirit of a sonne that lookes to be supplied, saying, I am thine, save me? hath the Spirit of Christ made thee to call *Abba*, and to cry with grones not to be uttered? Then thy boasting is not in vaine.

*Triall 5.*

Thou sayest, thou art redeemed: but proove it also; for if it be so, then that bondage of thine to sinne, and the lust thereof, and that bondage by sinne that keeps thee from beleeving is taken away in some measure. Thy tongue is none of thy owne, thy eyes, eares, feete, members, are bought with a price, and the Lords yoake is sweete to thee. And as thou art his redeemed one, so is he thy Redeemer, so that the floods of waters shall not come neere thy soule; he will deliver thee in fire troubles, and in feven; and his love shall be thy banner, and his buckler thy Covert, so that neither sinne, divell, nor gates of hell shall prevaile against thee. The like I might say of the rest. Except Christ with his benefits be thine, deceive not thy selfe, for he is not thine: hee and the Spirit of these benefits  
goe



goe together, and he who hath not the Spirit of Christ, is none of his.

Rom. 8.

Thirdly, instruction to all Christians, to ponder wisely this Article of the difference, order, and nature of these benefits. It would helpe much to the understanding of the Scriptures with light and profit. But those that thinke all time lost which is thus bestowed, must needs proove very confused in their judgements: reade the word (especially *Pauls* Epistles) heare Sermons very forgetfully and fruitlessly; although I discourage none, yet I reprove those who refuse the helpe which God offers them.

Use 3.

Fourthly, its for exhortation that we cease not to adore that most Divine depth of wisdom and love in God, who when he might have forsaken us, and cast us off quite in our first fall, was not onely content to restore us to the same estate, and make us as good as we were: but also tooke occasion (as I saide in the first Article) by this ruine to settle us in a better state than ever *Adam* knew, not onely in the grace of perseverance, but in the gift of eternall life in his heavenly presence. This is one of the causes why the Cherubins *pryed into the Mercy-seate* in the Holy of holies, as *1 Pet. 1. 12*, opens it, of the desire of the *Angels to see this mystery*. *Adams* happines was as a perishing in comparison of Christ. *Paul* never speakes of it without wondering. Not as the gift of Creation was, so was the gift of Redemption: for the former was immortall life in the garden: *This is eternall life through Iesus Christ, as Rom. 6. ult.* Therefore with *Paul*, let us wonder and magnifie the depth of this love, as *1 Tim. 1. 17*. so let us say, *Now to the King Immortall, Invisible, the onely Wise God, be praise for ever. And, Blessed be God for this unspeakeable gift.* When men take occasion by the ruine of an house to set up a better, its for their owne ends: but this is for our happinesse, we fare the better for it, Oh, Lord, what is man that thou so remembrest him, to unite thy Sonne to his flesh; that thou mightest lift him up with thy selfe, to Glory? See *Heb. 1. Thou hast made him little inferior, (and in this above) the Angels.*

1 Pet. 1. 12.

Heb. 1. 5.

Fifthly, it is exceeding consolation to all beleevers. For why? The benefits which they receive all at once by faith, are

Use 5.

*a Nemo scit*, of price and plenty: All we have heere said, doth argue, that God in Christ is above all we can aske or conceive. For who thinkes Christ to amount to such a summe at his first beleevyng? Yet the Lord gives him all at once to a beleever. As he that buyes a rich Lordship at a low rate, doth not on the sudden, equall his bargaine in his thoughts, till afterward hee come to retails the parcels, buildings, lands, and royalties pertaining to it. But when he sees he hath bought the Lordship, and all belonging to it, he rejoyces in his purchase. So should we little repent us of our bargaine, or thinke of selling it away, if we could duly meditate of the ingredients: but we take small paines therein, and so it growes stale with us. To omit other points, by one enlarge all thus.

When the Lord calls a lost sinner by the trouble of his conscience to come to Christ, and in seeking, hee findes him, doth it enter into him to consider what a Christ hee hath got? Alas no, hee aimes at this, that he may get forgiveness of sinne, and peace with God onely. He considers not what enemies, what combats, dangers, and crosses hee may meete with, by Satans malice, the crookednesse of his owne spirit, or the enmity of men. But when he meeres with these, and sees that all the Promises of God in Christ are Yea and Amen; that Christ hath redeemed his Soule out of all adversity, as well as out of the present horror of conscience; and that in troubles of ill marriage, sickness, poverty, imprisonment, pursuit of men, his Redeemer will save him. Oh! How precious is the Comfort of it unto his soule? How much more then is Christ sweete in all his benefits? Oh! That our life might be taken up in the Meditation of all these particulars! Oh! That we could unfold this fardell and know our wealth! If that of the Heathen be true, that Husbandmen were the happiest of all men, if they knew it: How much more is it of Christians and Beleevers? Bless God that hath not onely verified that promise in Christ wee first sought for, but more than even we desired. As the Queene of Sheba, told Salomon, the one halfe was not reported to me of that excellency which I find in thee, so may we much better say heere, *For a greater than Salomon is heere*. Let our whole life be filled with the thoughts, thanks, and improvement of this  
our

our purchase. And for much shall serve for this fifth Article.

## Article V I.

### Question.



Now proceed to the sixth Article of this second Part:  
what is it?

A. This, that the subject containing all, or upon which as a Treasury, the Lord bestowes all these good things, Christ and all his benefits, is the Church of God: I say, the true Church of Christ is the equal and onely object of them all.

The Church of God is the true and onely object of all the former good things.

Q. How many things are considerable in this Article?

A. Two things, first the subject of it, The Church her selfe: secondly, the proper adjunct of it, Communion: first for the first.

Q. Before we proceed further, open some termes which will occur in the discourse following, viz. what is a Church constituted or unconstituted? what is the Church Visible or Invisible? what is a malignant, corrupt, and false Church, and not a true? what is a Church Afflicted or Triumphant?

A. First, wee call that a Church constituted, which is so gathered together by the Word and professing of the same truth, that it doth further enjoy the free, peaceable and settled use, and administration of all essentials to salvation, the Word, Sacraments, and outward assemblies, established by Christian authority: And contrary to this is that Church, which consists onely in toleration and connivence, doubtfull and unsettled.

Distinction of Names opened.

1. Church constituted what?

A Church Visible, is an assembly of such worshippers of God, as enjoying the libertie of the ordinances, doe partake them, visibly, audibly, and sensibly to the eye and observation of man: so that visiblenesse doth not looke so much at constitution, as at externalnesse of worship: a constituted Church must needs be visible, but not contrā.

2. A Church Visible what?

The



3. A Church  
Invisible  
what?

The Church Invisible, is that Communalty or fellowship of the Elect of God, (when or wheresoever throughout the World, in all ages and times,) as, being called to God, and given to Christ, become his myſtical body, and are built up into one habitation by the Spirit. Shee is called invisible, not as if ſhee conſiſted of ſuch members as may not be ſeene and bodily converſed with: ſeeing that they doe (uſually) reſide in the Church Viſible, worſhipping God with others externally: but becauſe that by which ſhee ſubſiſts, is an Invisible grace of the Spirit, not ſenſible to the eye of man, but knowne to God alone, and to others onely by the judgement of Charity, more or leſſe. So that the next two termes of *Militant* and *Triumphant*, are onely ſpecialls of this generall head Invisible.

4. Church  
Militant  
what?

The Militant Church being that part of the Invisible, which heere upon earth walketh and warreth with, and for God, againſt all his and her enemies, according to that vow and oath ſhee tooke in her baptiſme or preſt money, wherein ſhee covenanted to be Gods faithfull ſouldier againſt World, Divell, or fleſh, and therefore ſhe is that Brood of Travellers mentioned in *Pſal. 84.* and *Pſal. 24.* that through Bact goeto Jeruſalem.

*Pſal. 84.*  
*Pſal. 24.*

5. Church  
Triumphant  
what?

The Church Triumphant is that Invisible, which having caſt off her harneis after the victory obtained, abides in ſoul with God, and triumphs there over all conquered enemies. Both theſe (although in divers ſtate) are the ſame Church, as ſhall appeare, when both ſhall receive their bodies after the Reſurrection, and make one ſpouſe of Chriſt, wherein is neither ſpot nor wrinkle.

6. Church  
Malignant,  
what?

Now laſtly, the Church corrupt or malignant, is that ſpeciall kinde of a Church Viſible, which, although it retaines Baptiſme and ſome ſuch truths as are of the eſſence, yet hath degenerated in the moſt of her tenets from the truth of the Goſpell, and therefore howſoever her Baptiſme cannot ſimply be denied, yet for her eſſentiall corruptions in moſt points of the foundation: eſpecially her malignity againſt the true Church, is to bee for ever ſeparated from by that Church, which ſtill retaineth the purity of doctrine, and integrity of life.

And

And what this Church is, all may conceive, to wit, That under the Papacie.

*Q. I understand you: Now say which of these is that which is the equall and onely subject of Christ and his Benefits?*

*A. The Church invisible, of which we say in the Creede, I beleve the Holy Catholique Church. Onely with this difference, that although the whole Church enjoy all: yet because the Triumphant differs from the Militant in the fulnesse, and possession, the one by sence, the other under the assurance of Faith and Hope; therefore heere we especially ayme at the Militant, as it contains the whole army of the souldiers, the body of his members:*

The Church invisible is the Object we speake of.

For as particular souldiers make a ranke, and many rankes or companies a legion, and many legions an army: so heere. And as many particular visible congregations, make up the body of the whole visible: so many particular invisible members and companies make the whole invisible body of the Church Militant. Yet note, the soule of this body so imparteth it selfe to all, that yet each member partakes his part in these benefits. See texts, *Heb. 12, 16. Eph. 4, 15. 1 Cor. 1, 30.*

*Q. Explain your selfe more fully. For yee seeme hereby to prejudice the visible Church, What? Hath not she then any prerogative in this behalfe?*

*A. Yes, every way; farre be it from us to conceive such a grosse error. I may say as Paul, Rom. 9, 4. Here is the Law, the Adoption, the Glory, the Commandements, the Worshipp, the Promises. Nay, from her wombe came this invisible company, and at her breasts they sucked: and besides secretly in her bosome still doe lye the rest of the elect, as yet ungathered, yet in due time to be brought to this fold. We ascribe as much honour to a Church constituted, as can be, and in some sort say of her, *She is the Pillar of truth*, in point of holding forth all the named priviledges: howbeit in this respect of the spirituall participation of the benefits of Christ, we may not say that as she is onely visible, she can be called the subject heereof.*

Rom. 9, 4. Visible Church wants not her excellent priviledges.

1 Tim. 3, ult.

We grant, its one of the greatest blessings in the world, to bee partakers of such a blessing, as a Visible Church, and *Blessed is that people whose God is the Lord.* Howbeit, to say that

that the Scriptures which speake of these Benefits, doe directly ayme at the visible Church, as when he saith, *The gates of hell shall not prevaile against her. That shee is the pillar of truth: That Christ is made to her Righteousnesse, Sanctification, &c.* is very dangerous. For neither to her properly, nor necessarily doe such promises belong.

Yet these 9  
are not hers:  
Neither properly.

First, not properly; because spirituall things cannot be partaken, but by spirituall receiving and instruments: but that which giveth the name to visible, is onely externall administration: the spirituall efficacy of Word and Sacraments, concerneth the elect onely. The Visible Church (be it never so perfect) being that of which those parables doe speake: When the Kingdome of Heaven (not the World) is compared to a field of graine, and of tares or weeds: to the net that had good fish, or the elects and hypocrites, that is, refuse trash: that heape which had good wheate, and yet more chaffe. It is true, that in the Lords accompt the ordinances are given to the elect primarily, and to the rest for their sake: but in respect of the outward Policy of a Visible Church, the dispensation concerneth both equally.

Nor necessarily.

Secondly, I adde, not necessarily: for the Church Militant had lyen hid for a long time together, as in the times of persecution, and confusion, when shee was pursued so hard either by Pagans or the malignant Church, that shee could not enjoy so much as the Scriptures in their owne tongue, much lesse the ordinances, save by stealth. As the Lord tels *Elia*, 1 King. 19. 18. *I have reserved 7000. to my selfe, that have not bowed the knee to Baal: and Obadia hid the prophets from Ahab and Jezebel, by fifties in a cave.*

The Church  
when not visible, yet the Church.

All stories record what a Catalogue of witnesses the Lord hath had by those Martyres, confessors and beleevers, since the primitive times, till now: and how God not onely still had this number (when visibility fayled) but used them to support the truth by blood or banishment, as by those Worthies in the dayes of Queene *Mary*. Was not that the Church of God, of which we reade, *Heb. 11. 35. 36. 37*? Yet not visible: for they were tortured, had triall of cruell mockings, scourgings, bands and imprisonment, sawne, staine with the Sword, wandred in sheepe skines,

Heb. 11, 35.



skins and Gazes skins, destitute and afflicted. Of whom the world was not worthy. And the Apostle, *Rom. 9. 27.* saith, Though Israel were as the sand of the Sea, yet a remnant onely shall be saved. Not all of Israel are Gods Israel. He is not a Jew, who is of the letter, but of the Spirit, whose prayse is of God, not of man. I conclude: Although it be the greatest blessing heere to the Church of Christ, that she enjoy her visible ordinances with peace and constitution: yet in this respect she is not the Depository of these spirituall benefits, but in respect of her unvisible frame by vocation and union.

Conclusion.

*Q.* I conceive well what Church you meane: now prove that this Church is this subject of these benefitts.

*A.* The Scriptures doe prove it, in all these Titles, prayses and promises belonging to her. She is called in the Scripture, *Christ, the body of Christ, his love, dove, faire one, spouse, and Beloved, without spot or wrinkle, the Daughter of God, Sister of Christ, Temple or habitation of the Spirit: especially in Heb. 12, 15, 16.* The City of God, the Innumerable company of Angels, the generall Assembly, and Church of the first borne which are enrolled in heaven. She is stiled, *The Peculiar of God, the Cabinet of his rich Jewels, the prayse of the Earth, all glorious within.* Her promises are precious. There be appointed life and blessing for ever, *Psal. 133, 3.* She hath all light and defence here, and in heaven the Lamb himselfe shall be her Sun and glory. She shall be led into all truth, her faith shall not faile. Her enemies shall like the dust of her feet, and come and worship before her; shee shall inherit the Earth, prevaile against the gates of her enemies, so faire is it off, that the gates of Heli can prevaile against her, with a 1000 more. All which shew the truth of this, that is Christ was the Fathers Treasure of wisdom and grace, so the Church in him her head: for looke what is his, is hers, as in *1 Cor. 3, 22.* All things are yours, and ye Christs, and Christ Gods. Yea the promises made to Christ himselfe, are applyed to her. Compare *Esay 49, 8.* with that in *2 Cor. 6, 2.*

Proofes of the Article.

Heb. 12, 15, 16.

Psal. 133, 3.

1 Cor. 3, 22.

Esay 49, 8.

2 Cor. 6, 2.

*Q.* Now it is time to proceede to the use: what is it?

*A.* Very plentifull.

First, its confutation of the usurped and pretended title of the Pseudocatholique Popish Church, who claime to themselves

Use 1.

M m

this

this priviledge to be the Treasury of all the benefits of Christ. Theirs (they say) are the Scriptures; the Word, the Sacraments, the ordination of Ministers; all the glory is theirs: they are the Ancient, General, Apostolical Church: all succession of Bishops, all miracles, Counsels theirs: the world is beholding to them for the truths custody, and they have prospered when all other Churches have perished. But Oh ye usurpers, stay a while, and consider whether it be granted ye to be a Church at all! If it be, yet sure a corrupt, malignant one. For what common visible administrations do abide with you? what truth have ye not defiled? especially the maine one, of the Satisfaction of Christ, and free justification of a sinner? The Scriptures ye have locked up in a strange tongue. The doctrine ye have marr'd by your traditions: the Ministry of Reconciliation ye turne into preaching of fables, or rayling against Protestants: the Sacraments ye have partly corrupted, as Baptisme; partly abandoned, as the Supper (by your Masse Sacrifice) and partly oppressed with an heape of your owne. If any Visiblennesse be among you, its visible worship of bread, of a Rood, of a Virgin above God himselfe, of God in the shape of an old man, of Saints more than God himselfe. Your visible Idolatries, cruelties and bloodshed of Saints, your visible Stewes, your visible adulteries, blasphemies, and vices, argue ye the successors rather of those Priests, Pharises and Sadduces in Christs time, than of Christ and his Apostle. Therefore as Peter (whose chaire ye claime falsely) sayd to Simon Magus, so we to you in point of the Treasury of Christs benefits, *We have no part or fellowship in these things*; And that Treasury of Saints merits ye dreame of; the Church of God knowes not, but saith, *We have not enough to sell, least we should have too little for our selves*; Gods treasure is not wanting in necessities, yet not superfluous. Therefore ye are a malignant Church, and that whereof the Scripture speakes, *Come out of her, my people, and ber sinnes, least ye taste of her plagues*.

Acts 8.35.

Mat. 25.

Revel. 18.

Ye are the subject of the Plagues of God, not the benefits of Christ, and the Lord will shortly powre out his last viall upon your Throne, till yee perish by the breath of his mouth: till both the branch and rush, head and taylor of ye bee destroyed.

Secondly,

Secondly, terror to all the malignant enemies of this Church of Christ: If all his store be layd in her lap, Righteousnesse, Redemption and the rest, be afraid to pursue and oppose her. A speech of one of these Popish companions was once this, That when he came to talke with one of our English Divines, and did but name the solemne word, *Church*, his face waxed pale. But O ye enemies, waxe ye pale at the name of this Church of Christ, tremble, I say and vanish: for this Name shall one day make ye to be, as *Mica. 7, 17. Ye shall like the dust like a Serpent, and move out of your holes like wormes of the earth, they shall be afraid because of thee.* And *10. She shall see it, and shame shall cover her which sayd, Where is your God? she shall be trod under fecte, as myre in the streetes.* Little cause have ye to rejoyce over her, for when she is fallen she shall rise, and her rising shall be your destruction.

*Mica. 7, 17.  
and ver. 10.*

Thirdly, its admonition to all God People, to honour even the Church Visible. Although she containes within her bosome many profane ones, some Heretiques, some Schismaticques, some Libertines, Epicures, some morrally wicked wretches, some spiritually rotten hypocrites, secret vipers and enemies: yet for the sake of those that lye in the wombe of the Church militant, for the sake of those true members of Christ which live in her, let us honour her. Let us know its an high and precious dignity to be a member of a Church Visible: Because not onely she enjoyes that liberty, peace and welfare, which enables her Children to worshippe God without let and disturbance, (especially if she be constituted aright :) but because she is the Pillar of truth, the *Jachin* and *Boaz* of Word, and Sacraments, Prayer, and discipline, order and administrations: By whose government the true ministers of Christ have their Election, calling and stablishing in their places; the pure Word is preached, the scales are a disposed: faith and effectuall calling engendred, grace of Sanctification wrought, salvation obtained. It is for her sake (I say even for the Visible Churches sake) that so many blessings are enjoyed, as the house of *Obededom* was blessed for the Arke. She is the heape in which the corne lyes: The net wherein the good fish are: The Militant often lyes in the bosome of the Visible. Disdaine not her.

*disdaine*

M m 2

Assem-



Assemblies: Separate not from her members: renounce not her fellowship. Prize the field highly in which the Pearle is hidde. Bless God that makes her a sanctuary for the distressed, a mother of Orphans and desolate ones, an Arke for perishing ones. Let her welfare be one maine marke of our prayers. *David's* Prayers were not onely for invisible members, but the Visible Church, in which they were: *Ierusalem*, as having the right to the Adoption, Priviledges, Covenant, seales, and the Lord Iesus himselfe. Oh! how amiable should her Tabernacles bee! How beautifull are the feete of them that bring glad tidings! How joyfully should our feete stand in her Courts! There are the Thrones for judgement! If I forget thee *O Ierusalem*, let my fingers forget to play! Oh, her very stones and dust should bee favoured and honoured by us! Not as if we would put religion in walls: But for the reverence of her Publique meetings! How should we beg of God the support and Protection of true visibility of a Church, consisting of her entire parts, members, administrations and priviledges? That the banner of Gods presence may never be taken from her. That all her ordinances may bee blessed, for breeding and begetting the youth of her wombe? How carefully should all Gods doves flocke to her windows? How should we pray that her Priests might be cloathed with Salvation, and her Saints rejoyce in goodnesse? How should we cleave to her even in the midst of her defects and burdens? Beseeching God to set her up as the prayse of the earth, abandon from her all spots of Assemblies, curbe and curse her enemies, supply her wants, and restore her to her integrity? And the more neere to true visibility and the lawes thereof any Church comes, the more precious.

*Branch 2.* Secondly, admonitiō to all that live in the bosome of the visible Church, not to rest there, nor give their eyelids sleep, till thereby the Lord hath drawn them to the invisible. For, out of this Ark is no salvation. Strive to be of that number of which ye heard, & doe not rest till ye be come to that Church, which consist of the spirits of iust men, Iesus the mediator of the covenant, & the blood of sprinkling that speakes better things than that of Abel. Bless God for those visible helps the word and Sacraments: but remember that in these, the Lord conveyeth the benefits of Christ,

which

# Article 6.

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which none knoweth, but the soule that hath them, Revel. 2, 17. Revel. 2, 17.  
Beware lest the contempt of these visible and audible ordinances one day so vex ye, that ye wish yee had neither seene, nor heard them. Your condition is best or worst: best, if yee beleeeve these promises, and cleave to these prerogatiues; If they bring ye to the hope of Christ for a better life: but else most miserable. See and apply that 1 Cor. 15, 19. I say, take heede I Cor. 15, 19.  
least even that ye have be not quite removed, light and candle-sticke, Gospell and all, for your Laodicean fulnesse. Empry your soules of their guilt, lest the Lord streiten his Spirit and take away the power of his truths. Remember these outward priviledges serve to settle the invisible upon ye. Boast not of the Temple, the Temple: that is holy; but see that it hallow you also: and that the word preached, and the scales of grace added to it, doe imprint upon you the benefits of union with Christ, justification from sinne, adoption of sonnes, redemption from slavery to Satan, your lusts and the error of the wicked. These benefits none save the elect can partake. And consider, ye may be long under the one, and yet be led away from the other by the corrupt manners of the time, the error of the wicked, and custome of sinne, and flights of the Divell. Yea though ye live in the most exact Churches, and most pure for ordinances and constitution: yet yee may bee Judasses, Ananiasse, Barnabasses, &c.  
Take heede that the coldnesse of the age, and abundance of iniquity, cause ye not to faile of that invisible grace, which the Gospell offers yee: but know that one priviledge conveyes another. Stop not the wells of Salvation, play not the hypocrites, to whom these streames of the oyle and butter of the ordinances of Christ never flow unto, through your unbelief. But if yee obtaine vocation and union by them, then Blessed are your eyes for they have seene; and eares, for they have heard, the things which concerne your peace, which others never saw: and yet are happier in not seeing, than ye should be in onely seeing and not beleeving them.

A caveat.

V. 4.

Fourthly, consolation to the true Church of Christ, for her portion of these benefits given her in Christ. Wonder that the Lord should so looke upon the lowlinesse of thy poore, despised

Zach. 8. ult.

state in the world, as to make thee his Jewel-house of these treasures. If but of one of them, much more of all. Let this doctrine urge that in the former Article. Let each member of this Church, praise God for so good a portion fallen into so good a ground. Wish not that it had fallen otherwise any way, no not to be a Treasurer of a Prince without it. Let those precious names, praises and promises uphold thee in all times of reproach and disdain by such as know thee not. If they knew thy treasure, *ten men would take thee by the skirt, Zach. 8. ult.* and ten women would come to thee, to beare their name. *Althou thou art blacke, and hast lien among the pots; yet thou art comely in Gods eye, his dove, sister, darling: and although thy jewels are sullyed a little with the aspersions of enemies, yet when God shall make them up; Mal. 3. they shall cast their lustre, and then shall it appeare who are precious, when they are separated from the vile.* Hold therefore thy right, and birthright for whatsoever the devill would offer thee to cosen thee of it: Redemption is thine, therefore liberty; stand fast in it: Reconciliation thine, therefore amity and favour: justification thine, therefore peace: Adoption thine, therefore access to God in prayer: and so of the rest. Hold these as thy life, and part with none of them, except Christ himselfe the purchaser of them by his blood, be of no price with thee: nor let time cause them to waxe stale, but each day let them be more precious, as being effects and proofes of thy calling and union.

Vse 5.

Rom. 10. 18.

Fifthly and lastly, let it be exhortation to all lively members of this body of Christ. If the body of the Church be this Magazine and Storehouse of all his Graces: learne that of Paul, *Rom. 10. 18. That the roote holds thee, not thou it.* The body holdes the members; the vine, the branches, not they them. Bee not highminded, but humble thy selfe and be lesser than the meane of the members. Let the Spirit of the Prophets, be subject to the Prophets, and not swell above them: and the like I say of the other members. The Lord hath bestowed life and blessing upon his Church, for ever. *Psal. 133. ult.* not upon thee in severall: thy grace is a members grace, as the blood of a finger and the sense thereof, and the spirit thereof is from the heart.

Psal. 133. ult.



heart, liver, and braine, carryed to the body, and thence derived to each part. Reade that *Eph. 4. 16.* its from the whole body *Eph. 4. 16.* dytely joynted by that which every joynt supplyeth, according to the effectuall working in the measure of every part. Humbly therefore be glad to receive thy part, see thy wants, supply them by the body, and disdain not the grace of the meanest: for if thou abide in the body, its thine, and thy supply. As no member hath all the gifts of the rest: so it hath the supply of all, if it abide in the body. Let it cause thy soule to be knit to the least members for the grace of it; let the whole body (compounded of all) be glorious in thine eye, and say as *Hushai* once did, *2 Sam. 16. 18.* *He whom the King and his people shall chuse, shall be my delight also.* *2 Sam. 16. 18.*

Behold the graces of God in her: get discerning of them, for shee is all glorious within, and her outside may deceive thee. Where faith, hope, holinesse, the spirit of union, adoption are, let the persons of such be precious, and their name as an ointment poured out. Look not at their Wealth, Gold, Rings, and Inheritances: but let him that is a Saint, and beloved of God, excelling in vertue, be to thee as to *David*, *Psal. 16. 2.* Let our prayers be for her, and her protection: let us be joyfull in her welfare, and sad for her sorrow: and let us cast our lot into her lap, to fare as shee fares. Yea let her outward peace and prosperity be deare to us. Consider, it is not for nothing, that so many promises are made to her, even for outward beauty, and blessings. See *Esay 55. 12.* and *43. 1.* and *35. 7.* and many more; therefore let us not rest till the day of her prosperity come. Yea let us blesse the daies which we now see, wherein the Lord begins to turne the wheeles of his enemies, and to pleade his Churches cause against them in many other Countries who have long lyen under Popish yoke and tyranny. Say we of our private griefes, in comparison and respect heereof, as that good *Mephibosheth*, *2 Sam. 19. 30.* said to *David*, touching the division of his lands, (which yet he had lost by that *Ziba* treacherously) *Nay, let him take all, since my Lord the King is returned in peace.* *2 Sam. 19. 30.*

And farre be it from us, to dismay and afflict her by our separation, and forsaking of her Assemblies (as the manner of some *Heb. 10. 25.*

is, who daily runne into the confusion of their owne devices) and let us confesse, that if ever we either were truly bred, it was in her wombe; or if nourished, it was at her breasts: Let us not now call her harlot (for her love) nor her children the generation of her wombe, the sonnes of the rebellious woman: but, even in our farre distance from her, (as some have by their late godly protestation professed) let us say, and let them say, (as I noted before) *If I forget thee, O Ierusalem, let my fingers forget to play.* And thus much for the first branch of this Article. Now to the second, *that is, the adjunct of the Church of Christ.*

Psal. 137.

The 2. part of the article, the Adjunct. viz. Communion. Eph. 4. 12.

*Q. What is that?*

*A.* Communion of Saints or members of this mysticall body of Christ, which is nothing else, but the due intercourse and holy fellowship, reciprocally betwixt one member and member, for the good of the whole. Reade *Eph. 4. 12, 13, Psal. 133. 1, 2, 3.*

*Q. How many things are we to consider in this Communion of members in the Church?*

Two generals in Communion. Psal. 133. 1.

*A.* Two things: first, due qualifying of the persons that are to communicate. Secondly, due exercise of Communion among them that are so qualified. Both intimated in that text, *Psal. 133. 1.* They must be brethren: And these brethren must dwell *close together.*

Qualification of Persons.

*Q. Wherein stands this Qualification?*  
*A.* Generally in this, that they bee brethren. No sooner is a man a beleever and a new Creature, borne to God, but hee is also a brother, of thee a sister or those that are bredde: both relations goe together. So then, first thou must be a member of this body, a Citizen of this Ierusalem, a sonne and daughter of the Almighty, and a sister of the Church, a free Denizon of this Corporation: or else thou art not so much as generally qualified. Touching the grounds of this, I will not heere prevent my selfe, for I shall handle the point of faith and the new creature in their places: onely heere I say, in these this qualification consists: No bastard, no Gibbonite, no stranger, no blemisht one, may enter the Temple of this Communion.

Secondly,

Secondly, and more specially, they have the true spirit of Brethren, of members: by which the former is manifested to be true. For all that are truly borne children, and legitimate, have the true spirit of such: and also of brethren. This Spirit of Communion therefore is the tryall of sound ones from Counterfeites.

Spirit of  
Communion.

*Q. Shew then some markes of this spirit of Communion?*

*A.* As the Philosophers say, There is a soule of the world which holds together the parts: so much more, there is a Spirit of Communion which unites the members of it. As the parts of the body of man would loosen and fall asunder, if there were not instruments of sinewes, of muscles, of ligaments aptly joyning them: so heere. This Spirit of Communion then is the same with the Spirit of union: though in a severall consideration, he that is one with God that begeth, is one with them that are begotten: and the one issuing from the other.

1 Ioh. 5. 1.

We must know that this Spirit of Communion is the privilege of the whole invisible Church, before it be the spirit of any particular member: for the members draw spirit frō the body, as the body from the head. Now this spirit is flowing from Christ, who hath therefore shed his blood for his Church, not onely that he might unite it to himselfe, but also to knit it together with it selfe, that it might edifie it selfe in love. And the Lord Iesus hath obteyn'd this Spirit from his Father, by his prayers, (which he still continueth in heaven) as appeares, *John* 17. 11, 21, 22, 23. *Keep them O Father, that they may be one, as we are one.*

Eph. 4. 13. 14.

Iohn 17. 11.

But to the point; this Spirit of Communion may be discovered in these two particulars. First, in the spirit of preserving her selfe in her estate and integrity. Secondly, in the spirit of Furniture for the severall operations, whereby Communion may be supported.

Wherein it  
appeares.

*Q. What is the former of these, viz. Preserving of Communion?*

*A.* Its a qualification, whereby it is with the members of this mysticall body, as it is with all other bodies, either Naturall, or politique; it hath an instinct given unto it to preserve her selfe in her estate, from dissolution and ruine. No body hath so close & neere a Sympathy to it selfe as this: no-  
thing

In preserving  
Communion.



By separation  
of false parts.

Psal. 15.

Act. 8. 21.

Iude, 12.

2 Cor. 6. 14.

25.

1 Tim. 3. 5.

Prov. 25. 23.

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2.

By gathering  
together of

ACT. 11. 19

thing need teach any living member in the body, to preserve it selfe and the body in which it subsists: instinct doth it alone. So heere: for the opening whereof, consider these few things. First, This Spirit of Selfe-preservation in the Church, is the spirit of Separation of different or contrary parts which threaten ruine to her. Metals melted will goe together and unite their substance, but sever the drosse, which is of another nature from incorporating with them. *Psal. 15.* The Citizen of the heavenly Ierusalem is brought in by his loathing quality: he loathes Swearers, lyers, forswearers, usurers, and so of the rest: the scope is, a true member of Communion, discernes a non-member, a Neuter, and loathes to intermixe or unite with them: As *Peter* told *Simon Magus*, *Thou hast neither part nor fellowship in this body.* They may thrust in themselves into fellowship undiscerned, but so farre as they are knowne, the Spirit of Communion severs them from her selfe. No Colliers trade is so noysome to a Fullers, as the malignant properties of non-members, is yrkesome to this body of Communion. Yea the Lord hath appointed it to be so in the very externall Communion of his Church, in the ordinance of it: that *spottes of Assemblies*, Goates, and Swine, be avoyded: much more then in spirituall Communion. No Communion betweene *Christ and Belial*, *light and darknesse*. If thou see a man in whom the Spirit of wisdom dwels not, one of another corporation, of a dead, rotten, false, carnall, sensuall spirit; Lo, he is not for thee. See *2 Tim. 2. 5. 6.* There must be no *Marriage betweene Israel and Asbdod*: no inwardnesse betweene them and those that abhorre Sacraments, Gospel, Ministry and ordinances. As the *North wind* is to the raine, and the face of the Prince to a flattering *Ziba*, so is the Spirit of this Communion to all her opposites: I say not to their persons, but their properties, while abiding such.

Secondly, this preserving Spirit, is also a Drawer of like parts to her selfe, for the filling up and strengthening of Communion; Shee is still ayming at the bodies increase: and therefore as the waters of the sea winne upon the bankes, so doth this spirit of Communion seeke out and enlarge her borders. Shee is like to *Dan*, whose border was too narrow: shee gains still,

still, as a conquering army hath towne after towne falling to it; so this Spirit both in the Ministry of it, and in the other members, endeavoures after the winning of more, and more to become her Brethren, her citizens, her friends; no body hath such a faculty for the strengthening of her selfe, for number, for assistance, both in gifts and graces, as this hath. Our Lord Iesus the head of this Communion, spent his life in gathering members to this body. *Peter* gathered 3000 at once: and each member of it doth, or ought to become all in all to gaine some. The Angels rejoyce in it: The blessed Saints doe long for the perfect collection of all the members into one: and there is no truly borne sonne of God, but seekes to get as many as he can out of the world into this fellowship, mourning to see what an huge body the malignant Church is to the militant.

Thirdly, this Spirit is a Preventing, and wary Spirit to defeat whatsoever attempts may be made against her Communion, either by opposite persons or properties: for persons: *First*, shee doth with very quicke sight espy, and jealousy avoyd such affronts as threaten her ruine, and by the Spirit of Prayer, drawes God into a league and combination against them. The eyelidde is not so tender over the eye, least any hurt should befall it, as this Spirit is of them that plot against the welfare of her Communion. See *Esay* 63. 18. 19. and 64. 11. 12. where the Prophet in the name of the Church presses the Lord against them long before. Secondly, of all contrary properties which doe resist Communion: as Harshnesse, Suspition, Iealousy, Pride, Wrath, Selfelove, Vncharitablenesse, &c.

3.  
Preventing of  
any thing hurt  
ful to her selfe.

1.  
Contrary at-  
tempts.

*Esay* 63. 18.  
19. & 64. 11.  
12.

2.  
Contrary  
properties.

*Q. What is the second, to wit, the furniture of Communion?*

*A.* It is that Spirit which furnishes the Church with all such gifts as serve to maintaine Communion.

*Q. What are they?*

*A.* Many; The first, and mother grace of all, is Love: and all the graces besides this, draw their originall from her, shee being given for the nonce to nourish the rest and to sustaine communion. Its nothing else save a beame of that love of God to the soule, which doth reflect it selfe backe to the Lord him-  
selfe

3.  
The Furni-  
ture of Com-  
munion.

1.  
first Love.

2.  
1 Cor. 13. 2. 3.  
4.  
Rom. 13. 10.

Psal. 16. 2.

1 Ioh. 5. 1.

Col. 3. 14.

1 Sam. 18. 1.

selfe, and being unable to reach him, lighteth upon his Saints that excell in vertue, *Psal. 16. 2.* Its that which Saint *Iohn* so magnifies, telling us, *1 Ioh. 5. 1.* *He that loveth him that begat, loves him that is begotten.* Its that *band of perfection*, *Col. 3. 14.* that holdes in all the duties of Communion, as the *corner stone* doth the sides of the wall. And it arises from the sight of that Image of Gods grace, which shines in his people: which ravisheth each other to behold, and knitteth each to other in the sence thereof, as betokening the excellency of that fountaine whence it comes. *1 Sam. 18. 1.* *Jonathans heart was more knit to David, than the Saints each to other.* It is the soule and life of Communion: it is given for the use of the Saints: who could never endure all things, suffer, doe, and turne their hand to the workes of this fellowship, except this instinct of love caused them to goe to worke. But love makes all sweet: See more in my Treatise of the Supper,

*Q. What is the second?*

1. Sociablenesse

in 3. things.

1. Amiablenesse

Col. 3. 15.

Tit. 3. 3.

Phil. 2. 3.

2. Humbleness.

Rom. 12. 16.

The markes of

it.

1. Peaceablenesse.

Phil. 2. 3.

*A. Sociablenesse*, a compound of three cordes not easily broken. *viz. Amiablenesse, Humbleness, and Selfedeniall.* *Amiablenesse*, is that holy suavity of Spirit, which opposes tartnesse, austerity, sowrenesse and fullennesse: whereby men are like ragged unhewne stones, unmeete to couch in this holy building. Contrariwise, *amiablenesse* is a gentle and alluring facility of spirit, which both puts forth it selfe to all courteous and gentle behaviour, and also draws affection and delight from others. Many are so hatefull, and hating, so dogged, churlish and harsh in their temper, that they are indisposed for society: more fit to be Monks or Anchorites than Christians, through their Timon-like disposition. But *amiablenesse* is that grace that both acts and provokes all loving offices of Communion.

*Humbleness* is a grace which opposes pride, a vice excommunicate from true fellowship of Saintes: causing men to thinke themselves, their parts, their persons too good for Communion. Humility thinkes so meanelly of it selfe, that it rejoyces, it may be compted worthy to be a doore keeper in this house of Communion: and is glad it may be admitted unto it. Its discerned by these two markes, *Peaceablenesse* and *Equalnesse*: both principal pillars in this frame. The former resisting contentiousnesse,



ness, singularity of opinion, Schisme and faction, prejudice, sur-  
misings, censoriousnesse, uncharitablenesse and the like. The  
latter abhorreth all disdaine, partiality, and want of indifferen-  
cie in this Communion. We say of friendship, *Esseth in modis  
with like, or makes like.* Those unequalnesse of wealth, age,  
education, and birth, learning, wit, experience, superiority,  
greatnesse, doe vanish in this Communion: for it makes all a-  
like, (not in civill respect) but in point of membershippe. If  
it finde equality, it sanctifies it: as betweens Husband and  
Wife, Children, friends, Men of like quality, Calling, State,  
Gifts, Magistrates, Ministers, Tradesmen; Tucting the sinewes  
of envie, and planting a most even likenesse of mind, of Spirit,  
and harmony betwixt them. But if not, yet as the roundnesse of  
the earth reduces all uneven parts to one figure, so this, all in-  
congruities, dislikes, partialities, if not to an exact, yet to a com-  
petent equalnesse and proportion.

The third grace of sociablenesse is selfedeniall: Which *Paul*  
calls a minding and seeking for the things of others, as well as  
our owne. See these texts, *Phil. 2. 3. 1 Cor. 10. 33. Phil. 2. 4. Let*  
(saith he) *the same mind be in you that was in Christ* who if he  
had sought himselfe, he had left us in our ruine and misery, but he  
pleased not himselfe, but as it is written, &c. The contrary to  
this, is selfe and selfelove, the bane of Communion, when men  
seeke their owne esteeme, their owne credit, ends, profit and  
praise, and if they fayle hercof, they little looke how the  
publike welfare goes forward. We know a private Wealth is  
contrary to a Common wealth; so is selfelove to Communion.  
So that where this threefold cord is knit, there is a great quali-  
fication of the soule to Communion.

Rom. 13. 13.  
and 11. 3.  
2 Equalnesse.

3 Selfedeniall  
Phil. 2. 3.  
1 Cor. 10. 33.  
Phil. 2. 4.  
1 Cor. 10. 33.

Q. *What is the third grace?*  
A. Tendernesse and compassion. A grace very essentiall  
to this communion of Saints. And it concerneth the stronger  
members toward the weaker. *Gal. 6. 1. If any bee prevented*  
*by error, ignorance, Satan, sudden temptation, let him that is*  
*stronger set him in joynt againe, (so the Word is) and restore*  
*him in the spirit of meeknesse.* It cannot be, but offences, piti-  
ches, tetches, distastes, will fall out among Christians: but  
tendernesse will handle these matters, as the Chirurgians hand  
will

Gal. 3. 12, 13.  
The 3<sup>d</sup> grace.  
Tendernesse.  
Gal. 6. 1.

will handle the broken or spreynt joynt, till it have settled it. This is contrary to that rough and stiff spirit, which cannot interpret, forbear or long suffer; but would have all brought to their owne leuell and scantling: and rather than they will yeeld to the infirmities, errors, and mistakes of others, they will overthrow communion. *Who* (saith Paul, 2 Cor. 11, 29.) *is weake, and I burne not? I am all in all to winne some. If I can not eate flesh but I must offend my brother, I will not eate it while I live.* This is a rare grace in our age, wherein each one is a man of his owne bottome, and condemnes all, who bee not of his owne frame. Tender conscience is now called Singularity; as if it ever had bene so in the Church, that in all cases of difference, there could bee established one consent: Nay, its strange to see how custome and prejudice have hardened men from all tenderresse and compassion.

Phil. 2, 3, 4.

Col. 3, 12.

Rom. 12, 9.

Other graces

furnishing

Communion.

2 Cor. 1, 12.

*Q. Are there any more graces of Communion?*

*A.* There is no one grace of the Spirit, but makes much for Communion; as judicious wisdom, to discern things that differ; staydnesse, to ponder things without rashnesse and precipice; sincerity and singlenesse of heart, against all false brotherhood; like mindednesse, order, and constancie, in holding out in a good cause: candor and ingenuity of heart; fidelity, and trustinesse; teacheablenesse, thankfulness, cheerefulness, and the rest of this kind: providence also and forecasse. But these I leave to the discretion of the Reader, to conceive of by those three maine graces before named.

*Q. I partly see what you meane by this first Generall, viz. Qualification: proceed now to the second, Wherein stands the Exercise of Communion?*

The 2 Generall Exercise of Communion.

In 3 things.

1.

In graces.

1 Cor. 1, 4.

2 Cor. 2, 14.

*A.* In three chiefe things. First, Graces. Secondly, Meanes or Ordinances. Thirdly, Services or duties: of all which I will adden word or two, and so come to the use.

*Q. What is the exercise of Communion in Graces?*

*A.* As the commodity to be sold is, so is the market. Look of what account wares are, in the traffique of men, such are the graces of the Spirit in the Communion of Saines. See 1 Cor. 1, 4, 6, 7. and 2 Cor. 2, 14, 15. They are the cheefe commodity that the members of this body trade for. As earthly men are, some

Mer-

Mer-

Merchants of Pearles, or of Gold, or of Silkes and velvets, or of Spices, &c. So these are Merchants of Graces: and if they raise to themselves an estate in these, in *Previous Faith*, in *Lively Hope*, in *Patience*, *Thankfulness*, &c. they count themselves to have made the best of all markets. And as the greater the trading is among men, and the more they returne, the richer is the Merchant: so heere, the more plentifull the Merchants, and the commodities to be sold are, the richer are the traders therein.

*Q. How may the soule trade for grace? What are the Rules to be observed therein?*

*A.* First, each member in this staple of Communion, must get the gift of exchange. He must not beare the mind to be for himselfe onely, but must maintaine a due intercourse, and exchange of *Grace for grace*. Looke what the Lord Iesus our head is to all the body, that the members by derivation are to be to each other. Reade *Iohn 1, 17*. Be sure then first, that thou bring in thy stocke into this banke; remembering that all the members of communion have the same stocke of sanctification, given them to trade withall: they are furnished with Talents more or lesse for this encrease, and advantage by other. Reade *Luke 19, 13*. and *Math. 25, 15*. Also *Eph 4, 13*. Hence it is that they are all sayd to partake of one Spirit: and 1 *Iohn 3, 3*. Every beleever hath this hope: As if no grace ought to be a stranger to any member in this body, for the kind thereof. Now then having this stocke, each must afford grace to other (so *Paul* speakes *Eph. 4, 29*.) as one doth present his ware in the market to another. And this is to be free of Gods Market: to be holy chapmen and customers therein. As in the *Proverbs* chap. 1, 14. those lewd ones say, *Come, cast in thy lot among us, let us have one purse*: so is it heere. And this *Peter* calleth the Dispensation of the manifold graces of God. See his 1 *Epist. 4, 10*. *Paul* to *Philemon*, verse 20, calls it, the having joy of him, and refreshing his bowels in the Lord. Get then this treasure into thee first; (as the trader gets himselfe silver, which answers all things) and then, bury not thy talent, but exchange, and trade, buy and sell, afford good penny worths, live by the gaine of all gracious examples, speeches, behaviours, conversings in this

Com-

Rules of Trading in Communion of Saints for grace.

Note well.

*Iohn 1, 17.*

Rule 1.

*Luc. 19, 13.*

*Mat. 25, 15.*

1 *Iohn 3, 3.*

*Eph. 4, 29.*

*Prov. 1, 14.*

1 *Pet. 4, 10.*



**Communion.** Our Lord Iesus his speech was: *It is better to give than receive.* Grace was put into thee for use; even the good of the body; therefore conceale it not, share with the Grace of Communion, and out of the treasure of thy good heart, bring forth good things.

**Rule 2.**

Humility.

Rom. 12. 10.

2 Cor. 12. 5.

Rom. 12. 16.

The proud get little

Note these two well.

And doe lesse in Communion.

The humble is for both.

**Q:** What other Rule doe you give for this?

**A.** Secondly, humility is another excellent meane to exercise Communion in graces. See Rom. 12. 10. 2 Cor. 12. 5. 6.

Rom. 12. 16. Which is, *To preferre others graces before our owne*: and to thinke no otherwise, nor desire, others

should thinke of us otherwise, than as wee are: *condescending to them of meane degrees.* Proud ones get little, and doe

little in the Communion of Saints. They get little. First, because every one thinks them to be such as neede not prayer, neede

not counsell, example: their great shew makes men lesse tender of them; but a good man desires; his wants should rather

draw forth the helpe of others, than his gifts seeme to neede none. Secondly, the Proud man disdaines to spy grace in any, save

in some eminent paternes and men of note, for learning, wit or parts. But humblenesse spies grace even thorow the cloud

of meane estate, learning, parts: it lookes narrowly, and spies oftentimes great grace in a meane man, for attire, for carriage

and fashion. But the Spirit of Grace carries the eye of the humble to the treasure where it lies, lye it never so close and low.

Againe, humble ones are both fitter to communicate and to receive. The former, because they thinke they can fall no lower

nor lose any great credit, for they have no great thing to lose. Hence it is that when selfelove will chuse to have no prayer at

all, rather than to forfeit her repute: humblenesse will trust God with her selfe, and pray. The latter, because being empty,

they are hungry: and the hungry are glad of any thing. Eagles catch no Flyes: but meane ones stoop to meane things. They

are truly servants of the Servants of God. Not that an humble man denies the Grace of God: but because he conceives, that

either he is indeede the meanest of others in grace: or else that his better graces dwell not so well as other mens: because

darkned with more corruptions than other mens smaller graces be. The humble Christian is in love with the Graces of o-

thers,

thers, and out of love with himselfe. He envies not, slights not others: he sees the uncomely parts often more graced than the comely: and beholds a pearle, (as of patience, wise speech, cheerefulnesse, mercy, love,) even in the dunghill of the meanest outside. She knowes her owne vilenesse, and wonders if any thing can come from such an one: but others she knowes not, and therefore what she sees uncomely, she hides, but beleeves that excellencie in them which she sees not.

*Q. What else is required?*

*A.* Thirdly, coveting of each others graces. *1 Cor. 12, 31. Rule 3.*  
*Covet the things that are most excellent.* Especially those wherein others excell us most. Appetite after the graces of communion, is the instinct of Gods Spirit, for the growth of graces. Many dwell much upon any gift they have, to improve it: but they see not where the hedge is lowest, to amend it. Coveting then is, to esteeme the good for that which is precious in them, and to seeke it earnestly. *Pro. 19, 22. That which is desireable in a man, is his goodnesse.* As Abraham sayd to the King of Sodom, *Gen. 14, 21. Give me the soules, take thou the prey:* so the hungry heart covets communion for graces: other things shee seekes in other places, riches and pleasure, and the like: but grace she seekes where the Spirit of grace lyes. Men that hunt the Bezor, seeke not her flesh, but that which is precious in her, the stone which is so cordiall. Base respects are nothing to the Saints, in comparison of this Iewell. And this they seeke covetously, as *Paul, Phil. 3. If by any meanes I might attaine, &c.* And indeed its the onely meane to procure it; for who, knowing the price of grace, will helpe them to it, who are indifferent whether they have it or not? The Lord Iesus, when he saw the poore woman would not give him over, till she had her desire, powred out all his treasure upon her, *Math. 15, 28.* And so, importunity is a maine helpe to communion in graces. *Math. 15 28.*

*Q. What is the last meane to attaine grace?*

*A.* A gift to extract it out of such as have it in them. *Samon saith, Pro. 20, 6. There is wisdom in the heart of the wise, and a man of understanding will get it out. There must be a deep bucket to dive into a deep well, to fetch out the water of it. The* *skill-*

- skillfull Chymist or Apothecary knowies what Oyle, what Salt, what Quintessence lyes in the Mineralis, Spices or Herbes: and applies his Art to extract and purchase them. That *Sbunamis* rested not in the staffe which *Gebazi* had: she would have the skill of the prophet. So doth each Christian: applies himselfe to extract the gift of another; as *Elisba*, 2 King. 4. 30, 34, *layd eyes to eyes, and face to face, of the child whom he restored.* Some excell in this more than others; *Delila* lay at *Sampson*, till he had told his whole heart. So wouldst thou that seekest the grace of others. First, by putting thy case in their persons whom thou tradeest with. As, if thou wouldst learne what patience in sicknesse and paine is, or how thou mightest dye well, aske others, How should ye doe in this case, make mine your owne? Secondly, observe wisely what falles from the godly in their communion and converse: oversee not their words, behaviours, affections, zeale, scopes. *Wash them narrowly as Benhadads men did Ahab.* Yea, observe the speciall seasons wherein such grace may be gayned, and redeeme them either in publike, or private, ordinarily or extraordinarily; Speciall opportunities afford speciall enlargements. Thirdly, let faith bee the cheefe extractor. Beleeve the graces of the body to be given for thy use, not onely in the ordinances, but even in private converse. *All things are yours, saith Paul:* meaning all graces in all the members: its a great helpe of profitting when as we beleeve all the graces of others are ours, allotted us by priviledge from Christ whose we are.
- Fourthly, Rest not onely in the owtward object, but pierce into the inward. There is more in a Saint, than a bare sentence or carriage will expresse. Look into the bottome, as the *Cherub* into the Mercy-seate. *The spirit of faith*, humblenesse, hope in a Christian, is a differing thing from prayer or speech: in the family the wisdom, meekenesse of a woman appeares rather in the frame and spirit of her course and constant walking, than in her words or outside. *Pro. 18. 4. The treasure of the wise is in their hearts.* Beg of the Lords skill in this misery: till thou canst say, I thanke God, I discern in such a sicke man the spirit of patience susteyning him: in another that prayeth, the spirit of humblenesse and feeling, in a third of *Sobriety*, love, compassion,

2 King. 4. 30.

Helps to extract grace from others.

1

2.

1 King. 20.

33.

3.

1 Cor. 3. 21.

4.

1 Pet. 1. 12.

Pro. 18. 4.

an



# Article 6.

## A Practicall Catechisme.

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an heart above the Earth, &c. Fifthly, Be wise to chuse thy object. Each man excels not in each grace or gift. And when we meete not with that we looke for, we thinke meanelly of men as *Naaman* did, being crossed by *Elisba*. But the graces of God are to be marked as they bee most eminent: as in *Moses* his meekenesse: in *Phinees*, zeale: in *Abraham*, faith. The eye looks not at the foote to reach a thing, but at the hand: nor at the hand to goe, but at the foote. Acknowledge this peculiarnesse, and profit by it. Sixtly, Although thou extract not at the first, what thou desirest, yet waite still to see more: But if thou get that thou seekest, blesse God and be satisfied and thankfull: as *Paul*; *I have enough, I am full, I have received the fruit of your love, a sweet savour*, *Phil. 4*. And looke what we freely became to others, that the graces of the Spirit may never lye dead in the banke of Communion: but still runne fresh, and be of use for the good of the body. Yea use thy meanest gifts to doe good, and thy loves shall encrease in the breaking, and thy small beginnings shall proove great. By these and the like directions, conceive of this first point.

1. King. 5. 12.

Rom. 12. 4.

6.

Mat. 19.

Mat. 15. 37.

Iob. 8. 7.

**Q.** Proceed to the second Communion in meanes. What is that?

**A.** It is such an exercise of Communion, as whereby the Church of Christ doth edifie her selfe in and by the ordinances of God, *Eph. 4. 12*.

The 2. Exercise of Communion.

Meanes.

Eph. 4. 13.

Meanes edifie two wayes.

**Q.** How doe these ordinances of God edifie the Church?

**A.** Two wayes; first, as they are ties and bands of Communion: secondly as they are active instruments and helpe to beget and nourish it.

**Q.** How are the Ordinances of God ties and bands?

**A.** In that they are appointed of God to be the sinewes and cords of union (not onely of the Church to God himselfe but) of the members each to other. Without the which the members would featter, and bee dissolved. Hence *Psal. 122*. *Ierusalem* is called a *Compacted City* knit together by the Assemblies, by the Sacrifices, by the Thrones of Iudgement. Reade it. So *Paul Ephes. 4. 5*. *One God, one Baptisme, one Faith*: noting that the Churches mutuall interest in the Doctrine and Sacraments, doth knit her in one Communion. Thus is sayd that the

1. As ties and bands.

Psal. 122.

Eph. 4. 5.

Act. 2. 46, and  
4. 32.

Psal. 110. 2.  
1 Cor. 10. 16.

2 Pet. 1. 2.  
Heb. 12. 22.

Church continued and cleave together, (after the Ascension) in the use of the ordinances, the Sacrament especially of the Supper. Experience teacheth, that the fellowship of the word, prayer and the like, is the life, strength, blood and marrow of Communion. Hence it is that they are called the *Banners, Ensignes, Standards of Christ*, and the *Ministers, the bearers thereof*. For as Souldiers flocke to the Standard and Ensigne; so doe these Doves of Christ *Fly to these windowes*, and the youth of his wombe, to these assemblies, *Psal. 110. 2.* Hence *Paul* saith, *1 Cor. 10. 16.* *The Bread we breake, and the wine we drinke, are they not our Communion with the body of Christ?* meaning, that as they knit us to him, so doe they knit us each to other. *Saint Peter* saith, *2 Pet. 1. 2.* *The Saints partake like precious Faith.* We are sayd, *Heb. 12. 22.* to become to *Mount Zion*, and the *Assemblies of just men*. Why? Save that hereby wee might be strengthened in the same Communion?

Yea, so strong is this Cement to hold together parts of like quality: That it reacheth oftentimes to the uniting of parts of different kind. While the word is preached in a Congregation with any evidence of the Spirit, how doth it bring in the contrary minded, humbling, breaking and changing their natures, till it have brought the Lambe and the Lyon to feede together? But, put case it prevayles not so farre, yet even hypocrites and timeservers, out of a convincement of the amiablenesse of Communion, will joyne as brethren: and who but they? They will thinke it their shame not to be as eager in fasting, prayer, maintaining of the Minister as any. So that he who openly rebels, is counted a monster. And yet alas! how unsound are the most of these? For, if trouble or persecution arise to try these, how a squint looke they at one another, yea at the Minister himselfe, for his very suffering for a good cause? And it hath beene noted of some Congregations, that while the meanes last and prosper, they cry *Hosanna*: but if they cease once, they scarce will visite that Preacher once in two yeere, whom they received all they have by.

We see that the Common eyes of nature, education, and place, doe much tye men together: To have had one father, to have lye in one wombe, to have dwelt in one towne, to have

have fed at one board, to have beene brought up in one family, or Nursery, are bands of fellowship; how much more all these Spirituall ties in one? In particular, how dare we come to the Supper of Christ without love? Why? because it is (as it is called) a Sacrament of Communion, a tie and band of Gods people, into a more close and firme league of amity, than else they could enioy. So also the decencie, order, beauty of the ordinances of hearing, of prayer, of fasting (especially in the purity thereof) what singular helps are they to Communion! Yea, the members of the Triumphant Church, the Angels themselves are tyed to the Militant by the ordinances, <sup>1 Pet. 1. 12.</sup> When the faithfull members of Christ behold with what holy *Claspes and Tache*, (not of silver or bras) the Lord hath fastened the parts of the Tabernacle together: when they behold each in other, the Reverence, the Zeale, the Feare, the Ioy, and all the gracious dispositions with which they meet God in Hearing, Praying, Receiving: how must they needes be united in neere affection, and love? Not to speake of the holy Censures, which God hath ordained to curbe the unruly, and to confirme the Godly in their station, to make the one to feare, and the other to obey; So that there is no Iesuite or profane person doth more abuse, and defile the ordinances to treason and lewd ends, than the Saints doe embrace them, to strengthen themselves in this Communion. As *Nehemiah* <sup>Nehem. 6. 11.</sup> once sayd, *Shall such an one as I see?* So doe the faithfull, Shall such as we, who enjoy such Ordinances, and have such a Charter of priviledges, quarrell, contend, goe to Law, jangle and live at variance? Shall we that are to heare one truth of God, and receive one Sacrament, lye, cog, wrong, hurt each other? Or dare we come into the presence of God in these Ordinances, if wee walke inordinately in our course?

Q. How are these Ordinances begetters and nourishers of Communion? <sup>2. Meanes are begetters and nourishers of Communion,</sup>

A. There is none of them but concurre heere to in a speciall manner.

First, as for the word preached, how many thousands did one Sermon of Peter gaine to this Communion? And it no <sup>Instances.</sup>



lesse preserveth and holdeth the faithfull therein. For either it findes them staggering in this Communion, and then it restores them; or weake, and then it strengthens them; or sad and heavy, and then it encourages and comforts them: or ignorant, and then it enlightens them: or unruly, and then it admonishes them; or standing, and then it stablishes them. So that it doth all offices of Communion. Secondly, so the *Censures duly administred*, and the like. Thirdly, so the *Sacrament of the Supper*, How active an instrument is it, to reconcile them that are at ods, and to unite them more who are brethren? It makes them dwell together more sweetely and lovingly. Fourthly, *Prayer* is another; what office is there which it hath not done in the Church? What was the meane of converting *Saul*? What delivered *Peter* out of *Herods* prison? *Act. 12. 6.* Fifthly, *Fasting*, joyned with it, what good thing hath it not done? a key to open the Treasure of Heaven, and to bring up on the bodies, and soules of the faithfull, Plenty in famine, Victory in warre, Protection in dangers, Ease in distresse. Witnesse the examples of *Ezra*, *Ester*, and others, *Ezra 8. 23.* *Ester 4. 16.* And to end, *The Conversing of the people of God in Holy conference*, how doth it revive and cheere their soules, when they are filled with heaviness and sorrow, and to seeke of instruction and strength in the wayes of God? *Heb. 10. 25.*

*Q. I see your meaning in both these, viz. Graces and Ordinances: conclude now, and shew what is the third, viz. Communion in Service.*

*A. Its such an exercise of Communion, as wherein the members of the Church, by mutuall duties, and services, performed, doe edify themselves in the body.*

*Q. Of how many sorts are these?*

*A. Some concerne the bodies of men, other their soules.*

*Q. What duty concernes the bodies of men? Are bodies also the objects of Communion?*

*A. Yea doubtlesse, if the dying bodies, yea dead carcasses of Paul, (supposed to be so) Act. 14. 19, and Stephen: Act. 8. 2. were assisted and enterred with solemne lamentation: much more the living are objects of it. Besides, wee communicate*

not.

*Act. 12. 6.*

*Ezra 8. 23.  
Ester 4. 16.*

*Heb. 10. 25.*

3. Exercise of  
Communion  
in Services.

of 2. sorts.

1. Concerning the bodies.  
*Act. 14. 19.  
Act. 8. 2.*

not one with other, as the Angels by Communion of Spirits, but by the mediations of our bodies. Besides, The Bodies, as well as the Soules of the faithfull, are redeemed to the liberty of this Communion.

Q. Are onely the bodies of the faithfull, the objects of Communion?

A. No. There is an holy overflow of Communion of Saints, not onely extending to themselves, but even reaching beyond the Sphere of Spirituall Communion, to those that be without: and that both strangers and home-dwellers, yet with caution. For as for strangers, except the occasion be extraordinary, and such as ordinary reliefe cannot redresse: are to be neglected in comparison of our owne poore among us: save for present necessity. There be many who have Charity for strangers whom they never saw, double to that which they will allow to knowne poore. And this is the disease of wretched people, not onely in point of mercy to poore, but even respect and reverence to others; A stranger unknowne shall finde double respect above them we know. For why, as they saide of our Saviour, *We know him whence he is.* So that it is a great argument with base people for honour: that they know not him whom they esteeme. A signe of an Idol-like, nor religious regard. No doubt, that good Samaritane who tooke out *two pence* for the reliefe of a lew, would have given six for one of his owne poore, *Luk. 10. 35.* But especially our owne poore are to be releevd by us yea although they be gracelesse. I know indeede few in townes put any difference betwixt good and bad poore. But the Apostle doth, saying, Doe good to all: especially to the household of faith. Nay, many will sooner relieve the lewd than the godly poore in respect of their goodnesse. Perhaps because they finde the bad poore readier to filch from them, and breake their hedges or damnifie them in their essays: But otherwise neither do they lesse affect the bad for their sin, nor more affect the good for their grace: But comply rather with the bad, and maligne the good poore. Nevertheless, the truth is, That the charge of God to give a portion to fixe and seaven, all sorts: to cast our bread upon the waters (where it seemes to be lost) and the poore wee shall alway have with us; And moreover the com-

Even to them without.

*Ioh. 7. 17.*

*Gal. 6.*

mon band of nature and creation, must moove pittie to the miserable. The waters of communion must overflow their owne bankes, and wee must heape hot coales of fire, to see if we can breake their hearts.

*Q. But what service of Communion concernes the bodies of the poore members of Christ?*

Service to the  
bodies in  
what it  
stands.

A<sup>ct</sup>. 4. 34.

A<sup>ct</sup>. 6.

1 Cor. 16. 2.

Rom. 15. 25.

2 Cor. 8. 12.

Psal. 144. 14.

A<sup>ct</sup>. 9. 39

Mat. 25.

Petty services  
not to be o-  
mitted,

*A.* The service of mercy and compassion. Sometime in the infancie of the Church, it hath betne *above ability*, A<sup>ct</sup>. 4. 34, 35, 36. 37. when the goods of some were sold, and the Church had all things in common: And afterward we see the Church had very speciall care of her poore, appointing Officers for the purpose, that is, *Deacons*, A<sup>ct</sup>. 6. yea *Paul* made it one of his peculiar Services, that the poore might be releevd, both at home and abroad, especially *Jerusalem*. See 1 Cor. 16, 2. Rom. 15. 25. Not to cite those infinite Scriptures which presse this duty; and that not by law and compulsion, but voluntarily; and that not in a slight measure, but according to each givers ability; and receivers necessity, 2 Cor. 8. 12, 13, 14. It was one of *David*s prayers, *That there might be no complayning in our streets*, Psal. 144. 14. The streetes of the Church should not swarme with beggars: but provision should be made for a supply; and such an enormity must be duely prevented in the Church; Not onely when the states of Christians are sunke, but even before, when they are in sinking; in which season one shilling will goe further than ten after. Thus *Dorcas* not in one kind, but in many was helpfull to the bodies of the Saints; of *cloathing* their nakednesse, *feeding* their hunger, &c. So *Mat. 25*. Our Saviour reaches it to visiting them in prison, releeving them in their sufferings, especially for Christ. Infinite it were no name the particulars.

*Q. And is there no other service of Communion, to the bodies of these members, save onely in case of poverty?*

*A.* Yes verily: even to the bodies and outward man of all sorts in this Communion, for the attaining of the cheete ends of Spirituall fellowship, the more easily. Of this nature, are frequent converfings of the Saints together, the more liberall use of the Creatures, and the like. Those *Nutmegs and Raisins of Ginger and bowed groats, and gilt pence*, which the imprisoned *Martyres* sent out of prison here and there, shall rise

up



up in judgement against the unkinde degenerate age wee live in, in this behalfe.

Q. What services concerne the Soules of the faithfull?

A. Breefly (besides all that I have said before) the Spirituall Services of Holy example, savory instruction, admonition, re-  
proofe, correction of errors, exhortation and quickning to ho-  
linesse, comfort in heavinesse, sicknesse and distresse, and in each  
Spirituall respect, wherein member may be usefull to mem-  
ber, *Iob 4. 2, 3, 4. Iob 20. 2, 3.* Of which seeing I spake before  
in the point of ordinances, I repeate nothing. Onely know  
that, *Serviceablenesse* in this kinde is not onely to be exerci-  
sed in the ordinances, but apart, even in a private Communi-  
on.

First then, warpe from the Communion of all Popish, pro-  
phane and excommunicate ones from this fellowship: com-  
ply not with them, turne from all inordinate, malicious, scan-  
dalous, revolting and prophane ones: True communion ab-  
horres such. Not that they may bee excluded from the pub-  
like ordinances of preaching and admonition; but not admit-  
ted to the Communion of Sacraments, to the fellowship of a  
body, or to close familiarity of converse. For what Commu-  
nion is there betweene Christ and Belial: As for hypocrites  
they stand to Gods barre: But these open sinners, depart  
from them, come out from them, let not thy soule nor  
body come into their counsell or company willingly, least  
thou weaken the right of a child; for thou canst not be a sonne  
or daughter of the Lord Almighty upon such conditions. True  
itis, that our separation from sinne is counted singularity and  
pride; But why? Because the ordinances which concerne  
reformation of such, are not executed. If God hath spit  
in their faces, how should we comply with them, till they re-  
pent? The ignorance of this hath bene the occasion of har-  
dening many in their lewdnesse, when they see, that, let their  
courses be never so vile, yet they can enjoy the Communion  
of the best at their pleasure, to give them some hope and  
comfort: and so they harden themselves, in their sinne.  
But let Gods ordinance and not our owne affections sway  
us in this: God hath ordeined not our Communion,  
but

Use 1.

but separation from such, *1 Thessal. 5. 2 Tim. 3, 5.* to bee the meane of breaking their hearts: or else our way will not doe it.

Use 2.

Branch 1.

Secondly, its Admonition to all of Gods houshold, to beware least any bitter roote rise up in them to defile this Communion. When there were not above 4 or 5 in the Church, how did Satan pollute them as *Cain* against *Abel*; *Ismael*, against *Isaac*; *Esaú* against *Jacob*? to overthrow communion. So doth hee still. Not onely in the nourishing of men in the Church of singular, ambitious, and factious spirits, to maintaine dangerous tenets, and false opinions: But even among the religious sowing the seedes of pride, conceitednesse, error, discontent, jealousie and the like, to overthrow Communion. As the dwelling of brethren together is amiable to behold: so the divisions of brethren are as the barres of a pallace. Beware we therefore of such scurfe: Nourish those graces of Communion before named, amiablenesse, love, forbearance, wisdom and other graces, whereby Communion may bee nourished. One dead flye will cause an whole boxe of oyntment to stinke: one false brother, proud, factious spirit, one ungrounded judgement, one idle, curious and fantasticall person, may betray communion. Let us bee wise to judge whom we communicate with: for all may not be trusted: Such as are, let them bee so much the more honoured: and the hollow and unsound abandoned. This would stoppe the many breaches that daily befall Communion, both in point of opinion and affection: if, I say, selfelove, private respects, worldly symes, and sinisterneesse, were banisht out of Communion as vipers.

2 Thess. 3. 2.

Branch 2.

Secondly, let it admonish Gods people also, that if by any occasion, Satan hath cast in any bone to divide them, and provoke them to heart-burning, wrath, distemper: That they presently cast it out, and repent, least the breach grow greater. And let the falling out of such bee the renewing of love. Let them so much the more narrowly looke to themselves after, to prevent the like: That so they may nourish the Communion of Saints in the band of peace. Consider, the feare of Lyons and Wolves is enough to shake our Communion: The secret

pro-

propensenesse of our spirits to piches, tetches and conceites, are enough to marre communion: we shall not neede cast on water to quench that, which for want of laying on fewell, is ready enough to dye alone. Doe what we can, if not what we would.

Exhortation, to couch in this building of Communion, to practise it, to impart each one his gift to the use of edifying of the body: let not this dead world coole this grace in us.

Use 3.

Objections I know, there are many, which a selfe-loving heart may alledge against these; First, That this worke is meer for the Minister, than the people. Secondly, That knowledge is now rife among men, what neede therefore such adoe? Thirdly, Men care not for our reproofes, admonitions, they will not heare us. Fourthly, We have no leasure for such service, from our owne businesse. Fifthly, we must not be busi-bodies. Sixthly, We are not gifted for it. I answer to the first. All the Lords people are a Royall Priesthood. To the second, knowledge puffeth up, love edifies. To the third, Let us not kill our brother, because he is wilfull: if we doe our duty, we have saved our owne soule: it is the little practice of Reproofe and admonition, which makes them so unwelcome. To the fourth, we have leasure enough to buy and sell our neighbour; but not to serve him in love. To the fifth, he that forbids busibodinesse, commands us not to be slothfull in Gods businesse, Rom. 12. 11. To the sixth, I say, He that is willing and loving, hath commonly skill enough: and yet it is no plea to excuse one fault by a worfe. For God requires that all his be qualified with wisdom and skill to speake, and to know their places, observe the best opportunities, for his ends, as well as for our owne matters.

Object.

1 Pet. 2. 9.

Answ.

1 Cor. 8. 1.

Rom. 12. 11.

And thus I have shaddowed out this doctrine of Communion. And (to make an end of the whole Article) this I would say. Oh! How is it to be lamented now adaies, that (as he said, *Rome could scarce be found in Rome*) so scarce a shadow of Communion is to bee seene among professors. As for Communion in graces, it is gone and not mist: nor more appearing among common Christians, than an acre or two of land in a Map of a Countrey. As for the tyes of ordinances, how few

Breefe use of mourning.



few are there whom the sacred band thereof tyes to the Services of Communion? And, as for duties, let us but marke what the love of the People and Congregations is toward the cheefe members of Communion: I meane such Ministers as have spent themselves for their soules whom they forsake, both in their Countenance and maintenance, when they are disabled, and by that judge of their Communion together. And thus much of the sixth Article.

## Article VII.

### Question.

*What is the seventh and last Article?*



This Article urgeth the use of the whole, viz. That every soule make this Deliverance his own in speciall.

*A.* The use of the whole part (the maine point of all:) viz. That we beleeye this Deliverance to belong to our selves. Whosoever by the former part hath beene convinced by that of his sinne, and beene kindly pinched and prikt thereby by each of those Articles: so every such soule be now also convinced of Righteousnesse, and beleve himselfe to be the party to whom this deliverance of Christ belongs, by each of these five Articles premised.

*Q. What is it to beleeye this?*

What faith is.

*A.* It is the worke of the Spirit of God, by vertue of which a soule under the condition of faith, doth cast it selfe and rely upon the offer of God, for pardon of sinne, and for eternall life.

*Q. I see some things in your answer to be difficult: as especially the two latter: for, as I freely grant faith to be the gift God wrought by his Spirit, so I would faine know what you meane by the two latter, viz. The condition of faith, and the relying of the Soule upon the offer of God. Explain these.*

Again, of the condition of faith.

*A.* I will endeavor it. And for the former (as before in the point of Vocation, I shewed what I meane by the condition of faith:) so briefly I answer, it is such a Qualification, as God requires of one who may beleeye the promise of reconciliation

to belong to him. True it is, if we looke at the power of God he could in a moment set a man in state of grace out of the state of corruption; but in this wee must looke at his will revealed, and what is most agreeable to the spirit of Bondage. The

The necessity  
heereof open-  
ned.

Lord knowes, it is no easy thing to beate a man out of himselfe, when the sence of his burden lyes upon him: therefore hee so prepares him, that he shall not deny but that he meanes him well, even when he deserves least. And surely it ought not to seeme so strange a point, if wee weigh the Scriptures, which never spake in any other language. We read in *Zach.* 12. 10. and 13. 1. that when the Lord would set open a fountain to his Church for sinne and transgression, hee first puriunto them

Scriptures for  
it.  
*Zach.* 12. 10.  
and 13. 1.

the Spirit of grace, and compassions or Supplications, causing them to see him whom they had pierced, and mourne bitterly. If we see the fulfilling heereof in the Gospell, wee shall finde that this Spirit of mourning went before faith as a preparative.

Read *Act.* 2. 37. when those murtherers of Christ heard that he was the Lord of life, who offered life unto them by Peter: they were pricked in their hearts, saying, Men and Brethren,

*Act.* 2. 37.

Now the Apostles answers, Repent and beleeve. Read those severall conditions of faith. *Mat.* 5. Blessed are they who thirst: they who are poore in spirit: they that mourne: for theirs is the kingdome, they shall be satisfied, and *Mat.* 11. 30. Come to me all that are laden, and I will ease you. What thinke wee?

*Mat.* 5. 3. 4. 5.

*Mat.* 11. 30.

are not these conditions of a thing as yet wanting? to wit, of being comforted, eased, and satisfied? The like I may say of that, *Ezek.* 36. touching Seeking God. I will doe this for them, (pardon them) yet I will be sought for by them. So that

*Ezek.* 36. 37.

its plaine, that the Lord meaning to bring the soule to beleeve, prepares it first.

Q. What it is which workes these preparations? is it any other thing than that which worketh faith?

A. No, doubtlesse. The Spirit of grace accompanying the offer of GOD in the Gospell, doth worke both in the soule: howbeit by degrees. the former at the first, and the latter after: and that according to the measures of enlightning and perswasion which the soule is capable of. As wee see in drops Melancholy and Sorrow,

What workes  
these Preparations of the  
Gospell.

Note well  
this Section  
allye Carill  
lers.

that

that which at the first seems harsh and cannot be endured: yet by degrees the Spirit is glad to embrace. In the morning we see there is light coming from the Sunne, ere the rising of it, as well as after the rising. So heere. The offer of Christ to the soule, and the goodnesse of the offerer, doth imprint in the soule some steps and prints of it, in a more remote degree: as to see a possibility of mercy to stay the soule faynting: when yet it is farre from resting in it. And as the Spirit addes more light and savour of it, so it works the heart to the making more toward it, (if some bar of Satan, or corruption let not) as by mourning for that sinne which offended such a good God, although yet I apply not this goodnesse: and so by desiring it to be my portion, and seeing all other things to be drosse to it, and so of the rest. The sum is, the Lord by these means enlarges the heart more and more to thinke, that mercy to belong to her, which since fetters to be daily presented in more orient colors, and to be the offer of him, that needed not to offer it, and whereof she feesles more and more neede: so that as the purpose of God appears more cleerly to it, so the timorous soule makes neede of more comfort, till it come to rely it selfe at last upon it. And who feesles not the experience of this in himselfe, that as light increases, so the soule is bolder to venture, and feesles oft one step, oft another to be wrought, of hope, stay, good affections of sorrow, of desire: when yet she dares not judge such a lowell as mercy to be her portion. And to end this, what our since may conclude in the scattering of darkenesse, by degrees in the aire upon the approach of light, although till the Sunne rise, the day is not perfect: the like may be saide heere in the vanishing of feares, more and more, by the approach of the promise, when yet the day starre of righteounesse is not risen.

**Q.** But I observe, that many doubt of this for sundry causes: first they object, Nothing can please God without faith: now as I see God by farre out will please God: and therefore what neede we seek for further way, when faith may be said to containe them all. How answer you this?

**A.** I say this, I testifi God that these steps toward Faith, be wrought in the soule, though I deny that they (formally) please



please God as acts proceeding therefrom. For there are three truth against  
 acts of the Spirit in them that heare. The first, a meere com- Cavils.  
 mon worke which hypocrites may have. The second a graci- The first.  
 ous saving worke, as faith proper to the Elect. The third, I take  
 to be a middle worke, which as it is not grace formally, so  
 neither it is a common worke, but such a worke of the Spirit,  
 as stands in order to faith, certainly following: and this is  
 good, in respect of that it produceth, to wit, Grace it selfe,  
 which shall not be hindred, but perfected in due time. And of  
 this sort are these preparations. Now to make these the works  
 of Faith, is inconvenient: for although a soule to be converted,  
 hath a seed of Grace remotely cast in by the Spirit, which shall  
 be perfected; yet how absurd were it to say, that a man hath that,  
 which he mournes for the want of, or which hee desires to  
 have, I say in that respect, in which he mournes and desires  
 it? otherwise I doe not doubt, but where there is true Faith,  
 there may be a mourning after more. It is objected, Faith may  
 be, and not discerned. I answer, for a time it may, and in some  
 degree of temptation holding under, but not in an habited and  
 settled manner of absence.

These are not  
 faith in pro-  
 per speech.

*Object.*  
*Ans.*

*Q. What say you to the second doubt? This opinion seemes to  
 crosse a truth, That conversion is wrought in an instant?*

*A. I deny it not by this assertion: for as it is in the  
 wombe, that there are some preparations naturall in the  
 fruite to make it meete for the soule to enter with the quick- Answer to the  
 ening power of it, and yet that onely is the being of the rea- second.  
 sonable creature: so these steps wrought in the soule before  
 faith, are not faith, but the conversion of the soule to God, is  
 in the onely act of faith, in which the worke of calling is per-  
 fected, and not afore.*

*Q. Dispatch the rest: The third doubt is, that the worke of  
 the Law, is preparative enough for the Gospell.*

*A. So it is, enough for the doctrine of the Gospell to be of-  
 fered to it. [Note by the way, how this objection grants a legall To the third  
 preparation: Why not others also?] But the Law cannot goe  
 beyond her selfe, the Law cannot breake the heart, or open  
 and melt it, although it doe batter and subdue the fierconesse of  
 it in generall: now the Scripture ungeth other preparation,  
 and*

and humiliation unto faith. For it is as impossible to mould the broken gobbets of a vessell into a new one without melting, as the heart under legall terror into a beleieving one, without some dispositional of the Gospel.

*Q. But the last doubt is greatest: That this Doctrine favourereth Popish preparation, to our owne conversion: teaching to attaine to grace by somewhat within our selves.*

To the fourth.

*A.* This hath a colour in it, and nothing else. For who ever ascribed these to any thing in us? Doe we not acknowledge that the free offer of grace doth make the heart sensible, tender and capable of grace, as well as stampe the heart with it by faith? Both come from the Gospel, and so doth all belonging to reconciliation: the warp and the woof of the cloth, the Alpha and Omega, the beginning to prevent and hold on, and the finishing of it, come from thence. Onely one thing I adde. It is true, that many hearers do make it a tedious way to themselves, through their owne error. For they thinke that the Gospel urgeth these Conditions of Faith, as workes of our owne predisposing our selves, and so ayme at them, that they bringing them to God, might take the ware for laying downe the price. And so, when they feeble their Selfe-loving affections moove them to mourne, to desire, to pray, to deny some sinnes, and occasions, they thinke Faith is not farre off: and thereupon (for the time) none are so hopefull as they. But when they feeble their hearts never the freer or quieter heereby, but old slavery to abide still, they are at a plunge, and so wanze away like shadowes. But these men must consider, the Lord offers not grace upon such carnall tearmes. That which the soule should looke at in her preparation, is not any of her owne welfare and ends by beleieving, as thinking thereby to stop many feares, or to get some advantage to an easie Religion; but the glory of God simply; in the enterrayning of his rich grace: which she ought to set up above her owne Salvation.

The Conclufion.

I say then, that which God aymes at in offering mercy, is the magnifying of his attributes of Mercy, Iustice, Wisedome and the rest, which he will have more to appeare in mans Redemption, than they could in *Adams* integrity. Hee will have the eternall doores open themselves, as he saith, *Psal. 24 ult.* not that

that our owne ends, forgivenesse, and happinesse, but the King of glory might enter in. Even as he ordained our Lord Jesus not to obey and suffer for any ends of his owne: but meercely the Fathers, to whom he was subject: as we see in *Romans 15, verse 3*. And therefore hee would have him lose all glory, and empty himselfe, that he might fulfill the ends of him that sent him, *Phil. 2. 4, 5*. If the Lord required this of his owne Sonne, what shall he doe to us, who stand bound to it? And the Apostle never speaks of the mystery of the Gospell in any of his Epistles, as in that of *Eph. 2, 7*. *1 Tim. 1, 11*. *Coloss. 1, 5*. and others: but he presseth this, that the Lord aymed at the magnifying of the riches of his glorious grace, and of all his attributes, in the saving of a sinner. So that when this end of God (as much beyond our ends, as the Sunne is above the earth) is once seene into, it carryes the heart more from it owne, than *Sanles* father, when hee turned the care for the Asses, into the care for his sonne. And as Mariners take all the thought how they may row their maine Shippe, but as for the small boates they tye them to that, to follow the motion thereof alone: so, if wee could see what the streame of God were in Christ, and the offer of Salvation, it would quite drive us out of our selves, and selfeloves, and tye them to his ship to follow it: that if the Lord having his glory from us, we may also under him obtaine Salvation, we may be glad: and ascribe the glory of his holy way and device of Christs pardon and Salvation to him alone, as *1 Cor. 1, 30*. that he who boasteth, might boast of the Lord. Oh, how would this drowne all selfelove in his streame? and how should our mourning be after him, and our desires for him, and our affections toward him, preferring him to our owne sivation, as *Paul* did *Israels*? The ignorance of this hath brought in a base and degenerate endeavour in most men, to seeke faith, and so keepes them alway in their extremities. But I forbear.

Q. Can you say any more to proove this, that so yee may adde a little touching the things wherein this preparation stands?

A. It is sayd by *Esay 40. 3, 4*. and *Luke 4. 3*. that *Iohn Baptist* was sent in all austeritie to prepare the people to humiliation, sorrow,

Addition of  
proofes.

*Esay 40. 3.*  
*Luke 4. 3.*



Iere. 4. 4.

2 King 5, 11,  
12..The steps of  
usuall proceed-  
in:

1 Steppe.

Iona 3, 6, 8.

sorrow, and selfedeniall: as that charge implyeth, *Repent, for the Kingdome of Heaven* (meaning forgiveness) *is at hand.* Which repenting was not a conversion to God before remission came: but a preparing of the soule by godly sorrow and sensibleness of sin, to prize mercy approaching. As those words following doe witnesse, *Every valley shall be filled, and each hill cast downe, every craked thing made straight,* and so forth; which signifies nothing else but a preparing of an untoward heart by humiliation to beleve the Gospell. Like to which is that, *Plow up your fallow grounds, and sow not among thornes.* But to leave proofes, that I ayme at in a few words, is to bring to my Auditors view the manner of Evangelicall preparation. You that have attended my labours may remember how long I dwelt upon these in particular. For the first, of a broken heart, and restless use of the meanes, I pressed at large that text *Zach. 12, 10.* For that of desire and longing, I dwelt upon that noted Scripture, *Esay 55, 1.* and since that, upon *Math. 5. Blessed are they that hunger, &c.* Touching that of esteeming this Pearle, I spent many Sermons upon *Math. 13, 44.* Touching that of Renouncing our selves, I partly handled it in the point of selling all: as also more largely upon *Mat. 16, 24.* and since in *Naamans* story, which I purpose (if God give life) to publish: Many other texts also, especially that of the bruised reed, *Math. 12, 20.* I have presented to your view, and could wish you them in your memory and affections: All I can now doe, is to summe them up breefely.

Therefore thus conceive it: that wherethe Lord will worke kindly, he will so present the glory of his grace to the soule in distresse, that whereas before it was under confused despaire: First it shall see a crevis of light, and an hope (a farre off) of a possible deliverance, as I spake in the end of the former Part. Which hope shall melt and dissolve the heart into a spirit of mourning and breaking, not so much for feare of Hell, as for the Lord himselfe. See it in *Iona 3.* compare ver. 9. with ver. 6, 7, 8. when hope once began to spring up secretly, *Who can tell whether God wil repent him of his fierce anger, that we perish not?* Lo, they melt into teares, they fast, put on sackcloth on themselves and their beasts, and make a ruefull spectacle. So doth the soule heere

heere leave taking thought for it selfe, and take thought for the Lord, saying, Oh, wofull man that I am, whom the Lord should be found of, when I sought him not? who had care of my happiness, when I cared neither for him nor my selfe? Oh, now the soule sees strange sights, which was blinde before! Now it sees patience in the Lords offer, and saith, *Rom. 2, 3.* If thou hadst taken me in my riot, uncleannesse, raking up heapes to my selfe, hypocrisie, security, civility, and pitcht me into hell in my impenitency, thou hadst bene just, and I had my mends in my owne hands.

Besides this, it sees bounty in God all the long time of ignorance, and wonders that the Lord should endure such a wretch (so stale in sinne old and new) to treade upon his earth, breathe in his ayre, feede upon his creatures, enjoy marriage, protection, health, credit, successe and the like, being blessings only for them who have Christ the Lord of all, whom I have not. But that to all these, he should adde the chiefe mercy, Christ and his good things (which the world lying in evill knowes not) yea pin them upon her sleeve, heaping offer upon offer, seconding one with another, and *waiting till the dore of the night had met his lockes:* Oh, it makes him astonisht! Whence came those *clockings* of thine, Lord those *knocks* at the dore of my conscience? those suites of thine to be let in? those importunities, allurements, perswasions and cords to draw me out of my old course? Nay more, that Spirit of thy grace to drive them home, to present them really to me, & convince me of thy faithfulness! Oh, these doe even powre out the heart into sorrow, which was dead and shut up before! When the Lord is instant, and deales as if the soule should be the gainer! Oh it makes it confesse, that the violation of such grace by contempt, is the most fearefull wickednesse in the world. This is to lament after the Lord, and to see him whom he hath pierced. This is an handfull of the first. *Zach. 12, 10*

*Q. Proceede to another: what is the second?*

*A.* The soule rests not heere; but breakes out into desire that it might live to glorifie this grace, and partake of it, that it might magnifie it before all the world, and give witness to it against all despisers of it. Oh, this way of God in Christ is amiable to the soule, and it wishes that not onely *her head* were

1 Tim. 1, 16,  
17.

were a fountaine of teares, but the heart also of zeale, love, and desire after it, and the praying of God for it, 1 Tim. 1, 16, 17. Oh happy man, if I might ever taste so much of it as might make songs of this deliverance! And this desire breakes out into longing, and hungering after this righteousness: no hunted Hart so braying after waters, as this after Salvation, and to see into the riches of this mystery! And as the hungry belly firs not still, but deviles all Art and wayes, yea breakes stone walls to fill it selfe: so this soule fainting after a deferred mercy, is restless; neglects no meanes, hearing, Sacraments, conference, questions, meditation, and rusheth through armies of discouragements, reproaches, wrongs and losses, for the getting of these waters of *Bethleem*, that it might powre them out in Sacrifice of thanks to the glory of Gods grace. Especially it utters it selfe in supplications and requests to God, that he would accomplish her warfare, and put all her teares in his bottell against the day of Salvation come, and till he heare and answer in his accepted time. Thus wee see it dallyes not, but plyes Gods season: and such a desire as this, is truly set on fire by the Spirit of grace, not decaying till it obtaine.

Zach. 12, 10.

Esay 63, 4.

*Q. Adde one or two more?*

The third  
Steppe.

Math. 12, 44.

*A.* The soule sets an high price upon this Salvation, and recompts the severalls of it, that it may see the unvaluablenesse of this *Pearle*, Mat. 12, 44. Having spied the Pearle, withdrawes it selfe, *hides it*, ponders the worth of it, viewes the particulars of it, as one would doe of a purchase, and by so musing of it, sets the whole man a fire with it in the esteeme and value thereof, saying, Oh! that the Lord of grace should impart himselfe in his secret of mercy to such a one as I! that he might glorifie this worke above all the Creation! I see, it is his cheefe object, that out of a ruine he might set up the Throne of his glory in the soules of his Elect, and bee magnified for it by them and in their Salvation! Oh, shall not this rayse up my affections, I say not above my money, Pleasures, Marriage, Ease, Hopes, and Paradise below, but even my owne private Salvation! Poore soule, if God had not sought himselfe in thee, what had become of



of thee? He saved thee for *his Name*, and shall not that name of his be set up and shined in thine heart (above all Idols) which brought and layd such a treasure in thy lap, and would chuse thy salvation to be his Master-peece, in which he would make himselfe admired in those that beleeve both heere and at his coming. *1 Thess. 1, 10.* refusing to be glorified in his owne wisdom, except thou also mightst be saved? Oh! the sence of this, and the benefits which the soule enjoyes in Christ the meanes thereof, ravisheth the heart with the price of it, and causes it to compt of all things heere *ad resse.* that one *Phil. 3.* day it may partake the happinesse of it, when all hypocrites shall gnash their teeth, for forsaking such an offer.

*Q. Conclude with the last: for these may serve to give a taste of the rest.*

*A.* It lastly empties the soule of her selfe. Even as the *Queene* *The fourth* of *Sheba* beholding the glory and wisdom of *Salomon*, had no *steppe.* *first* left in her, but was ashamed of her owne fillinesse: and as *2 King 10.* *Peter, Luke 5.* beholding the glorious power of Christ, in bringing so many fishes into the net, when he could catch nothing, was amazed. So doth the Lord in this case. Hee causes that loathnes and resistance of that proud heart that favors no grace or faith, to quail and faile utterly, takes away that corrupt selfe and selfelove which is offended at his grace. And as the word of the Prophet bidding *Naaman* wash and be cleane, being once digested, drave him out of his humors and distempers: so the brightnesse of this grace offered to the soule, doth devoure the opposition thereof: Especially it turnes away the soule from her owne ends in seeking Salvation: shee dares not now ascribe to her owne duties, hearings, prayers, affections, preparations, but casts them into the Sea, that life may be preserved. Shee feelles the great ends of Gods glory to worke all these in her: but no way as workes commending her to God; but as sparkles of the Spirit of Grace, which by these steppes drawes her home to God, because hee will save her. And therefore in all these, shee is humbled in her selfe and naked, as one that is no better than shee was in point of desert; though in the way of salvation much neerer.

Hof. 14. 3.

And therefore she saith with the Church, *Hof. 14. 3. Ashes shall not save me: I will not ride upon horses, but with thee the fatherlesse shall finde mercy.* And heerein she differs from all proud hypocrites, who wanting this fire upon their herth, are faine to compasse themselves with their owne sparkles, though they lye downe in sorrow, *Esay 50. 11.* Nay its certaine, a prepared heart is so faire from the boasting of a Pharisee, in his attempts, that rather he is as *Peter*, toyled and wearied of himselfe; so farre from sacrificing to his nets, that he lookes upon them with *abhorring*, and saith, *Lord, depart from me a sinfull man.*

Esay 50. 11.

*Q. What is the meaning of that condition: That the soule be at Gods dispose? openit a little.*

*A.* The meaning thereof is this, That the soule acknowledging that God hath drawne it towards Christ, and therefore will not leave his worke by halfe: doe, humbly deny it selfe in her own haste and desires, and content to be as God will have her, and to lye low at his fecte, to be put off and delayed from that measure of revealing, from that evidence of the promise, and that resting upon it which she would gladly partake. And that in the constant use of meanes, she be willing to stay Gods leasure with meekenesse and patience, till the Lord please to enlarge her. For, what doth she know whether he hold her so low, because she is not yet fit to have her desire granted? As it was with *Paul*, The Lord kept him under a pricke in the flesh, and the buffeting of Satan, least he should be puffed up by his revelations: yea, though he prayed oft to be eased of it, yet God told him, He would uphold him with grace sufficient, till he saw him fitter for that he asked: And *Paul* seeing Gods will, was content to be at his dispose; and would very gladly be under infirmity, that his power might be magnified in upholding him. So ought the soule, even to quiet it selfe under her deadnesse, and weakenesse: not giving place to ease and loosenesse, but walking in her innocencie, till the Lord shall enlarge her to further strength and ability: and so, counting it her strength & best course to sit still, *Esay 30.* in respect of distemper or impatience. As touching that opinion, That the soule must be content to perish or to be saved, as God shall dispose of her: I say this, that the

the

the Lord hath more adoe with some of his, than others, in the taming of their stout hearts: and hee is faine so to yoake them, till he bring them fully to the bent of his bow, even to be weary with their strugglings with God, and (seeing no remedy) to honour his free grace with a stooping of heart, unto his will: to doe with them as he shall please, and for their parts, they will fight against him no longer. But to speake properly, to be content to perish that God might have glory, is rather the grace of some great proficient in godlinesse, as *Paul* was, *Rom. 10, 1*, than of a poore novice, who seekes ease of his lode from a cleere Promise. I say no more.

And by this little I desire my Auditors to thinke of the rest: I doe not affirme that God doth alway proceed alike with all for matter of order, sensiblenesse, manner, or measure. In some he workes more at the first, than in others: some he sooner calls than others, in some one of these is more cleere than in others; as in *Lydia* & *Zachens*: and commonly as the degrees of corruption have beene, so are the degrees of humbling; and as the obedience to meanes hath beene longer (without breaking out) so the measure of Terror is lesse: the Lord is a most free agent, and tyed to none: we speake onely of such preparations as experience sheweth to bee most ordinary among hearers. If God please I shall heereafter adde more in another treatise.

Gods manner  
of proceeding  
not alike in  
all.

*Q.* Adde somewhat breefely for use hereof, ere we come to the latter branch of faith, that so confusion of uses may be avoided.

*A.* The uses are these. First, this is terror to all that dreame their estate to bee good, when yet they lye in their sinnes as whole men: they thinke Christ is offered them barely, *Be reconciled to God*: be they what they will be. And in this they are the more strengthened by the opinion of such Divines as dislike these preparations. The which opinion as it takes away the benefit of triall and comfort from many poore soules, who would faine find the least seed of faith to be begun in them; and keeps them long at a dead point with themselves for lacke of faith it selfe: so it novzles many hypocrites in a conceite of themselves, that bee they what they will, yet they may be reconciled at their pleasure. And truly this fruit

Use 1.  
Branch 1.



of it, is the best that I have found to come from it. But to passe by them : to these I say, Beware lest yee play the despisers of grace so long ( *by turning it to wantonnesse* ) while the Lord leaves ye to vanish and perish in your owne error and evils.

*Branch 2.*

Secondly, to all such as remaine blinde and dead-hearted blockes in the mids of this grace of the Gospell : They see no light, nor feelee any warmth therefrom : but still are cold snakes, and are neyther affected with good nor evill : neither hope, sorrow, desire or estimation of this pearle will fasten on them. At the heare-say of a bargaine, at the noise of their pleasures, and at their jigs, and tales they can laugh : but heere, neither will good day mend, nor bad paire them. Where is the hope of your faith, where no dram of the condition of it is wrought? Consider, at death, ye shall heare God saying thus, Lo, the things which your hearts loved, ye have : and if my grace and offer had beene as precious as a base pot of beere, as a game at cardes, as a long locke at your eares, ye had also had that. But now your knocking at my doore is too late, who heard not my knockings at yours.

*Branch 3.*

Thirdly, all dallyers with the season of this grace, and putters off this rich offer of God, pind on their sleeve : thinking that they might have God tyed to them, and because they have tasted of his grace, with the tip of their tongue, therefore they may have it at their command : whereas having once despised it, they grow further and further from it dayly. They should have learned that the condition of faith is the preparation to faith : dally with the one, and forgoe the other. Also

*Branch 4.*

all hypocrites that rest in some appearance of these preparations, not wrought in them by the Spirit of grace, but from their owne principles : which appeares in this, that if they be reprovved, they cannot endure it, dare not enter into the tryall of their mournings, desires, and proove them to come from the Spirit of grace, but love their owne ease, better than the tales of God, and while their owne pangs last, who but they? but when their owne sparkles be out, then full of sorrow. No constancy, playnesse, selfedeniall can be found in them : grace is nothing worth of it selfe, except some mixture

of

of their owne concurre with it. A signe that they have felt little sweetenesse in it, and therefore are farre from beleeving it. Oh, lose not your labour, *lay not out your money for no bread;* chuse not to goe a mile with God for nothing, rather than two for salvation: let Gods Glory be above your selves, and lose not all for a false heart, but take his counsell, that saide, *2 Ioh. 8.* *Lose not the things ye have sweete for,* till ye have got a full reward, even Faith to save your soule.

Secondly, let this doctrine remoove those feares and objections which arise in weake consciences, as touching the greatnesse and measure of preparations. By the way perhaps some might aske the reason, why the most people make more questions and doubts about the Measures of these preparings, than about faith it selfe. Oh (saith one) if I could finde in my spirit such brokennesse, such mourning, such strugglings and pangs of the new birth, such hungering desires, and appetite after mercy, such paines and diligence, and such restlessse endeavours to heare, pray, confesse, as I see bred in others, it were somewhat indeed. Then I could beleve. First, I say, the true cause of this in some poore soules may be the sweete working of the Spirit of grace, which hath shewed them somewhat in the precious promise, which makes them impotent and unsatisfied till they obtaine it: and so it is well: for in this their seeking they shall finde. But surely in the greater sort, we may perceive this their whining comes from hence, that the workes of Preparation are more palpable and sensible to the soule, than the worke of faith, which is then strongest when perhaps feeling is least. Now it is strange to see how earnest our nature is after such graces, as we can feele most in our selves, and which have a kind of concurrence with somewhat of our owne, as affections of zeale, humblenesse, desire, feare, diligence and the like: whereas faith which hath her worke about another object without her selfe, is more spirituall and heavenly. And therefore we must plod about the former that still our feelings might satisfie us: and we thinke we cannot have mournings enough, hopes, comforts, and joyes enough, because selfelove is more prone to snatch to it selfe some of these, as planted in nature. But to come to the point I intend: let not this disquiet any poore soule.

Vse 2.

soule under the condition of faith, Preparations are weaker in them than others (so be it that their sloth and ease be not the cause:) neither let them greedily hunt after these, so, as to darken faith in the promise in their eye, or to rest in these: But let them know, first that in these stands not their happinesse, but in Christ beleevd in. Secondly, if they had these in the measure they would, they would be ready to rest too much in them, as *Peter* in his Tabernacles. Thirdly, that the truth of these, not the greatnesse hath the promise; even the smoking flaxe and the bruised reed: yea, commonly such honour God soonest by beleeving. And with these cautions, let them goe on and prosper.

Use 3.

1.

Thirdly, exhortation to poore soules, whom God hath truly, brought under the condition of faith to blesse him for that handsell, I say, first to acknowledge it great mercy, although they have many doubts & feares, & distempers to hinder them, and the divell to come betweene cup and lip, that they might not drinke of that cup of salvation. Oh remember, its mercy to be brought within these Suburbs of Heaven; If ye desire, say not its nothing. It was wont to be the answer of a discontented woman, who had enough; when she was asked how shee fared, to answer, We have nothing, &c. This whining heart is in us, and hinders us from much good. Be thankfull for any thing, especially a pledge of faith: nay, be humble and say, Lord what ever is not Hell, is from mercy. I will rather comfort my selfe, that the Lord meanes me the fulnesse of this earnest: rather than grudge that presently I have not my will, and so waxe weary of waiting. And secondly, should expell slavish feares from them, because the Lord hath given them a condition of faith. Beware ye doe not abuse it. Pledges are well kept by honest men, not spoyled. Doe not tempt God by your distrust: nor suffer the good preparations of the Spirit to dye or wanze, through boldnesse, loosenesse, worldynesse, pleasures; least God make them as bitter to yee, as *Samsons* dallings with his harlot. If ye belong to God, he will save ye: but it shall be thorow the fire, and with some smart, ere the divell and your conscience have done with ye. It is in this case as with them that play at Slyde-gaol: the silver at first may be easily

2.



easily discerned by the stamp, but by that time they have used it at their pleasure a while, is so defaced that yee know not what to make of it. Make conscience of keeping Gods pledges, safe and entire. And to conclude, let these conditions already wrought, be encouragements to attend the Lord for Faith it selfe.

When *Manoa* told his Wife, they must dye, because they had seene God: shee rather argued contrarily, That if God would slay them, he would never have told them of a sonne: for how could this and that stand together? Nay wait upon God, and presse upon him by prayer to performe his promise upon this condition. *Elisha* being to forgoe his Master, asked him that his spirit might be doubled upon him: *Elia* told him it was hard to grant: howbeit if he saw him at their parting, he should. Now what did *Elisha*? did hee start from him? Could any thing divide him? No, he would be sure to keepe the condition of the grant: and so did. For seeing *Elia* to ascend, he cryed, *My Father, my Father, the Horseman of Israel and the Chariots thereof:* and so in taking up the cloake of his Master, he received his Spirit doubled. Oh, that this wisdom were in us? Rather the shame of our hearers is, after they have spent a great part of their life, in getting the condition, they are so farre from heartning themselves to beleeve that God will perfect the worke of faith with power, that they are ready to float betweene these two, the Condition, and the Performance. If they be urged to beleeve, they fly to the condition, saying, yea, if I had the condition, but I am farre from mourning, &c. If they be urged to the condition, then they answer, yea, if I could beleeve: as if these were workes of our owne, not the Lords, rather the one contrary to the other, than agreeable. I end therefore with this caveat, Let not the divell deceive thee about thy condition, and then hold what thou hast, and let nothing so beguile thee as to deny Gods grace: and so doing, pleade with the Lord humbly, that he would not frustrate thy hope, of which he hath given thee such a pledge, and in his best season hee will assuredly answer thee.

2-King.2.

Q. Conclude with the last use.

A.

*A.* It is very weighty; and discovers the ignorance and vanity of such Ministers and people, who though they be not leavened with Popery, yet partly from confounding mourning or sorrow with repentance, and partly from blindness and error of the common sort, teach and thinke that the repentance must goe before faith. And heere they flourish exceedingly; for (say they) What? Doth not *Peter* say, Repent and beleeve? Thinke yee that Christ will dwell where corruption is? Must wee not repent, because the Kingdome of heaven is neere? Will God meddle with such as live in their sinne? Hence they mightily urge mortification of lustes, before wee dare apply Christ, &c. But oh yee blind guides of the blind! see you not how under colour of your devotion, yee overthrow Christ? What use is there of Christ, if our finnes (before wee beleeve) must first bee mortified? Shall Christ dye for sinne already mortified? Can wee dispose our selves to grace, when as all that is in us is gracelesse? No: Christ must be, not onely before our mortification, but also before our beleeving, yea before our preparation to beleeve. Oh! But *Iohn the Baptist*, bids the people to repent, because the Kingdome was at hand. I answer, This objection comes from meere ignorance of the text. For that Repentance there, signifieth onely a penitency of heart, yrking the soule for sinne. And yet Christ onely is the worker of it, and its a preparing grace of the Kingdome (as I noted) rayfed in the hearts of all that God will save. Againe, it confounds the order of Sanctification with the order of Regeneration; for although Mortification goe before Vivification, yet repentance never goes before faith.

*Object.*

*Ans.*

*Q.* Now come to the latter branch. What is it, to cast the soule upon a promise, or to beleeve?

The maine point. What it is to cast our selves upon the promise.

*A.* It is the last work of the Calling Spirit of God, whereby an humbled sinner doth cast himselfe upon this word of God, *Be reconciled, come and drinke, come and I will ease you,* (or the like offer, will, charge, or promise of God) for pardon and life. This point is of all others the cheife, and therefore I chuse to referre it to this place, as the use of all that hath beene spoken joyntly considered; for wee know,

a fivefold cord is not easily broken, and yet no one twill thereof might well be spared.

Five divers grounds have beene handled in this second part. How Faith presupposes all the Articles spoken of.  
 First, God the Father our enemy, hath cut off his plea, and found out our deliverance. Secondly, the Lord Iesus accordingly hath satisfied the justice of God; that mercy might have free course by the procuring of a righteousness. Thirdly, God the Father accepts this for a poore sinner as if hee in person had satisfied, and therefore offers it to the soule most unfeignedly, without hooke or crooke. Fourthly, Hee offers him not nakedly, but with all his rich furniture, to draw the soule to fasten upon him. Fifthly, Hee offers him to each poore member of his Church, there to dwell for ever both in grace and Glory. 3.  
4.  
5.  
 Now conclude; I demand what one linke of this cheine were not strong enough to draw the heart to settle it selfe upon it? And yet I must say this, That the word and Promise of God is the immediate thing which Faith relies upon: although strengthened with all the rest. A little therefore of the nature of this promise.

*Q. How many things are required to this consideration?*

*A.* Two in generall. The one to gage the promise and offer of God, as a Marriner would sound the depth of the Sea, least his shippe should be on ground; so see whether it be able to beare the weight of the soule or no, and answer all her distempers and feares fully. The second, if it appeare that it is able to susteine it, then to rely and cast it selfe upon it confidently, for her owne pardon and salvation. Of the nature of the promise which faith looks at.

*Q. How shall the soule rightly gage the depth and strength of the offer and promise, which it cannot reach?*

*A.* Although the Marriner cannot himselfe by his owne fadome touch the bottome of the Sea, yet by his line and plummet hee can sound it as well, as if hee could reach it with his hand, and so fasten his Anchor upon it; so heere the plummet and cable of the Word, wherein this strength and depth lyes, will helpe us to finde it out so farre How to gage the depth of a Promise.



as may serve our turne. The hand of faith touches the depth of mercy contained in the offer, by the direction of the Spirit in the Word, which telles us what is contained therein.

*Q. How many things are contained in it?*

Looke backe  
to Article 3.

Three things  
to bottome  
the soule upon  
a promise or  
word.

*A.* Many things: of which by the way I gave a touch in Article the third, but heere I will open farther. Looke thither and see what I said of the freedome and Simplicity of the offer. Now adde more touching the nature of the Word of promise, which is Gods expression of the offer at the full. Three things then the soule must looke at, to bottome it selfe upon the promise of Reconciliation and deliverance. First, The wisdome of the Lord. Secondly, The strength. Thirdly, the faithfulness: all which as sure grounds the Lord hath hidden in the promise of mercy to a poore sinner, that is under the condition. Reade more in my Sacraments Treatise 2. in point of Faith.

*Q. What is the first, the Wisdome of God in the promise?*

The 1. Wis-  
dome of the  
Promiser.  
2 King 3. ult.

Both in him-  
selfe.

1 Tim. 1. 17.

Heb. 1. 1.

*A.* I may say of it, as the Holy Ghost saide of Salomon, when he called for a Sword to cut the Childe: *All Israel saw that God had put the Spirit of wisdome into him to doe justice.* So, God hath shewed all wisdome in the promise, to settle the soule. And that in two respects: first, of himselfe: secondly, of us: in respect of himselfe, because in revealing his heart of love to the soule onely heereby, and no other way, he teacheth us, that he who is God onely wise, 1 Tim. 1. 17. could in the depth of his counsell finde out no other way so wise and sufficient as this, to ground the soule in sure peace towards him: Christ and the promise in him, was that which seemed the wisest of all wayes, in the thought of God, especially to us under the Gospell. See Heb. 1. 1. *After sundry wayes the Lord spake to our Fathers in darke times, as dreames, Urim, visions: but now by his Sonne and Word the engraven forme, &c.* Note how this course is called the best, and wisest, and holdingest of all, as having more in it than all the rest. Oh! We would thinke in our shallownesse that one from the dead, Angels or revelations were better. But wisdome it selfe hath pitcht upon this way (all thinges considered) as the wisest of all.

Secondly,

And for us,

Secondly, in respect of us. For it is such a way as calles us to faith, a promise having relation to beleeving it, without which it cannot profit us. Now if it be without us, how wise a way is it to quash and dampe our base spirit of selfe-conceit and selfe endeavour, and to abase our Pride, that he who boasteth, might boast in the Lord? So that the promise is like the Map which a wise man shewed once to a foole that boasted of his Lands, bidding him to point out his Lands in the Map: which being narrow, he could not doe. And so went away ashamed. Note then for this, first, we all would be compted wise: many in these dayes chuse to be compted rather dishonest than unwise: Well, let us then be wise for our selves, and wise to salvation in chusing this way of a promise to ground our soules upon. We see not the Lord: but if this be a wiser way than that, thinke there is somewhat in it more than at first might seeme, and fasten upon it.

Q. *What is the second bottome in a promise?*

A. The strength of God: Reade 1 Sam. 15. *The strength of Israel cannot lye*: meaning, in his Word. So then in the Word of God is his strength also, enough to beare up the poore soule in beleeving. Heb. 1, 3. *He beares up all* (the weight of the world) *by the word of his power*: how much more the weight of a weake soule? See Esay 27. 5. *Anger is not in me, there is a word. What followes? Or take hold of my strength, & make peace.* q.d: If I be reconciled, there is strength enough and that for a sinner to take hold of: either this or nothing, Reade 2 Cor. 1. 20. *for all the promises of God in him are Yea and Amen*: 2 Cor. 1, 20: that is, sure and strong, but marke how? *In him*: the words that I speake, are, *Spirit and Life*. But wherein is this strength? Surely in the forenamed grounds of this second part: Christs Satisfaction, the Fathers acceptation, are those pillars of Strength to a promise. Without which it would not avails to goe to a promise. Weigh seriously that noted text, 2 Cor. 5. 20, 21.

The Ministers of God in his Name offer and seale up in the Word and Sacraments that word, *Be reconciled to God*. What faith the soule to this? I dare not, God is a consuming fire. True, saith Paul, *but anger is not in him*. Why, because he hath made

The second, strength of the Promise.  
1 Sam. 15.  
Heb. 1, 3.  
Esay 27. 5.

2 Cor. 5, 20.  
The Ministry is a strong pledge of Gods faithfulness.  
Esay 27. 4.

Psal. 11. 1.

Rom. 3. 25.

Object. 1.

Answ.

Object. 2.

Answ.

2 King. 5. 15.

Act. 3. 12.

The third,  
The faithful-  
nesse of Gods

made (and accepted) him that knew no sinne, to be sinne, that we might be the righteousness of God in him: hee that saide, *In him he is well pleased.* Shall a poore soule be then as *Noah* dove upon the waters? *Why say ye to my soule, Fly to the Hills,* if God be his strong hold? If thou be under the condition of the promise, he is no lesse in his promise. Take a similitude. A man lies in prison for debt of an hundred pound. A friend comes to him, and bids him come out: hee answers, I cannot, I lye heere for the debt: but being urged, he considers that its not for nothing hee is so pressed by his friend, there is some Surety hath payed the debt; and then there appears a strength unto him, and laying hold of it, he comes out. Reade that in *Rom. 3. 25.* *God hath set him forth to be a propitiation: that he might be just in justifying him who is of the faith of Iesus.*

What saith the poore sinner to this? Oh! but it is just with God to punish sinne wheresoever? Nay, having made and accepted him the propitiation for a broken soule, it is even just to pardon him. It was mercy to grant such propitiation: but having so done, it is also justice to pardon: even as it is not just to take one debt twice. Therefore *David* pleades, *Pardon me according to thy Righteousnesse:* Christ having turned just wrath into just mercy. To conclude this, note yet a second strength in the promise: for the poore soule still cavils. But this is to a beleever, I beleve not. I answer, But the promise (by the power of the Spirit of our Advocate) is able to doe that which it requireth: its not a killing letter as the Law, *Doe this and live:* but a quickening one, *Beleeve and live:* it gives that it commands: the soule being under a promise, is under the Authority of him that bids her be reconciled. It is as with *Ngaman*, *2 King. 5. 15.* *Wash and be cleane:* So he washed and to, his flesh came as a childe. *Act. 3.* that Cripple that beheld *John* and *Peter*, being bidden to arise, felt strength and streightnesse to come into his limbes; how? in the *Name of Iesus*, *Ver. 12.* This Name of Iesus is much more in the promise of Reconciliation, Marke then: If the strength of the promise be such, say not, It is nothing, but take hold of it:

Q. What is the third bottom in the promise?

A. The faithfulness and undeceiveable unchangeableness of



of it: this is a strong bottome, *1 Tim. 1.25. This is a faith- The 3 the*  
*full speech, and worthy all acceptance, Christ came, &c. Reade* faithfulnessse  
*that sweete place Esay 55. 3 The sure mercies of David, and* of God.  
*the opening of it, Hebr. 6.18. Surely blessing, I will blesse* *1 Tim. 1.15.*  
*thee. Wherein God willing more abundantly to shew to the heires* *Esay 55.3.*  
*of his promise the immutability of his Counsell, confirmed it by an* *Heb. 6.17.*  
*oath, that by two immutable things, (Covenant and oath, in*  
*which it was impossible for God to lye,) wee might have strong*  
*consolation. Why? Because they are as two Cities of Refuge*  
*to a poore distressed fearefull soule (in the pursuite of Satan and*  
*conscience those two avengers) to lay hold upon. Marke then,*  
*if the Lord descend so low to a poore sinner, as to answer all*  
*doubts, by adding an Oath and a seale of his Sacraments, and a*  
*pledge of his Ministers faithfulnessse, to assure the simplicity of*  
*his meaning: then doubtlesse, it must be his honour to per-*  
*forme it, and he that beleeves it not, must needs make him*  
*a lyer, Ioh. 3.33. as he that beleeves, sets his soule to the Word,* *Iohn 3.34.*  
*that it is true. Num. 22.19. It came from a wretch, yet by* *Num. 22.19.*  
*Gods Spirit. God is not a man, that he should lye. Oh! then*  
*bottome thy soule upon this faithfulnessse. Reade Esay 54.9. Ha-* *Esay 54.9.*  
*ving made this covenant of mercy with the Church hee addes,*  
*This is as the waters of Noa unto mee: for as I have sworn*  
*that they shall no more destroy: so, I will be wroth no more with*  
*thee: with everlasting kindnesse I will shew mercy upon thee.*  
*And againe, If my Covenant with the Sunne, and Moone, and*  
*Starres, shall faile, then shall my Covenant faile with thee. We*  
*rest upon the promise of a man that never failed us: much more* *Heb. 6.16.*  
*his oath, Heb. 6.16, An oath is among men a confirmation and end*  
*of all strife. Oh! beware then of struggling against Gods pro-*  
*mise, because it carries the force of an oath with it. Let me ex-*  
*emplify it by a text, 1 King, 1.22, The Prophet Nathan & Bath-* *1 King. 1. 22.*  
*sheba go to David, and presse him; Did not my Lord the King*  
*say, Salomon shall surely reigne after me? How is it then, that*  
*Adonijah reignes? What did David? He rowling his weak body*  
*up, sweares, As the Lord liveth, who hath delivered my soule out*  
*of all adversity, as I have saide, so I wil performe it this day: Salo-*  
*mon my Son shall reigne: was not David as good as his word, &*  
*durst any hinder or crosse it? No, it ended the strife, and scared*

away all the traytors. Oh! beware then, that thou crosse not the Lord in his promise, to make him a lyar! And I may say the like of all other attributes of God: for the promise is, that by which God seekes himselfe and his owne glory infinitely: and therefore he hath put himselfe wholly into it.

How the soule  
should apply  
these grounds?

*Q. These are strong grounds, how should the soule rely upon them? Are there any directions for this?*

*A. Faith should in these respects doe these things.*

- 1.
- 2.
- 3.
- 4.
- 5.

First, she ought to ponder well, and muse upon the promise. Secondly, bee thoroughly convinced thereby in her heart, of all these grounds. Thirdly, she should cleave close to the promise against all objections. Fourthly, she should humbly and wholly obey and consent to the promise. And lastly, she ought to pleade the promise, and improve it to her owne peace.

*Q. These are sweete duties, What is the first of them?*

1. Pondering  
a promise.  
What?

Partly to  
marke it.

Esay 8, 8.

*A. To ponder a promise. Pondering is, when a man lists any thing to esteeme what weight it beares: so ought faith to doe with the promise. And that in these three kinds. First, to marke it. Men give no heede to Gods promises: they lye hid in the Word, and are made no otherwise of than as other common passages. It is long before an hearer remember one of forty, till some crosse drive them in as with an hammer: and then perhaps he remembers some one. A fearefull sinne: reade Esay 8, verse 8. Ahaz slighted the promise of God: the Prophet tells him, Is it not enough for yee to slight a Prophet, but God in a Prophet, not marking what hee promises? Lo, I will therefore make a promise to my Church, and it shall bee marked, *A Virgin shall conceive Sonne, &c.* Lo, the cause of unbeliefe in many, is their giddinesse, they are so full of froth, that holy promises are as a vaine thing to them, as the Law was a vaine thing in Hosea 8, 12. And the Word to them in James: *Do the Scriptures speake in vaine?* noting the wildnesse of the heart, and now the foole having seene this glasse, forgets the Lords face? Oh! the giddinesse of minde, even the wild-goose chase of the most of us, in hearing promises. But beware, Heb. 2, 1. that yee set such a marke upon a promise and offer of God, that*

Iam. 4, 5.

Heb. 2, 1.

it may be the fayrest flowre in the garden of God, in your eyes. The eye of the soule must guide the heart in beleevyng. Set a starre upon the margin of a speciall promise. Buy that booke that calls out promises of note in this kinde. Even as every spoonefull put into a full vessell runnes over, though the vessell be sound: so heere, looke therefore that your vessels be empty also, if ye would marke the promise: least God be speaking in your cast, and ye be not aware. I speake to you of my owne Congregation, not without cause: least the precious promises ye have heard, leake out, and this of Reconciliation in Christ, and the offer of it.

The second is, Musing of a promise: chewing upon the cud <sup>2 Partly to muse upon it.</sup> of it as the cleane beast: having observed some of the choyce texts of Gods offer or promise annexed, dwell upon it: the heart is the arme which must weigh a promise duely. Therefore its sayd of *Mary, She pondred the Angels words in her heart.* So did they, *Iona 3, 9.* Oh! if God turne from his anger, we shal not perish, but live in his sight. This is the taking of Gods perswasions, and allurements and benefitts offered us in the promise, into our consideration, as the Merchant, *Math. 13, 44.* <sup>Mat. 13. 44.</sup> he went aside and hid the Pearle: nourishing the gaine of mercy, pardon, heaven, as a child would hold a sweete thing under the palate. It is the putting of Gods cords and rags under our armeholes, that the Spirit may draw us out of our dungeon, with ease. Oh! this is a riddle to men. Many will marke for the time present, who cannot be brought further: but sticke at the birth, and have no strength to bring forth. The common answer is, Oh! we cannot meditate. No, for the divell knowes, if ye could doe so, yee might meete the Lord, to settle you upon the promise. Let them whom this concernes, weigh it well: least they lay heapes upon heapes, and dye of thirst. Rid your soules of other scurffe: get matter of promises about yee, separate your selves, *Prov. 18, 2.* for this is a part of Gods worship, and <sup>Pro. 18, 2.</sup> cannot be done in the workes of our calling, the throng of other businesse. The Lord blesse this to us!

And lastly, make the Word of the promise, familiar by frequency, get it by heart, till it be easie. As a man having many <sup>And lastly to familiarize</sup> friends, yet hath some one he makes his bosome friend, to with it.



whom he powres out his whole heart, as *Jonathan* and *David* did, 1 *Sam.* 20. 41. So did *David* make the promise his *Counsellor*, and companion, *Psal.* 119. 24. And so should we do. As if a man that hath a sicke, or a crasy body, will powre out all into the bosome of a Chirurgeon, or Doctor of Physicke: hee will hide nothing, but tell them his whole heart, Oh! we boast that the Minister of God knowes least of our minde. But if we deale so with Gods promises, we are like to fare worse. Oh! how seldome are our doubts and feares powred into the bosome of this companion! How would it stay us, and speake to our hearts? In the feare of God, let not the offer and promise of God be strangers to us.

*Q. What is the second worke of the soule?*

*A.* To be convinced of whatsoever hath beene saide of the wisdome, strength, and truth of God in offering and promising pardon to a sinner. See *Ioh.* 16. 9. The Gospel shall convince the heart of righteousness. This followeth the former. Dure weighing, will cause the soule to see the whole heart and meaning of God in a promise, and to be under the authority and evidence thereof. Else no beleiving, *Heb.* 11. 1, faith is called an evidence and demonstration: as light at midday convinces the eye of it selfe. So heere: the soule must see God nakedly in his promise: as in a mirror. See 2 *Cor.* 3. last Ver. As the virgin is convinced, that her husband is the man above all other, laide out for her. As its saide of *Laban*, *Gen.* 24. 57. when he saw how matters stood betweene the servants message and *Rebeccas* affection, said, *We can say neither more nor lesse against it: for this thing is of the Lord.* This grace is the worke of the Spirit, making the soule to begin to thinke, Surely I am the party whom God meanes: for I have the condition wrought, and I see he is plaine, and hath no subtilty, but is as he seemes: hence a secret insinuation of heart arises, I may be the soule whom God will pardon: for whom should he meane, but such an one as I? Open it a little by the like. At the Assises when prisoners are examined by the Iudge, the evidences are called forth to declare against them for theft or murder; now when they are sworne and witnessed, the Iudge tels them, they are but dead men. Why? The Iudge saw them not rob or kill? No, but

The 2. worke  
of applying  
the grounds.  
*Ioh.* 16. 9.

To be convin-  
ced of Righte-  
ousnesse.

*Heb.* 11. 1.

2 *Cor.* 3. ult.

*Gen.* 24. 57.

but he lyes under the conjunction of the evidence, saying, If these men will sweare thus, I beleeeve it. So when the soule sees the bottomes of the promise of God to be sound, it waxes convinced of the truth, and answeres, Lord, I cannot see why thou shouldst travaile with me thus, to bring me under the condition, and reveale thy promise with such evidence, but I must needes be convinced. Surely thou hast done thus, because thou meanest to pardon and save me, I am (Lord) unable to gaine say, thou hast perswaded me to beleeeve.

*Q. What is the third worke?*

*A.* It is the cleaving of the soule to the promise, against all her feares, doubts, cavils. For marke, when it is convinced of cleere truth, the scales of darkenesse fall from her eyes. When *Naaman* had weighed the Prophets promise of cleansing, his cavils vanished: no more speech of *Abana and Pharpar*. So *Thomas* being convinced by Christs hands and sides. The soule is set betweene vanity and mercy, *Iona 2, 8.* if mercy prevaile, *Iona 2, 8.* then lying vanities cease. Then the soule lookes off from her former doubts, and beholdes the Temple out of the belly of the Whale: It then begins to set close to the promise: As if a man that grafts a sien in a stocke, should finde some clay stone to get betweene the one and the other, to keepe the sappe away, and make it warpe from the stocke, and pulling it out, lets the sien come close home to it. Hence it is that a convinced heart comes forth and saith, I cut off my carnall reason, I see no favor in it, I cut off my bold presumption, I renounce my slavish feare, I abhorre my base mixtures of selfe and duties, vertues and preparatives of my owne: I abandon all my former proppes of nature, Art, experience, Religion which kept me from mercy; and I cut all knots in sunder which I cannot unloose, and let all my tackling fall into the Sea, and commit my soule to thy promise, through rocks, waves and shelves, *that if I perish, I may perish*: onely I will for ever cling to thy promise, doe with me as thou wilt; If I be deceived, *thou hast deceived me*. Thus the soule being convinced, claspes to God, and affiances it selfe to him, as the Ivy to the Oake, so that break the one and break the other. As the wife forsakes all, and cleaves to her husband. And this affiance causeth that sweet consent and naked

By consent.

Eſay 1, 19.

obedience to the Word, according to the Word and the extent thereof: whereof reade *Eſay 1, 19. If ye conſent and obey, ye ſhall eate of the good things, &c.* Conſent looking at a promiſe, and cloſing with it as the ſeale with the waxe, and it with the ſeale, concurring therewith and being carried in the ſtreame of it, againſt the motion of her owne rebelling heart, as being overcome and yeelding up her weapons: As *Rebecca* convinced that the marriage was from God, being called to ſpeake, answered, *I will goe to Iſaac.*

2 By Obedience.

Heb. 11, 17.  
18, 19.

Luc. 5, and 6.

Luc. 7, 7.

And ſo followes obedience, which hath a reſpect to a command of God, nakedly conſidered in the promiſe of God: As *Abraham* ſimply looked at the charge of killing *Iſaac*, in the meere power of God: and ſo in the promiſe alſo of *Iſaac*, not beholding *Saras* wombe. See theſe two examples *Luke 5*, of *Peter*, and *Luke 7*, of the *Centurion*: *I have fiſhed all night, yet at thy Word, Lord, I will let downe.* And, *Say the word, Lord, and I beleeve.* So the poore ſoule ſaith, Lord, in my ſelfe I ſee little why I ſhould thinke thy Word to concerne me: but ſeeing thou wilt have it ſo, I come in, and kiſſe the Sonne, ſubmit to beleeve, and put my ſelfe under the authority of thy promiſe.

*Q. What is the laſt act of the Soule about a Promiſe?*

The laſt  
worke of the  
Application.

*A.* The laſt differs not from the former, ſave in degree, and it is the pleading of a promiſe, when there is ſtrong unlikelihoode preſented to the ſoule: either from the Lords leaving it to her ſelfe, or in temptation, or in deepe ſence of unworthineſſe, feare, &c. Then ſhe labours to cling to the promiſe by pleading it ſecretly: as we ſee in that rare example of the woman of *Canaan*; who was content to be put off by ſilence, denyall, yea taunts: and although ſhe was called a *Dogge*, yet ſhe held cloſe to the Word, that *Chriſt was the Sonne of David*: A true *Dogge*, and happy in this that ſhe would not bee beaten off. Therefore our Saviour ſayd, *She was of great faith.* Like to which was that of *Ichoſaphat*, *2 Chron. 20, 9.* when thoſe enemies beſet him and the City: he gat unto God in the promiſe made to *Salomon* in *1 King. 3, 17.* Oh Lord, Thou ſaydſt, *If when our enemies beſiege us round about, we come and pray in this place*

Math. 15.

1 Chron. 20, 9.

1 King. 3, 17.



place, then wilt looke downe and haue mercy: Oh Lord, looke now, heere they are: *our eyes are upon thee.* By which plea of an old promise, (yet as fresh as at first) he prevailed. Let us doe so in our streights, with the promise of free reconciliation.

*Q. Well, what use make ye of this Doctrine?*

*A.* Manifest. First, confutation of those desperate enemies of a promise, the Papists. They say, to cleave to a promise by faith with cleaving to it for salvation, is a Doctrine of presumption. But we answer, that as their Doctrine of justification is the true Doctrine of presumption of their owne workes: so their Doctrine of faith, is a meere Idoll, and fancie. They adde, wee must haue revelations, before we come to Assurance. We answer it is true, for although we abhorre their fantastical ones, yet we grant, Revelation of a promise is the true object of faith. And because (as in all other so in this point, they crosse themselves) I will convince them by their owne words. In the point of Transubstantiation they being put hard to it, answer thus (I will translate their words) *In the adored Sacrament of the Altar, it is meete that the edge of all carnall reason be blunted, and that the wisdom of the flesh being banished, we hold our selves close to the Word.* Their meaning is, *To Hoc est corpus meum.* But oh ye hypocrites! Is the word so precious vnto ye (yea a word which no body grants ye to be Gods, but by imposture it becomes your owne) that ye bid us loose all reason in the Word: and when we teach, the word must bee of like use in all doubts of conscience and religion, doe ye then eate your owne speeches? What knot can hold a *Proterus*? Or who shall catch you in your owne snare?

Secondly, instruction to all that have beleevd the promise of Grace once, and seene cause to cleave to it nakedly: to use the same method in recovery out of their particular falles. Men seeme heere to forget themselves, They confesse in their conversion, they must come empty handed to God: But in their recovery out of their sinnes they thinke they must first repent, and then beleve. But if ye will be wise, as ye use the Lord at first, so use him after: and having sinned, let mercy first breake your hearts, and remember that Iesus Christ, *Heb. 13.8.*

*Vse 2.*

yeſter day and to day, and the ſame in the order of his grace for ever. Otherwiſe the ſodering with the Lord ſhall cauſe yee much ſorrow, and yet you muſt come back this way when all is done.

## Uſe 3.

Admonition  
to avoyd lets.

Let. 1.  
Reſting in  
our com-  
plaints.  
Eſay 63. 15.

Eſter 4. 16.  
& 5. 1.

Let. 2.  
Sloth.

Judg. 8. 7.

Gen. 24. 56.

Thirdly, let this be admonition to all poore ſoules or others (who would obtaine this grace to rely upon the promiſe of the Goſpell) to pardon and peace, both abhorre all lets of this grace, and uſe all meanes to get it. Among other lets, let theſe be avoyded; firſt, take heed of reſting in devout complaints of the want of faith. For although there is an holy complaining of Gods people, as we ſee *Eſay 63. 15.* where the Church laments her hard heart in the Lords boſome, asking *Where are thy bowels,* &c? yet, ſure it is; the common trade of complaints come from a corrupt heart, of eaſe, loth to be informed and ſearched to the quicke; Good complaints made in ſeaſon, to ſuch as can eaſe us, from the depth of a broken heart; is a great friend to faith: but counterfeit complaints are the greateſt lets thereof. Therefore in ſteed of our complaints let us doe as *Eſter* did at *Mordecai* his request. Mourne and ſpare not, but reſt not there, in any conditions of faith. Reſt not in the handmayd, but goe to the Lord and his promiſe to end the queſtion. And ſo did *Eſter*, ſhe complained of her weakeneſſe, but reſted not in that, but went to the King, ſaying, *If I periſh, I periſh*; and ſo found the Golden Scepter held out to her.

The ſecond let is, Take heed of ſloth and eaſe: when the Lord hath brought thee within ſight of his promiſe, conſult not with ſloth which ſlayes the ſoule: but looke up to the Lord for aſſiſting grace to hold on the uſe of meanes, and ſo to finiſh his worke. Thus *Gedion*, having begun to purſue *Zeba* and *Zalmunna*, would not ſtoppe his courſe, nor the worke of God by revenging them of *Succoth* and *Penuel*, but firſt diſpatcht one thing, and then returned to the other. Moſt wiſe in this was *Eliezer*, when the queſtion was about his ſtay for *Rebecca* ten dayes. No (ſaith he) *ſeeing the Lord hath proſpered me, hinder me not*: And ſo preventing danger of delay, carried her away with him inſtantly. So the merchant in purchaſe of the pearle. If in any good thing, then above all, in this, dallying is dangerous. The Apoſtle, *2 Cor. 6. 2.* having preſſed the receiving of the

the offer, dwells upon this: for he saith, *This is the accepted time, and day of Salvation.* It is the diuels Maygame, to see men make ship wracke in the Haven. Doe not by a lasy heart with the Lord, as *Felix* did with *Paul* speaking of the judgement day, put him to another time which never came. Few there be, but have their season from God: take heede of dallying with it; least God deny it, or an heart, when thou perhaps wouldst have thy heart never so open. Our nature is to seeke grace most, when its most out of season. But that is Gods season to deny. Aa. 24. 5.  
Mat. 25. 9.  
Prov. 1. 28.

*Q. Are there any more lets in this use of admonition?*

*A.* Yea, the third is overmuch filling of our hands with the delights of this earth, as lawfull liberties, pleasures, wealth, credit, Farmes. Oxen, Wife posterity. These are as the Sea-eatings of the bankes downe and destroying all. See *Luk. 14. 18.* It is as if a man a drowning should hold his gold so fast, that he cannot take hold of a pole to save his life: or as if ones hand could not receive a pearle, being full of nut-shells. Come to fasten upon the promise empty-headed, hearted, and handed. Oh that the divell did not bleare mens eyes with this, under the colour of lawfulness! What although ye might winne the world, if ye lose your soules? They may be lost as well by winning it in an excessse of liberty, as against conscience. If ye have shot the gulse, take heede ye be not drown'd in a shallow! Observe thy selfe, and thou shalt finde, that when thou goest from an eager pursuite of thy beloved vanities (for so are liberties, if abused) as all the word is unsavory, so especially the promise of Reconciliation. If thou wilt savour that well, let all other, even the best blessings be as drosse to it. Let. 3.  
Worldliness.  
Phil. 3. 18.

*Q. What else?*

*A.* Especially take heede lest a worse thing, even a roote of bitterness spring not up to defile thee. Goe not to the doctrine of Reconciliation with a surfeit of any privy lust, which thou wouldst not gladly know and forgoe for the promise. For this will so defile thee, that whatsoever commeth in the way thereof will be defiled. Reade *Ioh. 3. 19.* in the end, *They hated light, because their workes were evill, they would not be rid of them;* Heb. 12. 15.  
Let. 4.  
Roote of bitterness.  
Ioh. 3. 19.  
Nothing



Nothing marres Gods bargaine so much, as the pefage that it will cut off our lusts. You that reade this, in Gods feare weigh it. In my poore experience I have seene this evill, that many professors, some by a peevisish spitefull prejudicate heart (to be won by no meanes:) others by pride in their gifts, selfelover others their uncleane dallyings, loosenesse in company: others, and the most, by the thorne of covetousnesse have choked most fayre hopes of faith: but these have kept the heart in warping. One such gourd to the portage, one such dead fly in the oymntment, marres all. The divell can with one lust chase away ten graces. So it is when the heart is enclined to be vaine in talke, curious in toyes and fashions: but above all, when it is surfeited with hollownesse, and uses it selfe to speake and doe as *Balaam* did, *Num. 23.* who would beare himsef out to make conscience, but in all, a rotten heart followes him to his ruine. This bitter roote is discerned two wayes. First, its naturallest of all vices: as wee know *Twichgrasse* and *Mayweede* will overgrow the soyle that is given to it. Secondly, the oft returne of the same sin after the seeming departure of it. Reade and ponder that of the end of him, whom the uncleane spirit cast out once, returned to, with seaven times more strength; and looke up to God against it.

*Num. 23.*

How discerned.

*Q. What is the fifth?*

*A.* A let or cord to pull away from the Promise, made of many twists; and it is carnall reason, or else rooted cavils arising from an unbelceving heart, disputing against the Promise. It is strange how perverse the spirit of man is in this kinde, when unbelcefe hath poysoned the spirits, and Satan mixing himselfe therewith and with *Melancholly*, doth assault the soule, which is yet under the condition of a promise. Great had neede be the wisdom of the Minister of God in this case to see into a soules want, and wherein the temptation of it cheefly lyes: He had neede wisely to consider when a soule is under the promise and when not, and what those severall trickes of Satan are to come between the bark and tree, that is the condition of faith and faith it selfe. And accordingly with the tongue of the learned, and much tenderesse of heart and compassion, to helpe to stablisa them, and not like *Jonah* to keepe away their due from

from them. This by the way. Yet I say, when all is said, by the Minister of God that can be, the strength of sense, & the sense of corruption doth so obfisme and stiffen the spirit of some poore soules with resolution and wilfulnesse, that no counsell, encouragement or consolations can be so choyse as to pierce or perswade them. Notwithstanding which, although the Minister of God, ought not to be impatient, but to overcome their waywardnesse, or rather Satans yrkesome temptations, and the tenaciousnesse of Melancholy and sadnesse: yet the whilest the soule layeth blocke after blocke in her owne way, against whatsoever either the freedome, or the fulnesse of the promise can alledge. All (I grant) are not alike in the wearisomnesse of their Exceptions in this kinde: and the Lord perhaps tyres some upon the booke of their consciences, (defiled of old with corruption,) that after ward their faith may be the more durable. But oh! In Gods feare, consider how *Thomas* his conceit might have snared him, if Christ had not pittied and borne downe his carnal selfewill. Oh! say they, My sins are not ordinary, for length of continuing, or for greatnes, or for opposition to light. God indeede hath promised great things, but I want faith to beleieve them, and without faith none can receive them. Now God is tyed to none: his grace is free, & he may forsake me for all this. And yet my mends is in mine owne hands. I feele my heart more & more hardened by the offer of mercy: therefore say what ye will, I must perish when all is done, and there is no hope for mee! I have taken as much paines as any; and yet remaine unanswered: therefore either a promise is not such a thing as you make it, or else surely I am none of them whom it concernes. Oh poore soule! I doubt not but so long as thy selfe and Satan may buzze what they list into thine eares, such as these objections by swarmes will overflow thy heart, and double thy feare and despaire! But why is this? Is not thine eye more upon these, poaring and plodding, than upon the promise nakedly considered? Yes, doubtlesse. Thou wouldest worke thy selfe out of thy dangeon by thine owne wrastlings, and when that will not be, selfe waxes distempered: but Oh! If the Lord would bow thy spirit to deny thy selfe a little, and to change thy tedious tongue into an humble hearkning eare to

to the promise, that alone would stop thy running and weary thoughts, and settle thee upon another bottome, which thou haste not yet thought off. Take heede thou give not way too farre to these distempers, least despaire, growing upon thee, Satan pull thee also to some grosse evils and to sinnes against Conscience, and so thou shalt kicke against God to purpose indeed. But hitherto God hath kept thee, that thou dardest not in the midst of thy feares (of not being elected or belonging to God, or that mercy is not for thee) (revert to thy old vomit: but still thou cleavest to God in thy innocency, even in the midst of thy staggering and hardnesse of heart; which is a signe the Lord hath not quite given thee over, but hath his seede in measure within thee. Dryve him not from thee by yeelding to thy feares: but still fixe thine eye upon the promise.

*Q. Is there any more?*

The 6. Let.  
Vnsubmission  
to the way of  
God.

*A.* The last (at the least which I will touch) is unwillingnesse to submit to Gods way of beleaving: I discourage none, but warne onely. Men looke, God should waite upon us, and fill us with goodnesse, while we are idle: if our hearts can be in frame and as we would, God shall have our good word, but we are loath to be too farre downe. But learne to know the Lords way, and yeeld humbly to it, in use of meanes: and be not our owne carvers. Those that saile upon the Sea, are up in the cloudes, and downe in the depths suddenly. Get an heart to trade with the Lord according to his way. And as it is fearefull to be alway dead and not care, so to be alway up in our zeale and spirit, is no marke of goodnesse. Submit (with an innocent heart) to be led as the Lord will have thee, coveting the best measure, but resting in Gods measure. *Jonathan* and his Armour-bearer in that, *1 Sam. 14. 13* crept up the hill to the *Philistines* against the Rocke, and yet because hee had a watchword from God, was cheerefull. And as *Peter* was ready to be at Christs command, *Luke 5*, To let downe his net against his owne experience: so let us be in God his worke and way, although tediously, rather than in our way of affections, not knowing our owne spirit. It is a blessed thing to trade for faith, although with small successe: yea when wee cannot compass a promise, yet set our marke upon it, and say, It is precious,

1 Sam. 14. 13.



precious, it shall have my weake heart and endeavour, till God give me my desire. Yea, although thy measure prove small, and thou prayest and hearest and gettest little, yet make much of that little and be thankfull. The Lord deales out to the poore soule, as once a wise friend dealt with an acquaintance of his: he sent her three tokens, a brasse farthing, a mil-sixpence, and a peice of Gold: bidding the Messenger first to give her the farthing: if shee tooke it thankfully, then the other: Alas! Poore wretch who art thou to carve to thy selfe? Art thou not well, that thou haste any thing? nay that thou art not in hell? Dost thou deserve thy breathing in the aire, or looking up to Heaven? or treading on the earth? *Paul, 2 Cor. 13.* was content to pray for any grace; and the woman of *Canaan* was glad she might be as a dog to picke up crumbes. Thus much for the third use of admonition,

The last is, Exhortation to all under the condition of a promise. And heere, that I may the better come to that I desire, let me for order sake, divide my selfe into three Branches. First, Exhortation to selfedenyall, and renouncing of all other waies of cleaving to a deliverance, save this of faith; computing them all, even selfe and selfelove as dung and drosse unto it. The Lord in and by his Christ, overthrowes all other wayes of grace whatsoever, as needlesse and bootlesse: that hee might hedge us out from them, and them from us. He would make grace every way gracious, and set a price upon Christ, as better than all. No relique in our nature can comprehend a way of recovery: it must be onely naked faith given for the nonce to embrace the Lord Iesus by a promise. That Rebellion of sinne hath quite disabled our nature, both in act and in power from all helping of our selves, either by concurring with Law or Gospel. Not onely to strippe us of any condignity and equall worth: but of any congruity of proportion from ought in us, or from us to procure such a thing. Nay further, to disable us of all mixture of our free will, with the enlightning of the Gospel. For its granted, That wee must bee saved by grace; but what grace must that bee? A generall grace of light belonging unto all, by the which wee receive a power to apply it to our

selves

Vse 4.

Branches 3.

Branch 1.  
Selfe-deniall.

Carnal cavill.

selves, or reject it if we will. For (say our adversaries) we are not so disabled from procuring our owne salvation, but that, if light appeare, and a way be set before us, we have eyes to see, and will to admit and apply it of our selves. All wee have lost, is the knowledge of the way, not ability to affect and receive it, when we know it. Yes. We want both light and eyes to see it: both the way and heart to chuse and embrace it: We have no preparation of our selves, neither preventing, nor assisting, nor perfecting.

Grace excludes all else.

1. Common gifts.

2. Naturall or Arts endowments.

3. Religious performances.

4. No selfe in any kind.

5. No Priviledges.

We cannot cooperate with any grace of God, and although we could, yet the common Grace of the Spirit is not able to reach the worke of conversion: it comes short infinitely of it. There must bee a speciall Spirit infused, to apprehend it not onely by supernaturall, but by spirituall and peculiar grace. That which is from flesh, is but fleshly: that which is spirituall, must be from above: and this spirit blowes not in every ones heart; it is free and blowes where it listeth, and fastens upon some, and not upon others. Our owne free will and choyce is in meere bondage to such worke: Neyther can any naturall or artificiall endowments of learning, wit, reading, memory, judgement, strength of parts, compass this object: no education, no morrall civilityes, vertues: No improvement of Pharisaicall righteousness, of the morrall law: No devotions or religious performances of hearing, prayer, conference, can affect it. No condition wrought out of our own selves, to mourne, to complaine, to plod and take thought; no struglings, or strifes of our own spirit, no nor selfedenials of our owne devising can attaine it. Selfe may force a deniall of her selfe in some particular passages, yea difficult ones and of great consequence, and all to strengthen it selfe in another kinde for her own contents & ends. More than this, no true formed grace of God, being inherent in our spirit & the faculties of our nature, can deserue more grace. *Paul* in *Phil. 3.* calls all dung & drosse to Christ, as well received after grace, as before it: He disclaymes his own priviledges, yea graces of humility, meekenes, painefull travailes in the conversion of thousands, his chastity, honesty, from any sharing with grace.

Onely, the Lord Iesus in the merit of his satisfaction, of his offer and Promise assisted by his Advocate ship for the breeding of

of faith, can bring this worke to passe. Christ by his spirit takes upon him the effecting and perfecting of this worke, as well as the meriting thereof by his death. Selfe cannot give glory to God; nor further the soule to beleve: if selfe at the best, religious, devout, morral cannot, then much lesse base selfe bred by terror, or rayed by bondage: least of all selfe, sloth and ease; selfewill, selfewit, and conceite; selfewisedome of carnall reason, selfewealth, credit, and honour in the world, high thoughts, brave stomacke, (which yet the world magnifies against true selfedeniall;) I adde this, selfe establishes a principle against Christ, sets up an Altar against an Altar, and is a signe of contradiction to Christ, as much as a Sacrifice against a Sacrament.

Selfe opposes  
Christ.

I deny not but all acts of morralnesse and devotion may serve under Christ for good ends, when once their property is altered that they may runne in his streame: But as they are of themselves, their Roote is bitter, they cannot wash or save from sinne or uncleannesse. There is no blood of Satisfaction in them, they have no promise of blessing, nor Prayer of Christ to enable them, and are as much under the line of grace as an Elephant is under reason: They differ in the very kind from one another: nature reacheth not sence, nor sence reason, nor reason faith or Religion. Oh! That all I have saide could disable us and make us stand dumbe, deafe and dead, miserable and empty before God. Oh! That the onely sufficiency of Christ, could empty and strippe us of our selves; even as Christ emptied himselfe of grace and glory, and became sinne and shame to satisfie for us: That as he could not subsist in his flesh without God, so, neither our flesh and spirit can subsist out of him?

Oh! That this could cause us to rest in God offering, Christ meriting, the Spirit perswading by a promise, which hath all the fulnesse of God in it. Let us cast our bread upon the waters, and forsake our owne abilities, beleevving that God can create in us of nothing, or worse than nothing, the grace of faith, the priviledge of sonship and Adoption; that all our happinesse may stand in beleevving, as the sea is all made of water. That as the whole strength of sinne is Law working guilt, so all the strength of Grace may be Christ received by faith; Oh! That wee could cast off all selfe, and cast it as those did their tackling of the ship.



ship, their wares and come into the sea to purchase their lives! Oh! that wee could renounce vanities, and embrace mercy, quench our sparkles and embrace the fire, leave our dry pits, and chuse the fountaine of living waters. So should the Lord Iesus become that really and solidly; which once selfe falsely pretended to be unto us.

Vse 4.

2 Cor. 6. 1.

Branch. 2.

Receive the offer.

Secondly, this is exhortation unto us, to esteeme, and embrace Christ as this allsufficient storehouse of mercy and Grace. O! that the Lord would set it home. 2 Cor. 6. 1. *Receive not this offer in vain.* Let all that hath been said of the ground of a Word from God, & the duties of cleaving to it, be laid to heart. Let us not use a Word of God as a vaine thing. The word is a precious treasure of Christ, and hath all his strength and authority in it; accompt it so then; resigne up thy Crowne, and cast it at the feet of the promise. Popish Emperors have left all their Glory, and laide their Scepters downe at the feete of an Idoll, as weary of the world. Oh! that God would tyre us, and urge us to resigne up all our soules to his promise! Wee see not the Lord indeede nor heare him not speake: but wee have a sure word of promise; in which wee shall be wise, if we attend to it, as a light in a darke place. It hath all Gods power in it, it is as gold purged, it hath all authority, and resembleth his person. As a grave Preacher once saide; Thy Word, O Lord, is Holy and pure as thine owne Majesty! Oh! yeeld our impure hearts to it. If a man come into the presence Chamber of a King, and see him not there, what will he doe? Surely he will bow to the Chaire of Estate. Why? Because it represents the King. Thinkest thou that any chaire of Estate can so hold out the Glory of a King, as doth the promise shew forth the Grace of God in Christ? Kisse the Sonne in his promise then. But thou wilt say, Oh! it is hard to honour a promise and God therein. Well then, goe to God in prayer and bow thy knees, and beg of him to reveale this mystery of godlinesse and Christ unto thee, Ephes. 1. 17. 18. as the Disciples, *Lord encrease our faith.* It is the gift of God; he creates it as the fruit of the lips. Most Heavenly is that phrase of David, Psal. 119. 49. *Thy promise; in which thou haste caused me to put my trust.* It is the Lord that must cause the heart to put her trust in

Tim. 3. ult.

Esay 57. 19.

Eph. 1. 17.

Psal. 119. 49.

## Article 7.

*A Practicall Casebook.*

in the promise. I know (Lord) the condition of faith, the excellency of thy Word, and all these bottoms of it. I am urged to ponder thy Word, to cleave to it, to consent and obey. But (Lord) I am still the same, it will never be done for me, except thou draw me: (Lord) I shall be as *Agrippa* (almost persuaded) and thy cords will breake in drawing: therefore fulfill thy promise thou that offerest the promise, cause me to do all these and cause me to enter Covenant with thee for pardon and life. Oh Looke to this! Moralize not with the Lord in other things; this is the one thing necessary: if this be, the rest will follow. Faith will purge the Conscience, change the heart, order the conversation. Else the further the worse: ill digestion is not mended by the concoction of the veines; rotten faith cannot be mended by a shew of duties. Remember, the issue of Christs enquiry will be for faith, *Luk. 18. 8.* Those that have it, the Lord will be *admired in them, in that day, 2 Thess. 1. 7.* and woe be to them that want it. Better to be a drunkard, a thiefe (though very damnable) than to want faith, to give God the lye, & to sin against the Remedy. Muse upon the first words of *Ioh. 3. 19*, and upon *Ioh. 3. ult.* and *Mark. ult.* Nothing but condemnation is to such: and that the worst. So in *2 Cor. 4. 4.* If our *Gospell be hid; its to them that perishe.* And as thou wouldst stand unconvinced, not onely before the woman of *Canaan*, and the *Centurion*, *Mat. 15.* *Luk. 7.* (who being but strangers, yet are wondred at for faith) but even before *Turkes* and *Pagans*, who never had the meanes, to tremble at it, that such should condemne thee: and above all things, labour to rely upon the promise for pardon and life, ere thou goe from hence and bee scene no more. The Lord perswade us all to it, *Gen. 9. 16.*

Another exhortation may be; to be earnest with God, never to lin perswading the soule by the promise and the good things of Christ till his perswasion become forcible and unresistible by an holy necessity with us. Necessity we say hath no law. The overruled lover, will have his love, though shee begge with him. Give me her, for shee pleaseth me well. Consent comes from fulnesse of perswasion: else there will be a staggering, and yeelding rather to doubt, to feare, to bondage. If perswasion be full, it will worke rather a yeelding to the better side, and such an yeelding as encreaseth in resolution rather than decayes or declines. There is no power in thy soule to fasten upon this promise, except God draw it, and make thee perswasive of it, irresistibly, and by overpowering it, I meane not by overpowering, an abolishing of dissuasives: but an overcoming of them, at least in the last judgement and resolution of the soule. The weights of the promise will be heavier to

overweigh, than the counterpoys of unbeleeve: till at last a prevayling sweetnesse will ensue in the soule, so farre from thinking her case to be repented of, that shee is tickled with the same as a bargaine of unvaluable gaine. Beseech the Lord not to be deeply offended with thy long dalliances, halfe perswasion, as not to strive with thee any longer: But to draw thee still with uncontroled power, making way in thy spirit, and as *Jeremy* speaks 31.3 I. causing thee by an inward motive (unspeakable) to be unable to resist. When thou findest this worke, then faith must follow, for it is the worke which the compelling Spirit leaves behind it, causing it in the midst of all her contrarieties of Diswasion, yet upon due consultation, to obey and yeeld. I see heere<sup>3</sup> perish, but there I may be happy. I will venture therefore, if I perish, I perish. More of this in the use of the offer, Article third.

Now for the better drawing of us to so difficult and maine a duty, let me use one motive, which I am perswaded will prevaile with the most, if God vouchsafe to be with it, to set it home: That is, That our free, naked cleaving to a promise shal carry downe all thy distempers at once, and drowne them in it as in a sea. For whereas thou fearest perhaps thou shalt dye ere ever thou beleve, the promise will tell thee, If the Lord may be trusted for the grace it selfe, much more may hee be so for the time: a thousand yeeres with him, being as one day. Thou alledgest, there is nothing at all wrought in thee towards beleiving: But why then darest thou not turne thy backe upon God, and returne to folly? Because thou hast not what thou wouldst, all is nothing unto thee: But from what (save from free mercy) is this, that (I say not) thou still mayst heare the word, (which is a favour for an Angell) but that thou breathest in the ayre, or treadest upon the earth? Thou objectest, if thy hard heart were not so hideous upon thee, thou couldst hope: But I answer, What hath caused irsave selfe (that wofull hardner) which would get out of her feares by her owne way, and so hath dallied out the time, and hardened thee. But the promise tells thee, if thou wouldst trade with it, thou shouldest finde a contrary effect. Thou wilt say, True, if I were elected I might, but I feele that I am not: The Promise will shew thee Gods cords in thy dungeon, and the robes which hee offers thee, and will aske thee, Dost thou not see mercy at the bottome? At which end of the ladder wouldst thou go up? What hast thou to do with Election, when the cords are so neere thee; or why wouldst thou go up to heaven, when the word is in thine heart? Thou wilt say, Thou art most unworthy, sinfull & cursed, and thy sinne is ever before thee: But the Promise will say, Yea, it is so. But



But why else should mercy offer it selfe, save to the miserable? Yea, but thou hast long continued a wretch, and saped thy selfe in sin; The Promise will tell thee, This objection comes from selfe deceit; as if thou mightst plead mercy if thy finnes were smaller, or thy selfe better: whereas thy plea must be, the greatnesse of grace, not the smalnesse of sinne. Oh! but thou still cavillest, But my heart hath beene hardened against mercy it selfe, and dallied with it! The Promise will tell thee, The Lord Iesus died for them that slew the Lord of life; and for finnes against the Gospell also. Yea, but thou sayst, Many have beene converted since I began! The word will reply, God hath all the houres in the day to worke in, if thou wilt attend him; the eleventh as well as the seventh. Thou wilt object, If God had meant me good, I should have felt it long since. The Lord will tell thee, so thou hast, if thou wert not unthankfull for it, and rather delightest in descanting than beleevyng. In a word, Be encouraged to hearken to the Promise, if thou wouldst see all distempers drowned in the sea.

A second motive to beleve may be, the heavy doome of all unbelievers; *Medi* Their condemnation is of all others deservedly the fearefullest; worse than the furnace of *Nebuchadnezzar*, heat thrice hotter: They had the Spaine of God in the midst of it with them, therefore felt it not, these contemne the Sonne of God, they tread the blood of the Covenant under foot, and compt it a vaine thing, compt eternall life unworthy of them; Therefore it shall consume them without consumption for ever. *If our Gospell be hid, it is so to them that perish.* The condemnation of the world is, That they hated light; that is, not the light of a law, but of the Gospell, the promise. He that hath surfeited his body by intemperancy may dye, but hee that throwes the potion sent him (the onely one which can cure him) against the wals, must needs dye. If they who despised *Moses* law dyed; how farre greater judgement are these worthy of who sinne (and that finally) against this Remedy? Can they resist the force of this Rocke falling upon them, and grinding them to powder? I deny not but even morrall finnes standing in relation to infidelity either as causes *Iob. 3. 19.* or as effects, *1 Tim. 1. 13.* are in themselves damnable: How much more unbelieving it selfe which makes them so? Do not thinke this stil streame is safe: its the most deepe and deadly gulfe. It opposes the wisdom, the Counsel of God, the depth of his riches of love, the second love of mercy (above the first of creation) the providence of Gods dispensation appointing this as the best way for redemption, the direct way for the magnifying of his bottomelesse grace, who could finde in his heart to love enmity it selfe, and hate holines (in a sort) that he might love

sinfull enemies: it resists the omnipotent power of God in creating man the second time of worse than nothing: it disanulls all his attributes: his offer, truth and faithfulness: makes God a lyer: Chuses a worse choyce than *Eve* and *Adam* did; hell before heaven: and therefore deserves to dye that death which it hath chosen. Oh therefore judge of this sin by the spiritualnesse of it: and prevent a treble hell by humble accepting and beleeving the promise.

Lastly, (to conclude) this doctrine should teach all Gods people to keep their eyes upon this Mirror of the Promise so closely, till it transforme them from glory to glory. The least glimpse of mercy in the promise is glorious: yet the Lord is not idle in his peoples hearts, but that he can reveale himselfe more clearly and gloriously to them day by day, if they be not in the fault, and lay barres in his way. For as the day from the dawning to noontide, so the promise encreaseth in light, where once the day star is risen. The rightousnes of God is revealed frō faith to faith, there is a spirit of the promise whereby God sealeth his People, after they have once beleeved, so that as *Rom. 8.* the spirit fellow-witnesseth with us about our adoption, our redemption, our reconciliation, all are ours we are the Lords. Many having got some flashes of hope by the Word, rest there, go no further; wax wayly, wanton, frothy, thinking any of their owne humours may well comply with the glad tydings of Heaven: & so shake off their feares, and turne grace into wanronnes. But if the true Spirit of the promise were in them, their covenant would draw them to seeke more assurance, evidence and hold than before. Therefore let us looke to this worke of the Spirit. And to this end try it by these few marks: first, Such an heart growes lower and lower in it selfe dayly, by how much grace growes higher, & the approaches of God in his fulnesse, causes the heart to be deeplier vile in it selfe. Gods presence alway causes the soule to cry, Depart from me a sinfull wretch. It works not lightnesse. Secondly, Such an heart, hath much busied it selfe in and about the faithfulness of the promises, that so the Lord may as by an earnest, *2 Cor. 1. 22.* give her his seale to assure her. Thirdly, Shee feesles the priviledges accompanying Pardon to be hers, & outgrows her feares, bondage, doubts, assaults, temptations by the spirit of liberty, peace, joy, thanks, admiration, &c. fourthly, She growes in the seale of holines as well as of assurance, being more zealous, fruitful, upright, heereby. Fifthly, She covets the use of Baptisme, appointed to seale her. Sixthly, Shee growes more reall, savory, settled, more confident in prayer & more lively in hope, more ready to dye, more mortified in lusts, more cheerefull and fruitfull in communion of Saints. And so much of this use, and also of this second part.

# THE THIRD PART OF THE PRACTI- CALL CATECHISME.

## THE GROVND FOR THIS THIRD PART.

EPHES. 4. 20, 21, 22, 24.

- 20 *If you heard him, and have beene taught by him, as the truth is in Iesus.*  
 21 *That yee put off (as concerning the former conversation) the old man, which is corrupt, according to the deceitfull lusts:*  
 22 *And that yee put on the New man, which after Gods created in righteousness and true holinesse.*  
 24 *Wherefore putting away lying, speake the truth, &c.*

Question.

*What is the Connexion of this Text?*

**A** From the 17. verse the Apostle carries into this point, *viz.* to urge the Ephesians to a renewed course, according to that grace they had received from God. The argument stands in a comparison betwene their carriage in their former ignorance, and that

Aaa

which



*The Ground of the third Part.*

which the grace of God in Christ had taught them since, that is, that conversation which yee walked in before your calling, was very sutable to the estate yee lived in: for, as then yee were vaine, blind, darkned, hardned in heart, and past feeling in conscience: so your course was prophane, estranged from the life of God, and given over to all lasciviousnes and uncleannesse, even with greedinesse, as they who never had enough of their lusts. But since yee came to the knowledge of God in Christ, yee have heard and learned a new lesson, since the truth of Gods love and mercy shined in yee, yee came to beleieve your selves pardoned, reconciled and restored to the favour of God againe. Walke therefore as forgiven ones, and let this grace renewe and reforme your lives.

But yee will object (saith *Paul*) what is pardon of sinnes, to a changed and renewed course? Surely (saith he) they are very agreeable each to other, *If yee have been taught the truth as it is in Iesus*. If yee have beene fanglers onely of faith, and deceived your selves with a bare shadow of Iesus, I wonder not if yee aske this question: But if yee have late at Iesus his seere as true disciples of his, then yee cannot but know, that pardon & reconciliation in Iesus, is renovation of heart and change of conversation for Iesus sake: Even *that yee put off the old man, and put on the new*, is the truth of Iesus; and when hee forgave yee, his true and plaine meaning was that you should change your manners and walke in another frame than yee did before yee knew Iesus.

*Q. I well conceive yee. Now what doth the Text selfe containe, and what are the parts thereof?*

*A.* Generally it describes the state of new obedience, which one that is in Christ ought to walke in. Particularly, it expresseth three things: First, The implication in the generall thereof, and that in *vers. 23. That yee be renewed in the spirit of your minde*; that is, the truth of Grace in Iesus hath this implication in it, that every one that is in him, be renewed and changed. The second thing in the description is the distribution of this generall into his parts: where first note the order, he begins with the Negative part, and then addes the Affirmative: Then the substance, first, *That yee put off* concerning,

*The Ground of the third Part*

concerning, &c. There is the purging out of the old man: Secondly, That yee put on the new, the former in ver. 22. the latter in 24. The third is in the 25. verse: and that containes the effect of this renewing within, to wit, the change of the conversation without, that it be as free from open evils as the heart from secret: and that it be as full of outward fruits as it's of inward graces, and he expresse two contraries of lying and speaking truth as a taste of the rest.

*Q. Open now the phrases of the Apostle in order.*

*A.* In the generall implication we have first, the necessity of it urged in ver. 23. thus; whereas perhaps yee *Ephesians* are of mind, that its sufficient for yee to have beleev'd in Iesus to salvation, & as for other fruits yee need take no thought but how your life be ordered: I tell yee no, the Lord lookes that yee be also renewed; and say not, that it will come of it selfe: no, let it be your care: *Be ye renewed*, looke ye to it, its weightie, it will cost much paines, for although its Gods worke in you, yet you may shrewdly resist it by an idle loose heart: but doe you yeeld up your selves in all meeknesse of spirit to this creating worke of the Spirit; be you moulded to it and fashioned, not to old lusts, or this present world, but to the renewing of the holy Spirit: yee have the Spirit of God in yee, but stirre up that grace of it which yee have received, let it not lye dead, but accommodate your selves in all selfe-deniall to this worke, that faith may breake out in renewing.

Secondly, We have the work it selfe, *Renovation*: that is the same thing which he doth in the end of the 24. verse repeat againe, and calls it the creation of the Image of God in righteousness and true holinesse: if we put these together, they amount to this: First, that a beleever in Christ must be no patcht, peeced, and broken stufte, halfe old and halfe new, but an whole cast molten new peece or vessell: all new, puld down to the ground quite and cleane, and built up all new, sticke and stone, so that no man can guesse what manner of frame the old was, no more than a Barne can be seene when a Lordship is set up in the stead of it. This is to be a renewed workmanship. Patcht things must retaine the old frame of necessity though halfe new; but a meere Renewing changes frame

### The Ground of the third Part.

and all. Then *Secondly*, this renewed worke is a new creation. Its Gods worke, its after God, none but he can create : for creation is a producing of something out of nothing : God creates this new man out of nothing. The new creature consists of no power out of his owne matter, but is meere made of nothing, out of Gods matter & stuffe. *Ioh. 3. 6. That which is borne of the Flesh is Flesh, that which is borne of the Spirit is Spirit. Ioh. 1. 13. This creature is not of blood, or the will of flesh, nor of the will of man; but of God.* Thirdly, It is created according to Gods Image : marke this, a beleever in Christ, must not onely be begotten to God by reconciliation, but must have also his Image stamped upon him, and be like him ; as he hath borne the image of the old man, so he must also of the new : as he beleeves for his owne salvation, so he must be conformed to Christ for the honour and glory of him that hath forgiven him. As the wax takes the print of the seale, so doth the beleever the stampe of God. Fourthly, This image is no new outside of face or members; a Christian hath the same members and body, and shape, and soule he had before for substance : but he hath new qualities and gifts put into him, as true light of truth into his minde, true warmth of holinesse to God, righteousness to man, and purenesse to himselfe put into him, even Gods Image in his divine nature and properties. This is the third.

The last is, the Subject wherein these are: That is, the Spirit of the minde. It is not denied by *Paul*, but the body & the soule, and all the powers thereof are sanctified and renewed also, as *1 Thes. 5. 18.* but by this phrase he imports, That the true seate of renovation is the inner man, or the *spirit of the minde*; that is, the best and chiefe part of the soule, the best part of the mind, that which is the eye & guide of the soule, and the best of the will, the bent and purpose of the heart : This Spirit is as the Prince in his Privy Chamber: if he command, all obey ; if the Spirit once be renewed, all the inferiours bow. This is the sence of the generall implication.

*Q. Proceede to the order, and to the parts.*

*A.* The order is, that first the Apostle urges the negative of putting off. To shew that the Spirit of God never planteth holinesse



### *The Ground of the third Part.*

holinesse till he have purged out uncleannesse, for who commits sweet liquor to a foule vessell? and what communion is there betweene corruption and purenesse? Secondly, hee addes, *And put on, &c.* noting that the Lord accepts not of a naked absence of evill, except there be also the presence of gracious properties.

*Q. What meanes he by the putting off the old man?*

*A. By putting off,* laying aside, purging, casting out, he meanes forsaking, hating, renouncing and bidding farewell to lusts. Not much differing from the former part of Sanctification: standing in mortifying and crucifying of sinne. *By the old man,* he meanes old Adams corrupt properties, as blindnesse, yanitie, (which here is named in stead of all the rest) profanenesse, unrighteousnesse, &c. These he would not have put off as wee doe our apparell over night to be put on againe in the morning, but as our old rotten ragges wee cast upon the dunghill.

*Q. And what meanes he by putting on the new?*

*A. The same which else where Rom. 13. ult. and in other places, he calles \* putting on of the Lord Iesus,* that as we are clad, adorned & warmed with our apparell, so Christ should be our clothing, not of body but of spirit, dayes and nights, and continually. *Putting on,* here signifying application in the closest manner of Christ to the soule, in his renewing power. *By the New man,* he meanes the Lord Iesus in his nature and qualities, of all grace and goodnesse as before I named. So that this is a putting on of a better apparrell than cloth of gold, and therefore admitting a better putting on, that is never to be put off againe.

*Q. What is the third part of the Text?*

*A. The fruit of both:* For these are within, this dresse and attire is spirituall: but the Lord will have his new Creature not onely all glorious within, but also without: All outward clouts and rags cast off; he names lying, as one that is as manifest and common a worke of the flesh as any, but meanes all: and he will have the outward attire of vertue also to be put upon the conversation, he names truth (which as it is a *Girdle* to gird all other garments close to us, so its

\* Reade this Verse.


*Psal. 15.  
See Ephes. 6.*

one outward badge of goodnesse, *Psal. 15.*) but by this grace of the tongue he means all other ; of the body, senses, life and conversation. And this for a taste of the Text : the rest in the Articles.

## *The first Article of the third Part.*

*Qu. What is the scope of this third part, and the first Article ?*

The scope of the third part.

*A.*  shew, that whosoever truly beleeveth the pardon of his sinne, must also give up himselfe to God in all holy obedience both in the frame of his spirit, and in his outward conversation. Or, in other words ; That who so is begotten to God by the gift of faith, hath also the image of God begotten in him by the Spirit : or more briefly, that he who is in Christ is a new Creature : Reade these Texts for it, *1 Cor. 5. 17.* other Texts shall occur in the particulars following : *Ephes. 2. 10.*

How who is in Christ is a new Creature.

*1 Cor. 5. 17.*

Sundry expressions of this point in Scripture.

*Q. How many wayes doth the Scripture expresse this ?*

*A.* In sundry : all tending to the same end, which are well to be noted for better conceiving of the Scripture : For as we see sundry Writers use divers termes, and call this third part of the Catechisme, The doctrine of Thankfulnessse, or of Obedience to the Commandements, or the like, so the holy Ghost uses divers termes : And all may be referred to these heads ; for either they looke at the maine Principle of the Spirit of Sanctification ; as when the termes of *Renovation, New man, New Creature, Regeneration, New birth,* are used : or at the operation of this principle ; as when the termes of *repenting, casting off the old man, putting on the new, purging, forsaking, denying unrighteousnesse or lusts,* are used ; and so of *mortifying our lusts,* or rising up to holinesse, &c. or else at some actuall inward vertues, as *love, feare, obedience, subjection,* and the like : or at some outward performances,

mances, as walking with God in all his Commandements, or departing from iniquitie, or abhorring evil, or cleaving to good, ceasing to sinne, learning to doe well, or the like: these all, although in phrase differing, yet in sense are all one: and they import this, That the Lord requires of all believers in Christ, that their hearts be renewed, that they purge themselves, finish their Sanctification, feare him for his mercy, walke with God, order their conversation aright; all is one thing, get one and get all: but the holy Ghost doth include all in that golden sentence, *He that is in Christ, is a new creature.*

*Q. How many things are to be considered for the better conceiving of this maine point?*

*A.* It is indeede the maine of this whole part: and the things are especially these four: first, the Author of this Regeneration or new Creature, the holy Ghost: secondly, the inward instrument of this Author, and that is Faith: thirdly, the subject in which this regeneration is wrought, the whole man. Fourthly, the parts; these foure will prove the chiefe: For as for the other which are taken for granted, we neede not dwell much upon them, to wit, the seede whereof wee are begotten, which is the Lord Iesus: the immediate instrument used to beget, the word of God: the seale by which the Spirit assures and conveyes this Regeneration, Baptisme. Onely let us take a Scripture for each: for the first, *1 Cor. 1. 30. Of him are we who is made, &c.* that is, of Christ, Christ in his holy nature, holy obedience, and sufferings and resurrection, is the matter of our sanctification. For the second, see *1am. 1. 16. Of the word of truth he begate us, &c.* that is, by the Gospell preached, the eare receives the seed of the word to beget us. For the third, See *Math. 3. 11.* Where our Saviour is said, *to baptize with the holy Ghost and fire:* noting that Baptisme is the seale of this worke: And so *Rom. 6.* The Apostle tels us that by Baptisme wee are ingrafted into the similitude of his death and resurrection, which is nothing else but our sanctification.

*Q. Well then, let the former foure heads be a little opened: yet before those, answer one objection that troubles me: you*

Foure points here considerable.

*1 Cor. 1. 30.*

*1am. 1. 16.*

*Mat. 3. 11.*

*Rom. 6. 3.*



seems to imply that a believer and a new Creature are two things? I had thought that seeing faith begets us to God by reconciliation, therefore it and a new Creature did not differ?

**A.** Briefly I answer, that it's true; believe of the promise is Gods creation likewise. *E say 57. 18.* But this proves not that this Article is needless. For (as shall appeare in the second of these points) regeneration is either a begetting us to God, and making us his, or else a begetting God in us, and these two differ, as life differs from the exercise of it. To use a similitude, the childe truly quickned in the wombe hath the life of a reasonable creature, because he hath the soule put into him: yet he is not said to be borne as soone as he liveth; for he must be perfected in the wombe, and brought forth, and so is a childe of the world; he lived before the life of the wombe, but now he lives another life, in the light, feedeth, sleepeth, cryeth, suckes the breastes: So it is here; Faith giveth the generation and life to the soule, at the first quickning; but the birth is not obtained fully, till it be brought forth as a new Creature by Renovation: then it is declared to have the true life of God, when his image of holiness declares it.

**Q.** Well: let us now come to the foure heads, and first what is the Author of this creation?

**A.** The holy Ghost. As almost all the Scripture proveth: Two places may serve: *1 Cor. 6. 11.* But yee are washed, purged, and sanctified by the spirit of our God. So *Tit. 3. 5. 6.* He saved us by the washing of Regeneration, and the renewing of the holy Ghost. And the reason is plaine. For even as it was in the union of Christ our head, with our flesh, the holy Ghost most miraculously did concur with the matter of conception, and did unite it to God, so that one person was made of two natures, and by this meanes the Deitie infused into the humanitie, the most excellent purenesse of God, and the qualities of light and holiness: so, this serving for us, loe, the same spirit takes the same matter of the Lord Iesus his nature and properties, and unites the one and infuses the other into the soules of his people by the worke of the Gospell. Not that we are made Christ (as some dreame) but united wholly to his

*E say. 57. 18.*  
Faith and the  
new Creature  
differ as cause  
and effect.

**I**  
**Generall.**  
The Spirit of  
God is the  
Author of the  
new Crea-  
ture. *1. 12.*  
*2. 12.*  
*1 Cor. 6. 11.*  
*Tit. 3. 5. 6.*

# Article 1.

## 4. Practicall Catechisme.

19

his person, and thence partake the influences of his graces, wisdom and righteousness, &c. both in the habit of renovation, and in all the holy properties of humbleness, patience, love, feare, zeale, &c. As 2 Pet. 1. 3. most sweetly saith, *His divine power ministring all things fit for life and godlinesse, and making us partakers of the divine nature and gifts of the Spirit.*

2 Pet. 1. 3.

And looke how it was in the old Law, that the next kinsman to the deceased was both to redeeme his lost inheritance (if embezeled) and then to raise up seed to him, as unto the first borne: even so in the Gospell, the Spirit of God doth not onely recover unto us our lost title and inheritance of Gods favour by forgivenesse of our sinnes: but also raise up an holy seed unto God, by begetting in us his Image againe: so that not onely he becomes our righteousness of justification, but sanctification also.

Ruth. 4. 5.

Moreover, it's cleere by this, that the Spirit of God concurreth with the offer of Christ unto the soule, according as it lyes, and never separates the things which God puts together. Now (as I noted in Part 2. Artic. 4.) the Lord offers his Christ wholly and at once: not onely adoption and reconciliation, to bring us into favour, but also sanctification, to make us the workmanship of God. Yea, and in truth, the Spirit lookes at this chiefly. For although in this life faith to justify a sinner, is the maine gift because it gives us the right of grace and heaven, and holdes it for us: yet that which faith aymes lastly at, is the renewing of that Image of God in us. Onely because we lost it by sinne, therefore faith in the first place brings and knits us to God in pardon: but the perfection of it, is, that our lost image in Adam might be restored. Now therefore the Spirit doth come and unite them both together in the soule at once, because Christ is not, nor cannot be divided, either wee have him not all, or else we enjoy him wholly and at once as he is offered in the Word.

1 Cor. 1. 13.

*Q. I would faine know what workes the Spirit doth for the soule in this new creation of nature, and infusion of qualities?*

*A.* He doth three things. First, perswadeth. Secondly, worketh: and thirdly, sealeth. For the first, he draweth the soule to be willing to take all Christ as he is offered, & to reject

1. Worke;  
Perswading.

no

no part of him : and succoureth the poore soule in her application of the offer and covenant of grace. He presenteth to the soules view the meaning of God, to keepe backe nothing of his Christ : but he will have him wholly eaten as a Passee, over, no bone broken, no part left. Though perhaps the soule see not the extent of Christ at one view, yet the Spirit attends the offer of God in the Word, and seazeth the soule with that gift which God giveth. As if a man being to give his servant a boone, doth not onely reach him a ring (which the servant thinkes enough) but a ring with a rich pearle of price set in it : The pearle is above the hope of the receiver, yet because it's not above the Givers love, both are taken at once. So here the Spirit shewes the soule what God be- teemes, wholly : tels it there is nothing too much, shee shall have use of all for one end or other, and therefore let none be refused. And this it doth by the tenor of Gods Charter and covenant in the Word. See that noted place; *Who is made of the Father* all the foure : *Wisedome, Sanctification, &c.* Marke, the Lord offers not onely righteousnesse to acceptation, but sanctification for image. Take all therefore.

2  
Working.

Secondly, The Spirit is the reall immediate instrument of God to bring home the soule to God, to unite it to himselfe, so that now shee is capable of whatsoever he shall please to put into her: even his own image, and creation of righteousnesse and holinesse. And this the holy Ghost cannot possibly deny to worke in her: except he should deny himselfe a meet harbour and habitation to dwell in. For what is the soule ( destitute of the Spirit of the new Creature ) save a meere emptinesse and voydnesse of all good, if not a stie of all uncleannesse? In both respects a most undue place for the Spirit to dwell in. Therefore the Spirit puts the promise of sanctification into the hand of the soule, and the Lord Iesus himselfe as her garment to put on upon her ; he effects that in her which the promise imports, infusing into the soule an habit of cleannesse, and taking away all her owne filthy rags. He washeth her with cleane water, he burneth up her corruption with fire, he taketh away the old inmate which cumbred the soule ; though not from being, yet from poisoning,

Zach. 3. 4.



soning, from deceiving, from hardning, from over-ruling the spirit and swaying her to the obedience of old lustes: And he writes the Covenant of God, and the Law (in the effectuall power thereof) in the soule and inner man with delight, that it may have a principle of willing, doing and suffering, according to whatsoever God commands: and that necessarily and chearefully; so that God and the soule may have complacence in each other. And although this principle is not at the soules command, to act at her pleasure: but still God keeps the reyne in his owne hand and power: yet the Spirit drawes the heart to improve this promise once received, and to jog (as it were) the hand of the Spirit, that it lye not idle and unprofitable in the soule, but worke it daily and hourly, both to the subduing of sinne and the quickning of Grace. It fastens the hand of faith upon the two Pillars of the Death and Resurrection of Christ, the two fountaines of grace, that out of his fulnesse the soule may receive grace for grace: as in the fourth branch shall appeare.

Thirdly, The Spirit sealeth these to the soule, *Mat. 3. 11.* The Lord Iesus shall baptize with the holy Ghost and fire. What is that? The very divine gifts of Christ, which as fire doe purge and cleanse our drosse, and bring forth our mettall as pure and cleane. So in *Rom. 6. 4. 5.* he tels us wee put on Christ in Baptisme, and that not onely to cover our nakednesse, but to warme us with holinesse. Wee are not onely partakers of the satisfaction of Christ to forgive us: but of his death to mortifie us, and of his life to quicken us, in both to give us his image. And by Baptisme we are said to be ingrafted into the similitude of his death and Resurrection. This Baptisme of the Spirit seales up the substance of the covenant to all purposes, as a scale to a writing confirms the writing in all points. Now marke the tenor of the Covenant: not onely to pardon our finnes, and to remember our finnes no more: but also, to put his feare into our hearts, that we never forsake him any more.

*Q. I conceive that the Spirit is the true instrument of Regeneration. But what effect followeth the worke of the Spirit?*

*A. A*

*Jere. 31. 31.*

3. Worke,  
Sealing.  
*Mat. 3. 11.*

*Col. 2. 12.*

*Rom. 6. 4.*  
*Gal. 3.*

*Jere. 31. 31.*

*A.* A double effect: The one standing in the habits of grace, generally qualifying the soule to all goodnesse: The other, speciall operations of the Spirit in the graces of sanctification. Touching the which the Reader shall see more in the second Article, in the graces of Conversation. Here onely I point at them in the roote and principle which createth them. Of the first sort are the habits of Vprightnesse, Soundnesse, Integritie, Chearfulnesse, Rootednesse, Constancy: contrary to the cursed habits of Hypocrisie, Vnsoundnesse, Partialitie, Deadnesse, Vngroundednesse, Tickle-nesse, Revolt: Of the second sort are all those Vertues of the sanctified soule both Theologicall or Divine (as they are called, because of the spirituall nature of them and the peculiar object of them) as Faith to live by in the Promises and Providence of God: Hope of eternall life: Love to God for his love to us, &c. As also morrall Vertues, properly concerning man or our selves, as justice, wisdom, courage and patience, temperance and sobernesse, which are well called the Hinges upon which the Dore of vertuous life, is turned to and fro: and, which include all particular moralities in them, as innocency, meeknesse, humilitie, self-deniall, curtesie, thankfulness, love, mercy, charitableness, and the like, contrary to those vices which may easily be conceived by their opposite vertues.

*Q.* I rest in your answer touching the first of these three: now proceed to the second, what is the inward instrument on the soules part to apprehend this Creation?

*A.* Faith saving and effectuall. As appears in those texts, *Act. 26. 8. To give them an inheritance among them that are sanctified by faith in me.* Note the phrase. Iustification is much ascribed to faith, As *Act. 13. 38. Rom. 5. 1. Rom. 3. 25.* but here sanctification also. So *Act. 15. Having purified their hearts by faith.* And Saint Peter, *Having purified your hearts by faith to the obedience of the Gospel.* Yea, the Apostle Paul, *Ephes. 1. 13.* seemes to make faith to be the instrument of the Spirit, sealing the soule. *After yee had beleevd yee were sealed by the spirit of promise: faith attending the Spirit in beleeving the promise it selfe, doth further attend also the* seale

The instru-  
ment on our  
part is faith.  
*Act. 26. 8.*

*1 Pet. 1. 22.*

*Ephes. 1. 13.*

scale of it, and applies both to the soule. The reason is because although the scale is above a word, yet it's by a word; and with it, and not else.

*Q.* But here is a great scruple, how faith should be the apprehender of both these at once, viz. forgiveness of sinne and renewing of the soule. For who sees not how wide a difference there is betwene receiving a thing without us, as imputation of righteousness; and a thing really inherent in our natures, as the image of God and renovation?

*A.* I grant the point needeth due consideration: yet as the Lord shall guide me, I will endeavour to answer it. And seeing the truth hereof is as cleere in the Scripture as any one, therefore the manner thereof will be the better found out. To this end, note that faith being the instrument of the Spirit, in both the acts of regeneration (I meane reconciling and renewing) doth of necessitie attend the worke of the Spirit in both. If then it be true which I said, that the Spirit reads a lecture of the Covenant to the Soule, according to the whole purpose thereof; then needes must Faith doe likewise, even follow the direction of the Spirit in applying them equally to her selfe; for faith is as the eye of the hand-maid to the Mistress; that is, doth that which the Spirit suggesteth, and takes all which the Lord offers her: even the Lord Iesus at once, and wholly. If the Spirit say: take Christ both for pardon and sanctification: loe, it takes him for both together; of the former there is no doubt. Let us see for the latter. *Ephes. 1. 18.* the Apostle prays that the eyes of their mindes being enlightened (by faith) they might (ver. 19. 20.) see the exceeding powerfull and mightie worke of the Lord Iesus in them that beleeve; that is, what he can doe by the power of his death and resurrection. So in *Ephes. 3. end:* he prays that they might have Christ dwell in their hearts by faith, that so they might comprehend his length and depth: that is, take him as he is to the soule, and have the knowledge of him that passeth all knowledge, being filled with his fulnesse.

So that faith takes the Lord Iesus in his fulnesse, that shee might be compleate in him, both for mercy and sanctification.

*Quest.*

*Ans.*

Faith both apprehends Christ without to justification, and within to sanctification.

*Psal. 123. 2.*

*Ephes. 1. 18.*

Further opening.

on.



*Joh. 17. ult.*

on: So if we looke *Joh. 17. ult.* *As thou O Father art in me, and I in thee: so thy love may be in them, and I in them.* Marke, Christ is not onely offered to the elect to be for them in pardon, but to be in them to dwell, to rule, to command, to exercise power over corruption and for government, to be as a soule in the body to act, guide and beare sway in them, as the branches in the Vine, out of which they wither: so that the promise offers Christ both for union of reconciliation, and also Communion and influence of grace. In both which the takes him, for he is not divided, *a pearle is little worth being broken.* Now then looke how the hand of the Prophet was upon the Kings in shooting, so is the hand of the Spirit upon the soule in beleiving; and as the hand of the writer upon the learner to frame it his way, so is the Spirit upon faiths hand. And as the wax takes all the whole print of the seale, so doth faith of the promise by the hand of the Spirit. So that although its certaine that nothing is more unlike than the things themselves which faith applies, (in the manner of application) the one taking a grace onely imputed, and resting onely in the act of God, casting forgiveness upon the soule without any addition of inherent goodnesse to it: the other, taking Christ as infused and dwelling in the powers of the soule: yet this puts no difference upon the apprehension of faith: seeing with one hand and one act, both the Lord offers them, the Spirit joynes them, the soule beleeveth them. The Spirit is that which doth order these two benefits, and settles them upon the soule & in the soule: but faith with one hand & act doth receive them, according to the severall use and service, as the Spirit pleases to apply them. It pleases the law to convey a Copy hold by Court roll, and a free hold by other conveyance of writing, seale, delivery and possession: but the same hand takes the copy, and receives the livery and seisin. So heere.

*Q. What doth faith in the application of this Gift of Renovation, or the new creature?*

*A. Two things: First, It workes the heart to be renewed by an argumentation. See 2 Cor. 5. 14. For the love of Christ constraineth us, because we thus judge, &c. Marke, faith jud-*

Faith doth  
two things in  
the Renewing  
of the soule.  
*2 Cor. 5. 14*

ges

ges the matter aright, and passes a sound verdict upon it. If Christ have so loved us, how should our soules earne toward him in all conformitie to his blessed nature? Faith is in this as in all other respects, a deepe Logician, shee argues for God strongly, shee brings evidence unanswerable for him: that as shee carries about her the marke of a divine cause, being the most divine worke of God, that ever he did since the Creation, above all the gifts of Adam, and ayming at a better end: so shee carries also strong reason to moove the soule to be like to her workeman, and to resemble his holy nature. The word (*castness*) signifies such an hemming in, as of the beast in a Pound or Pinfold, that is put into it, and cannot get out by any evasion; so doth faith controll the heart, that it cannot winde out; must needs yeeld to be as he who hath imputed his righteousness to forgive her, that is, righteous & holy. Faith is that which brings us to God, and unites us to himselfe; makes us partaker of the chiefe good, and to cleave to him; how should it then chuse, but rivet us so into his goodnesse, as wee might never depart therefrom? The very favour and instinct of faith tends to holinesse: shee serves to abandon nature, and to set up holinesse in the soule. As shee settles an imputed holinesse to justify, from Christ; so shee cannot rest, till shee her selfe partake it within. Such things as are alway lying among sweets, cannot chuse but resemble and favour thereof. Faith comes from the divine breath of God, and is his gift; therefore cannot degenerate: but as Rivers flow from the Sea, and runne thither, so doth Faith come from God, and returnes to him, shee tynes not till shee have pleaded for God, that shee have drawne the heart to favour him in his holinesse.

And secondly, by infusion. Shee is the Tunnell of the Spirit, to convey the renewing of the holy Ghost into the soule. As the hand of the workman is that lively cause of cutting the timber, but yet the Saw or Axe is the tooke which this hand works by. So here. Take a similirnde. A man buyes a precious roote of a rare flower (that grows in few gardens) and gives it into the hand of the Gardener to set it in his garden.

The

I  
Argueth for  
it.

2  
Infuseth in  
the soule  
the  
holy  
Ghost

The gardiner thrusts the roote and pitches it into the earth, gives it good mouldes, waters and keeps it charily. Even so here, The Spirit of sanctification is the purchaser of this roote, but it plants and pitches it into the soile of the Soule by this hand of faith : and there it nourishes and cherishes it till the roote bring forth a flower futable to the nature of it. Faith, I say, ingrafts this precious sience of the righteous holy nature, life, death and resurrection into the soule, or rather (if yee will) the twig of the soule into the stocke of soile of the Lord Iesus. his holinesse : and there it gathers strength till it produce fruit futable. Such corne as we sow wee reape : if we set a carnation wee looke the flowers shall be futable, if wee set an apple into a stocke, wee looke for no crab ; even so, this plant of love brings forth love againe, and this roote of holinesse, a fruit like it selfe. That of *Ephes. 3. 16.* is for this point. *That Christ may dwell in your hearts by faith.* Faith is the entertainer of Christ in this his holinesse, so then as in the former point faith savours the truth in Iesus, and tels the soule that Iesus comes in thither to sanctifie it for God as well as to save it from hell : so here it's the instrument of the Spirit of Iesus to apply and to implant this roote of his in the soule : it applies the Covenant as well in the promise of renewing it, as of forgiving it ; and it embraces and claspes hold upon the Lord her righteousness : and till shee have done both, shee dares not say, Thou art my God, and I am thy childe : yea, as the holy Ghost is that fire wherewith the new Creature is baptized, (when it comes to beleve the Covenant) so faith is that hand which applies the soule to this fire, to be purged thereby, and that instrument of the Spirit, whereby he refines the sonnes of *Levi* in the Ministry of the Word, as *Malachi* speaks.

*Mal. 3. 2.*

The subject  
of the new  
Creature,  
the Soule  
and body.  
*1 Thes. 5. 23.*

**Q.** What is the third thing to be noted ? *(Ib. 5. 23.)*  
**A.** The subject wherein this new Creature is planted : and that is the whole man. Reade for this, *1 Thes. 5. 23.* *In body, soule, spirit;* meaning whatever is in man. We meant not a renewing of the substance of either, as if a renewed soule should be another soule or body, but in point of the qualities, or service of both. Its corruption which is purged out, and



# Article 7.

## A Practicall Catechisme.

24

and its grace is planted in. The scurffe and poyson of each facultie is cast out, mortified, and consumed; its a new propertie is put in: ignorance, rebellion, pride, impatience is taken away; and knowledge, subjection, humilitie, and long-suffering put in: And this subject is the whole man. Each part and power of body and soule is renewed, and if not all, none at all. The Spirit of Renovation is an entire workman, and purgeth all, graceth all; the minde with light, the heart with heate, the conscience with sound reflection and witnesse, the will with free choyce and consent to holinessse, the members with serviceableness to the soule in all her designs.

*Q. Speake a little of the particulars: What is renning of the understanding, and the powers thereof?*

*A.* Vnderstanding not onely is corrupted in the light thereof, but also in the prerogative of it. It was set up as a rule and directive of the inferior soule, will, affections; but it hath lost this birth-right now, and is become the vassall of the will, and concupiscence: therefore the renning of it is, partly a purging of it from the corruption and penalties thereof; and chiefly a restitution of it to her integrity of light and soveraignie. See *Ephes. 5. 8. Light in the Lord.*

The Powers  
of both men-  
tioned.  
1. Minde.

*Ephes. 5. 8.*

*Q. What is the renning of the Will?*

*A.* The Will being depraved in point of her loyaltie and obedience to the minde, and now having cast off the yoke, and become rebellious; the renning of it is, both the purging of it from the sinne, and penalties of it, and a restoring of it to her integritie of subjection, to the verduict of the understanding; chusing, refusing, or suspending accordingly.

2. Will

*Q. What is the renning of Conscience?*

*A.* Sinne hath depraved the Conscience in point of reflexion, so that it cannot present any goodnesse of being or action to the soule with delight and contentment; but is waxen defiled, and either accusing, or erroneous and perverted: therefore the renning of it is, both a cleansing of it from her contagion, and a restoring of her to her integritie of faithfull record, accusing for evill, and excusing for good: See *Tir. 1. 15.* by contraries.

See 1 Pet. 2.  
22.  
3. Conscience

*Tir. 1. 15.*

4. The body  
and members.

**Q.** What is the reuiving of the body?  
**A.** The senses and members having lost their serviceableness, to present objects duly to the soule, and to execute faithfully the purposes thereof; the reuiving of both is restoring them to such integrity, as that the senses duly offer to the soule, the objects of sense; and the members become faithfull weapons of righteousness: See *Rom. 6. 12.*

*Rom. 6. 12.*

**Q.** But what part is especially the Subject of Reuiving?

The bent and  
spirit of the  
Soule is the  
chiefe object.

**A.** Howsoever the holly Ghost doth reue all, yet the immediate and chiefe subject of his residence is the Spirit of man. There are (as I said) sundry faculties in the soule, but the spirit is the most inward, and immediate activitie of it, and it stands in the directive gift of the understanding, by which it fore-sees and devises for the whole man: as also in the free choise, bent, savor and delight of the heart. So then, the frame, streame and bent of the soule is the spirit of it, and that wherein this reuiving or new creature stands. As it is in the old man, so in the new: it is not a few thoughts or affections which make a man bad: but the very frame and bent of all the thoughts and affections, whereupon as upon wheeles the whole man is carried. And as a sonne having the lively picture of his father to behold, would not set it up in a stable or out-house, but in his best roome: So the Spirit of Christ sets up the Image of God, not in the eyes, or eares, or tongue, which have no power to worke upon the soule, but in the Privy Chamber of the Spirit where the King lodgeth.

Sec *Ephes. 4.*

*Rom. 12. 2.*

*Rom. 7. ult.*

**Q.** And what is the fourth thing in this Reuiving?

The fourth  
point in this  
worke of Re-  
novation.  
The parts.

**A.** The parts of it be negative and affirmative: the former a destroying of the old frame, the latter a setting up of the new; which are the exercises of the inward graces of renovation. Both of them issuing from the Crosse and Death, Resurrection and Ascension of Christ: And thence it is that in the named place, *Paul* ascribes mortification to the death, vivification to the resurrection of Christ. Not that they are to be sundred, for both serve for each, and each for both: but as both cannot stand together, but one in the destruction of the

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# Article 1.

## A Practicall Catechisme.

the other : so, he would teach us, that the death and rising of Christ are no fables, nor stories, but things of exceeding merit. Both for satisfaction and for efficacy or power. When the Lord Iesus suffered his precious soule to part with his body, he gave that death a power to divide sinne and the life thereof : and when by his God-head he resumed his body, he gave it also a power to put life of grace into the soule. The death and life of Christ are a mystery of godlinesse, as Paul in the 1 Tim. 3. end, tels us ; when Christ layd downe his life for the expiation of sinne, withall he entred into a most deadly feud with sinne, which would have robbed him of his life for ever : and when he tooke his life againe by his God-head, hee also conveyed an efficacy of a quickning Spirit to raise up all beleevers to a renewed life of holinesse, and by his Spirit, bestowes both upon them. So that he whd can bring sinne to the Crosse, and grave of Christ by faith, shall have the life of it : and he that can apply his soule to the Lord Iesus, shall finde it no empty, but an effectuall meane to quicken him to holinesse. And these both, all true beleevers doe, as they have borne the image of the first, so must they do of the second Adam : The first was a living soule, but the second a quickning Spirit.

1 Tim. 3. end

*Q. Seeing that Sanctification stands upon these two Pillars, Mortification and Vivification : describe the former of them, by the which sanctifying it will be easie to understand the latter.*

*A. The Spirit of Christ in the new Creature causeth the old man to cry as John Baptist did of Christ : I must decay and be diminished, but he must rise and be increased : As the house of David grew like the Sunne in the morning, but the house of Sams decayed as the Sunne in his setting : So doth corruption in the people of God grow downe, and grace grow up. I say, so it doth according to the worke of Christ in the Soule, except unbeliefe crosse it. As wee see in houses that consist both of old folkes ready to goe out of the world, and of young heires that are newly entering upon the world : wee see the younger encrease upon the elder, & thrust them out, so that they grow to have small joy to abide in*

Of Mortification  
Illustration  
of it



the world : so is it in the old and the new man of the Regenerate, the New treades upon the heele, and breakes the head and heart of the old, till he be compelled to resigne up all to the New. And although the old live still ( as old folkes oft doe under their young heyres ) yet it is onely as an eye-fore and a clog to the New, disquieting them with their treafnes and tediousnes : But the birth-right and dominion is gone.

*Q. How may those Degrees be conceived by which it proceeds ?*

*A.* Thus : First in generall, conceive ; That there is no Principle ( nor yet seed of any ) in us to oppose corruption : Flesh loves it selfe : Satan doth not oppose himselfe ( for how then should his Kingdome endure ? ) It is ( as I noted ) the Lord Iesus who is this New man in the soule, and who expelleth the Old, and his Dominion ; even as old *Adam* was the killer of grace, and destroyer of the Image of God : so the second *Adam* is the mortifier of corruption, and the destroyer of the image of it in us : and of Satan who imbar-ked himselfe thereby in us, with all his power and weapons : I say, this New stronger man casts out that strong, and spoyleth him, and divides the bootie : that is, he resignes up possession and rule to the New creature. The Lord Iesus doth this both by that death of his satisfaction, making attonement for us : and by the same death of his effectuell participation, or fellowship ( as *Paul* calls it *Phil.* 3. ) by which the killing Qualitie of it is conveyed to us.

Secondly, In particular, this Spirit of Christ mortifying worketh by steps in the soule. And first he puts into the soule a saving light, to know what sinne is in her deadly nature : This light comes from the Crosse of Christ. Vpon which the Lord Iesus entered into a deadly feud with sinne, threatening her thus, *Oh sinne I will be thy bane, Oh death I will be thy death.* That Speare which drew forth the life blood of Christ, was thrust into his sides by sinne and Satan : and in the pouring forth of his life, the Lord Iesus sayd as *Sampson* ( his type ) once did, Let me loose my life with all mine enemies : Let me slay more at my death, than all my life

The worke,

I

Generally

opened.

*Matth.* 12.

*Luk.* 11. 21. 22.

Particularly.

And that

I

By knowledge

of sinne.

*1 Cor.* 13.

*Luk.* 2. 35.

*Judg.* 16. 30.

life time. And in this prayer he was heard. From this ground the Spirit of Christ conveyes into the soule this Power, that it may be such to the soule as Christ meant it, who dyed not to sinne for himselfe, nor lived to God for himselfe, but for them. So that the first impression which Christs death workes in them, is the true light and knowledge of sinne. Oh the soule concludes it to be a fearefull thing which could rob the Lord Iesus of his life blood: What then would it have done to me, if he had not latcht the blow in his owne sides?

Secondly, This death of Christ by the ordinances of Christ doe settle this power and make it the soules owne, the foundation of which (a farre off) is layd by the Law, and Spirit of bondage, (see Part 1. Art. 6.) which terrifies the heart in respect of that boldnesse and stoutnesse of sinne in her nature, and takes off the edge and jollitie of it, and throwes the Crowne of it to the ground. By Christ onely the Law can effect this casting downe of sinne, from her pride and state. Then secondly, the Gospell doth more fully settle the merit of this death of Christ upon the soule, removing that from us whereby sinne reigned, and the Law ruled in us, I meane the guilt of conscience: That so, sinne being destroyed in her condemning power, (which was her uttermost mischief) shee might prevaile lesse by the ruling and exercise of it; and wee be lesse in feare of her poysoning, deluding, and domineering power in us. As when Gedon had given Zeba and Zalmunna their deadly blow, they were farre enough from a new battell.

The third step, is the Pursuing of the scattered Troopes of sinne: I meane letting out the strength of Christ against the remainder of corruption. This the Spirit conveyes by a Promise through Faith: *Sinne shall not reigne in your mortall bodies: Yee are no more servants of sinne.* Rom. 6. 6. *Knowing this, That our old man is Crucified with him, that the body of sinne might be destroyed, that henceforth wee should not serve sinne: For he that is dead is freed from sinne.* So the Prophet, *Micah 7. 10. who is a God like unto ours, that subdueth our iniquities, as well as passeth by the finnes of the*

Rom. 6. 10.

2  
By power against it.1  
By the Law.2  
By the Gospell.  
Rom. 8. 3.

3

remnant of his heritage? By these and the like promises, faith puts on the Lord Iesus his death upon the soule; that as a dead man would kill a living one, if bound to him with cordes, so might dead Christ kill living Corruption, being bound and united to the soule by a Promise. And the Crosse of Christ, is made Sines, Terren and death; and the Old man-queller; onely by the word of God, into which all the Power of the Crosse is put: that faith might take it and put it on, and make it sit upon the shoulders, as the Armour and strength of Christ, and as his Sword to stabbe sinne at the heart. Faith in a promise carrieth the Soule to Mount Calvary, and sheweth corruption, that dismall sight of the Crosse, and Christ thereon hanging, and nayling sinne to the same, that it may never recover and get loose againe. This sight carrieth the very hatred and indignation of Christ into the heart of sinne: that as verily as Christ hated it for shedding of his precious blood, so verily he meant to give it her bane and deaths-wound for ever, in the behalfe of all his members. That as his flesh was dead, so might theirs be: And as he died but once by sinne, so they by vertue of his eternall Spirit might dye for ever to sinne: It is not the power of a Pope hallowing false Cresses, but the Power of Christ by a Promise, which blesseth this Crosse & death of Christ to the worke of mortification. And there is no sight in the world so terrible to sinne as this: all other are but fraybugs to it.

Fourthly, the Spirit of Christ crucified, makes this promise of mortification, more reall to the soule by adding the Seale of Baptisme to it. *Rom. 6. 3. Know yee not that as many as are baptized into Christ, were baptized into his Death? Ver. 4. For wee are buried by Baptisme into his death: that (Ver. 4.) we might be implanted with him into the likenesse thereof: Ver. 5. That our old man might be crucified with him.* Seales (we know) ratifie Promises: so doth Baptisme make good the Word and stablish our faith therein, for the soules securitie in this behalfe. And as they in *Noahs Arke*, and the *Israelites* in the red Sea, layd hold upon the Promise for the killing of the old world, and of the *Egyptians*, by the same waters, which preserved their owne lives: so doth faith be-

leeve,



# Article 1.

## A. Practicall Caterbisme.

15

leeve, that Baptisme (even the same water which saveth their soules) shall mortifie their corruptions. Sin shall loose her life even in the pursuit, as those did: and at last shall be quite destroyed never to annoy them more.

Fifthly, The Spirit of Christs death conveyes it selfe by all other ordinances into the soule of a beleever, to mortifie their sinnes. Hearing, prayer, watchfulnes, renewing of covenant, and especially fasting, are sanctified, thereby to cast out such sinnes and lusts as otherwise will not be cast out. The Word is poyson to a corruption, it peirceth and divideth betweene the joynts and the marrow; causing the soule to tremble at sinne, and start at corruption, by presenting God to it in the vengeance and justice of his threats and commands: yea, all the Administrations of God, in patience, blessings and streights, doe worke with the Word, to the damping and weakning of the most hidden and close corruptions: as Physicke which piercing betweene the diseased part and the humor, loosens the one from the other. Yea, as the Sword of Paradise scared *Adam* out of it: so doth the shaken sword of the Word and the other Ordinances, drive lust out of the soule. And so doe they finde it, who in simple selfe-deniall and faith cleave unto it.

Sixthly, This same Spirit, doth kill sinne another strange way, even by presenting the sweetnesse of Christ to the soule; the sweetnesse, I say, of living by faith, and walking in uprightnesse. This is a strange sacrificing knife. It causeth that former base pleasure and sweet of sinne, to become irkesome. Since the Soule tasted Christ, loe, all other sinfull pleasures become (like the Booke in the Prophets belly) as Wormwood. By sweetnesse of sinne, I meane that former joy, tickling, and gainfull content of sinne, which set the Soule on worke with edge, appetite, skill, cost, diligence, subtiltie, nimblenesse and defences. Oh! the Soule kils all these by her new trade of Christs obedience, which makes the Devils yoke most heavy: saying; *What fruit had I in those things whereof I am now ashamed?*

Seventhly, The Lord Iesus applyes his peculiar Power against sinne in both parts of her, both roote and branches.

5  
By other Ordinances.

Matth. 17. 21.

Heb. 4. 12.

6  
By the sweetnes of Christ.

Rom. 6. 21.

7  
Applying of Christ to all sinne.

He directs his strength against original sinne and this body of death, to the end that it may die and decay daylie, though it abide till death. So that she looseth her strength, though not her being : she brings nor forth so many fruits to death, she doth not so much clog, defile, and distemper the Soule by her deadnesse, pollutednesse, wearisomenesse, and unfavorinesse ; nor is so out of measure sinfull as before . Nothing but a body of death in Christ , can mortifie a body of sinne in the soule. Next it proceeds to the branches : even as death at the heart is presently death in the fingers , the armes, the feet, legs : so doth this Spirit of Christ, worke death wholly and death in every member. So that he who saith, *Mortifie your earthly members*, effecteth also what he commandeth, and beginning at the root, killeth the branches. To begin to mortifie lust in the branches ( the root being alive ) is vaine and bootlesse, like *Adonibezeks* cutting off the thumbs and toes : But when the Dam is dead, the breasts can give no sucke to the yong ones.

1 Cor. 5. 21.

Rom. 6. 12-13.

Judges 1.

8.

By intercepting finnes provision.

Eightly, The Spirit of Christ intercepts the succors, and provisions wherewith sin fulfilled her owne appetite. Therefore *Paul Rom. 13. ult.* opposes these two, putting on of Christ : and taking thought to make provision for our lusts, because the Spirit of Christ deales with the succors of sin, as the Surgeon doth with a leg which he mortifies and cuts off. he kills it by intercepting the course of former spirits. As an enemy besieging a Citty, that he might soone surprize it : cuts off all the store and food which either by land or Sea is sent in to support it : and so it yeelds by famine : This it applyeth to every lust in her kinde, pride, envy, hypocrisie, unthankfulnesse, uncleannessse, unprofitablenessse, and others. All lusts have their fewell, objects, temptations, occasions, and supports : which when they faile, sin looseth her oyle and nourishment, and so is starved.

9.

Remooving the strength of the Law.

Ninthly, Christ takes away that strength of sinne which stood in the Law. The Law is called the strength of sin because of that itching and coveting propertie in sinne, to do that which is forbidden. The purenesse of the Law is an occasion to an impure heart to transgresse, and to enterfeere against

against it. But the Law in this point is made to a beleeuer, sweeter, and easier: and therefore the heart is also thereby made pure, and is farre from stumbling at it. As *Paul* saith, *The Law is holy and just*: but I am sold under sinne, and my edge is turned from the Law, against my selfe, to delight in the Law, and abhorre my selfe.

Tenthly, The principle of enmitie being put into the heart by Christ, the heart nourisheth this hatred more and more even to the death, and maintaines the quarrell, till an irreconciliablenesse be bred betweene sinne and it. And this makes a daily fight and combat betweene the mortifying power of Christ, and the unmortified part: the soule alway resisting, and not willingly yeelding, but as a foiled captive against her will: and from this deadly enmity, seeking ayde from heaven and Christ against corruption, rejoybing to see it foiled as Gods enemy, mourning to see it prevaile: crying, mourning; yea, groning under it: using all opportunities to root it out: not liuing till it be divorced: forsaking it as a wofull cut-throte of her peace, and when shee hath it under, pursuing her vantage; that sinne may not get head againe; not dallying with her, but handling her roughly, and never thinking her dead till her head be cut off. And therefore longing for the day of departure, which is sanctified to be the finall overthrow of sinne, and a full Redemption from all Dominion under her. These Observations, instead of other, I commend to the Reader touching this point.

10  
By combat.

Gal. 5. 17.

Rom. 7. 24.

Of Vivification.

Q. What say you of Vivification, being the second part?

A. I leave it to be conceived by the Law of proportion: That as the Death of Christ is the death of corruption in these severall kindes: So the like of Christ, or (as *Paul* speakes, *Rom. 8. 3.*) The Law of the Spirit of life which is in Christ Iesus, doth settle the power of the second *Adam*, (a quickning spirit) upon the soule, so he a likewise spring in her of grace unto eternall life. Touching the which see the same place in *Rom. 6.* and apply all I have sayd, to this second in the kinde thereof, as well as to the former. In a word thus: The same power of God, *Eph. 1. 20.* by which he



he raised Christ from the dead; even that exceeding effect-  
tuall power of God doth discover it selfe in a mortified soule  
to frame it to the life of Christs holinesse; and that not with  
an indifferency, but with activity, resolutenesse and earnest-  
nesse of heart: I say, to a lively, chearefull, stirring life, to a  
spirit of life, which (as a contrary principle) alway workes  
the heart to Gods ends. It is such a Spirit and principle, as  
drawes, bowes, moulds and fashions the inner man as well as  
the outward, to delight in the Law of God, and to give God  
the heart, *Præ. 13. 26.* Making the soule a partaker of a divine  
nature, as farre as it is capable; that thence may flow the ope-  
rations of life, in all the faculties of the minde, will, consci-  
ence, and members of the body. Both inward, as feare, love,  
joy, innocency, zeale, thanks, humility, heavenly minded-  
nesse; And outward in the practise of the life, according to  
the conversation spoken of in the next Article. Touching  
that question, why these two are imperfectly wrought in us  
during this life, see the fift Article of the third part, in the  
Letts.

*Q. Now at length proceed to the use; and because the open-  
ing of the Article is practicall of it selfe, be the briefer.*

*A. First,* If all beleeuers bee new creatures, such as never  
were seene to be so before, new men: what are they who are  
still old creatures, and will take no other die? Such as boast  
they are no changelings, are the same men. I say they are  
unbeleeuers, upon whom (as yet) the wrath of God abides,  
and besides, such as shall be damned. Dogs who shall be with-  
out. See *2 Cor. 4. 4. Mark. 16. 16. Rev. 21. 8.* therefore  
small cause have ye to boast. If all that bee happy by beke-  
ving must be holy by renning, how unhappy ones are all un-  
holy ones? Therefore let it be terror to all such as carry the  
old man written in their foreheads with great letters, so  
that all that runne may reade it; they proclaime the sinne of  
*Sodom* in open prophanesne, or in secret unreformednesse:  
they have beene drunken, breakers of Sabbaths, Atheists in  
their families, and so they will be still: Oh wofull wretch/  
wilt thou be as thou hast beene? Thou hast beene an old  
wretch, an old fornicator, wrathfull wretch, subtil, con-  
tentious,

Use of the  
Branches.

I

Terror.

Branch I.

*2 Cor. 4. 4.  
Mark. 16. 16.  
Rev. 21. 8.*

rentious, worldly, made the Gospell a cover of thy rotten heart: wilt thou be so still? Then I know thou art cursed, for thou wert cursed, and thou wilt be as thou hast beene. Therefore heare what the truth saith; if thou be no other than ever thou wert, thou wert never good: and if thou wilt bee so still, bee so, thy penalty shall bee as thou chusest. *Let him that is filthy, be so still*, he that is profane let him be so still, and hee that will not come out of hell, let him keepe there still: No wrong is done to him that is willing to bee so. But know this, that if God have sealed thee up to a hard heart, it is one step further off from God, than before; it will be hard for an heart that cannot repent, to be better than it will be. Ere God create the new man in thee, thou shalt not only not will, but both will and covet it, and yet thou maist will it too late when it shall be denied thee.

Rev. 22.

*Secondly*, All revolvers to the old man, and returners to their owne vomit and mire, when they seemed to have the uncleane spirit cast out, and to escape the pollution of the world through lust, but still they carry about them the old man, still that lies downe and rises up and walkes with them although long hidden, and at length (as a cruell dog) breaks out odiously: Oh bee scared by this! If old men (be never so much in shew renewed) are cursed, what are they who having taken the livery of the new man, are now the second time waxen worse than ever; and the old man hath watcht his time to recover his possession and waxes severall times stronger than before? Oh the latter end of such is farre worse than the beginning.

Branch 2.

*Thirdly*, Terror to all hypocrites whiq still maske over the old man with a new cover of Christ, but put noe off the old. The Apostle speakes of men, 1. Cor. 15. 19. whose hope in Christ is here: not hope onely here in their wealth and lusts, but in Christ: and he tels them of all other they are most miserable. They are willing to have Christed save them, and to yarnish over their rottenness, to keepe them from the note of base and prophane ones: but if they be pinched with this, that beleevers must bee new men; the old cheating, and cunning deceit, wrath, revenge, worldlinesse, must also be cast off.

Branch 3.

1 Cor. 15. 19.

oh then they winch as a galled jade, and it seemes as an uncouth thought. Lately I knew a man who upon the change of his estate by marriage, was so penfive, that no man could heale his melancholy: so it is with these, to heare of such a new creature and change as should turne all inside outward, and rid them of their old *Adam* all at once, they are fullen and sicke upon it, it is as the going of a Cammell through the eye of a needle. Iesus they know, and the Doctrine of Iesus, but not as the truth is in Iesus: they will take no notice of such an instinct as to be new ones, because beleeving ones. But oh yee wretches; even this truth of Iesus which your hollow hearts cannot brooke, shall judge yee and sentence yee; such new Creatures, such Iesus; your Iesus is an Idoll, because he is no truth in Iesus, no new creature in Iesus to put off the old man, and put on the new.

## Branch 4.

Lastly, all prophane ones who thinke themselves in very good case, if they can carry their lusts and beloved corruptions closely, and blear the eye of the world, thinking they have forsaken them. *Sleidan* reports of a Duke in *Germany*, who lived in an uncleane course with one of his wives Gentle-women: which the Dutchesse perceiving and opposing, he devises this shift, to send her to a Castle, and there to give it out after a while, that she was sicke, hiring some to visite her, and at length that she was dead: a painted Image is laid forth, entombed, carried to Church, the bell rung, funerall Sermon made, dole given to the popre, the Image buried, but the harlot still living, and the lust of the Duke unmortified brake out worse than ever. This is the new creature of the prophane sort, strongly to conceale the old. Like whereto is this, to thinke our lusts are mortified because by some violent cause, feare, penalty, or inward terrors, they are restrained, as *Sauls* rage, *Esau's* malice.

## Vse 2.

Secondly, it's use of instruction to all new creatures to wonder that the Lord will accept them to be so, and take them after all their refuse stuffe and service to old lusts, to be new men; who would thinke it that the Lord should chuse such defiled Temples of Idols, lusts, and lewdnesse to dwell in? who would thinke he would admit of those nasty sties of



of uncleane thoughts, those cages of pride, uncleannesse, and selfe-love, those powers and members of body and soule that have beene so defiled, to be weapons of righteousness? Oh what encouragement is it to old creatures to become new? The Lord will melt and alter the propertie of your old Idols, and he will prepare himselfe even of such mettall, vessels of price, for every good worke, and not knocke them in peeces: He will admit the captive woman, when shee is pared, washt and shaven, to be a wife for an *Israelite*: He will admit *Mary Magdalen*, *Luk. 7.* her eyes, teares, hayre, lips and oyntments, even so neere as his owne sacred body, and become one with her that was an harlot, and abused all these to abomination. Oh! how justly might he have for ever left us to our selves, and sworne that no sacrifice should blot out our sinne, nor would he ever take the service of a persecutor to be a preacher? Oh! those very powers of wit and those affections of love & joy which we have so abused, we should wonder that God will purge the fretting leprosie out of them so farre as to be honored by them: which yet we cannot deny but he hath, except we should lye against the grace of the new creature.

Reade *Jerem.*  
3. 2.

Thirdly, It should admonish all to take heed how they meddle with any true beleivers in Christ, to hurt, discourage, reproach or pursue them. Let us know they are new creatures, and the workmanship of God: him that defaceth Gods image, will God destroy. Beware, touch not the anoynted of God, doe not his image any wrong. If a King will leave him to the punishment of a Traytor, who shall race out and deface his image upon a peece of silver: what shall he doe to them that deface the lively image of his holynesse stamped upon his new creature? doe not desant here and say, yee doe not deface them as such, but in other respects. Well, but in as much as he honoured them, yee shall pay for it, that yee have not counted them precious and delighted in them: that honour yee doe not to them, as well as that disgrace yee offer them, is not done to him, is offered to him: and if you dare venture to hurt them with a distinction, he will punish you without distinction.

*Vse 3.*

If

Use 4.

If the Lord will have others beware how they deface Gods creatures, how much more should his new Creatures beware of defiling themselves? Oh! if God have made yee so, beware yee cast not dung in his face, and pollute not his Image? The vilest wretch that lives when he playes his parts, yet if he were the sonne of an holy father, he will draw the curtaine over his fathers picture, as ashamed of himselfe. And shall not wee tremble to disguise our selves with any dreg of earthlineffe, envie, pride, and vanitie, love of our selves, knowing whose Creatures we are? Take but the creatures of some proud ambitious ones will they doe any thing distastfull to their Makers? Are they not in all points like them? How then dare we to tempt him after whose image we are created? Oh! what a check should it be, that any leaven in so much as a mouse-hole (to allude to that Iewish curiositie) should be found in us? Remember that charge of *Paul*, Purge out the old leaven therefore: and let us serve the Lord in the sinceritie of a new Creature: old things are passed away, all things become new: new *Adam*, new Covenant, new Paradise, new Ministry, new Creation: new Lord, new Law, and all new. Shall they who are thus renewed, suffer that unrenued part to get head and to darken and defile the new, that even in them old base dregs should be observed to deface the Image of God? But more of this in the latter Article.

1 Cor. 5.

*Q. Proceed to the use of the second Branch.*

The uses of  
the second  
Branch.

I

*A.* If faith be the instrument of this Creation, wee here doe confute the conceit of them that imagine faith to be a branch of Sanctification. Sanctification is so farre from being the *genus* or *totum* of faith, that it differs from it the wide skie. Faith is a grace that addes no inherency to the soule, but onely serves to receive a forraigne imputed righteousnesse of another: sanctification receives an infused righteousnesse into the soule, faith receives a righteousnesse of perfection to stand in the sight of God: sanctification, a righteousnesse in part and imperfect. Can then an inherent holinesse be the cause of an imputed? Or can an imperfect holinesse be the cause or *genus* of a perfect? But I must not dwell; and I see this

this error is lately at large confuted. Onely this, faith and a new Creature being parts of Regeneration, and of the *Totum* of a converted one : so long as they bee dividing members, they are rather things of a contrary nature, than effects and causes of each other. See what I said of their difference in the beginning of this Article.

Secondly, We learne here what course Gods people must take to repaire the ruines of their holinesse, when it is decayed in them by their falles, Satans prevention or the like. Run to their faith, fetch fire from the hearth of the Lord Iesus his Spirit : wee are preserved by that of which wee consist ; if the Lord Iesus be our principle of Regeneration by faith, he by faith must be our sustentation, Goe to the Promise in thy fals, take hold of the strength of Christ in them, and compasse not thy selfe with thy owne sparkles, thinking to recover thy selfe by thy owne heate ; but abhorring thy selfe, goe to a promise, and there behold and apply Christ thy righteousnesse to pardon thy fals, to accept thee in weaknes, to repaire thy strength, and then he will be thy righteousnesse ; also of holinesse, to enlarge thy grace, and (by the addition of sweetnesse and love) to uphold thee in thy course more and more. Thou hast not received Christ thy new Creature to create somewhat in thy selfe, but to fetch from his fountaine, grace for grace daily : *Iesus Christ yesterday, to day, and the same for ever.*

V/s 5.

*Q What use doe you make of the third Branch ?*

*A.* Very speciall : And it should first teach us a discerning use, betweene all hypocrites and truly renewed ones. The one may set up the Image of Christ in some of the powers of his soule ; as in his understanding, wit, memory, in his tongue, eares, senses, and outward members : but the renewed Creature sets him up in his spirit. This of all other things searches a false heart ; whatsoever part of him seemes to have some Image of God, sure it is, it is not in his spirit. In spite of him, his thoughts, purposes and affections, are voide of him. The streame, the frame, the bent of his soule warps from him and goes another way.

V/s 6.

The



The most subtile hypocrite can but come to this, to delude himselfe by the strength of knowledge, and some dammings of the streame of his corruption: but as for the turning of it by a stronger, to a contrary motion, that can he not attaine to: there is no dissembling of a new Creature. Once a Philosopher in thirtie yeares made a brazen frame of a man to speake: but as one said of him, Oh fine scull without braines! so here may be said, Oh faire out-side without a principle of life and spirit! Let us consider this; although an hypocrite may grow to this, to delude himselfe, and make himselfe not to see his defiled principle, yet he can never purge it out, while he is so. For the Image of God is set up onely in some out-roome, and when his lust comes in place, there is no routing for this; this must yeeld to his base ease, pride, lust, which are set up in his inner man, and beare sway. And secondly, the hypocrites image of God is onely a counterfeite of it: its no free principle acting him from within; so long as some torrents and violent pangs are up in his passions, so long as he is under some streame of powerfull preaching, or deepe feares, or sudden humours of affection, he seemes some body: but when these are past, he is like himselfe, as dead as ever. I may compare him to *Dauids* old body, in which there was no heate left; they sought out *Abisag* to keepe heate on him, but more than he had from her, he had not, and therefore he dyed instantly notwithstanding her: So it is here. So long as the fire is within the water it holds it; but no sooner out, but all is emptie: when the Word is gone, and violent causes, he wanzeth, and discovers those corrupt evils of uncleannesse and prophanenesse, which the Word suppressed. But with the new Creature its otherwise: he is borne of God, and sinnes not with consent: when outward props faile, loe all failes not, he mournes for the want of old helps, but in this want he abounds with the comfort of the inner man, and the principle of grace which is immortall, and whose being is of God.

Vse 7.

Rom. 7. ult.

Secondly, Its use of consolation to a beleever: the Lord esteemes him by his best part, his bent and streame, and not by his defects. The Apostle, *Rom. 7. Not I, but sinne in me.*

I serve

# Article 1.

## A Practicall Catechisme.

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*I serve God in my spirit, &c.* As a man calls a dunghill precious, for a pearle in it: and as a man would call Wine mixed with water, Wine; and corne full of weedes, corne, because of the better part. So here: the spirit and bent of the heart denominates a Christian with God. Looke more in point of Imputation.

V/6 8.

Thirdly, Its use of examination for all that would be sure to know the new Creature to be formed in them. Try it by the roome wherein ye place it: the best things require the best place. The image of God in Christ, drawne by the Spirit, will endure no roome but the most inward spirit of the soule. If the enemy besiege a King, he must breake thorough many doores and loeks ere he come at him; because he is in his privy chamber. Try thy selfe then by two or three markes, if the new Creature be set up in thy spirit, then will the streame of thy soule goe with him abt to him as the Rivers to the Sea. Thy plotting, thy devising, fore-taking & whole wisdom shall serve for him, how his honour, service, Sabbath & himselfe may be set up where thou hast to doe. The Spirit of a drunkard or miser will not so plod about the pots or money as thine for God. Thy tongue, eares, and all will be for him. Thou maist step out of the way, but still thy bent will be to serve him & speake for him in thy spirit. If memory or great words faile, thy spirit will be for him as that poore man was for Christ *Ioh. 9.* read the allusion. Again, the savour of thy heart will be in and for him. The bent of the soule commonly goes where it delights, and to that which is precious to it; try thy selfe by this. What hath got thy heart? Where is thy treasure? If Christ in a new creature be it, to the very instinct and joy of thy heart will be to him; other things shall be unsavoury, thou shalt stinke in the nostrils of the old man, and he in thine. And secondly, try thy selfe by this. The spirit of the soule is the chiefe part of it, there is the whole streame. If the new creature be set up there, God is served with all the might, the male, not the female; all the courage & strength no cost is too great. The whole cost of all thy powers, members, gifts, authoritie, credit, wealth, experience shall run in the streame of holinesse. No unbeseeming one can be a new Creature,

Pro. 23. 26.

Ccc

Creature,

Creature, for he is free borne. The minde, we say, is the man. If that be for God, all the inferiour faculties will side with him, as *Iezabels* Euhuches with *Iohn*: as the lesser wheelles of the perpetuall motion did the first moving Master wheele. That Engin when it was first scene in the Court, was not so admirable as this.

*Q. Conclude the fourth Branch, and the Use thereof.*

*Use 9.*

*A.* It is plentiful: a little of each may serve. 1. Terror and conviction of all other mortifiers and mortification: all other counterfeit quicknings of a false heart, by Popish or carnall Devotions, all which threaten the destruction of the flesh, but in truth doe establish it. Popish Penances, emptie fasts, sterlings of the body, Rules of Abstinence from marriage, meats, money, trades and conversation of life, Vowes and Prayers: they are from flesh, and to it they returne; violent remedies encreasing the disease, having no blood, no power in them: and therefore not blessed to kill sinne: Sinne and Satan feare no such holy water. Onely Christ, onely Christ.

*Use 10.*

Secondly, Its use of Examining to all sound Christians, to try whether Sanctification be planted in them? Hath the Spirit of the new Creature, discovered sinne in her colours unto you? Hath it by the Word and Seales settled the power of the Crosse and grave upon you? Can you say, it hath dragged your lusts up the hill to *Golgotha*, and bound them with the cordes of your Priest and Sacrifice to the Altar, and let out your blood there? Is that follitic and pride of corruption cast downe? Is the heart able to say (in the power of Christ) to her lusts, world, selfe, ease, uncleanness; I behold yee as stript of your condemning power, and I feare not your prevailing? Since you killed the Lord Iesus, he hath nayled you to his Crosse, and robbed you and your Captaine of your strength and venom: So that in his Death and in the Name of Christ my Conquerour, I doe come out against you, and pursue the victory. Thinke you ever to get head any more? Darest thou O proud, worldly heart, so much as rout or stirre, while thou seest the Chariot upon which



# Article 1.

## A Practicall Catechisme.

35

which my Christ and head triumphed over thee? Oh, as thou slewest Christ, so thou wouldst have slaine me! But thou art prevented! By his Death thou art slaine, I am saved! I say, canst thou put on (not *Sauls* harneis against *Goliath*, but) Christs Armour against sinne, and say, This day God shall enclose thee in mine hand! Canst thou feele thy fingers apt to fight this Combat, as taught by the Spirit? Then it is well with thee. The fruit will shew it. The old man will vanish, the New will grow: New Lords will have new Lawes. It will be with thee as with an Ale-house, which (during a drunken Tenants occupying it) was wont to be never emptie of Drunkards, Theeves, and Queanes: but is now in the tenure of an honest man, who hath pulld downe Signe and all: When old Guests call there for their old well-come, loe, the answere is, Heere is a new Lord and new Law: This man keepes no Drinke or Tobacco to sell, no Sacke and Sugar, no Revelling here, the Buttry is turn'd to a Shoppe, idle companionship to good husbandry: There is hope the house may recover her lost credit againe. If thou canst finde this, and thy heartie mortification appearing in a mortified carriage, thine eyes, senses, tongue mortified, humblenesse in thy behaviour, feare of the least sinne, watching the least occasions and temptations offered, starting at old company and sinfull objects; I say, its a good signe. A mortified heart will soone be a quickned Spirit: the understanding will project, purpose for God: The will and choise of the heart will be for him: Sloth, ease, unwillingnesse will cease: Lift, love, delight, unweariednesse will succeed: And in a word, the streame of the soule will runne to obedience, (when God hath turned it) and the yoke of Christ will become easie.

*Q. What other use floweth from hence?*

*A.* I will adde this onely one; That wee learne to esteeme the Sacrament of Baptisme otherwise than most of us doe. Did wee know and beleewe it to be that Laver of Regeneration, and Channell of Christs divine nature,

Ccc 1

and

1 Pet. 3. 20.

and properties which are conveyed to the soule by it; as *Pe-*  
*ter* calls it, The washing not of water, but the Answer of the  
 soule by the resurrection of Christ, telling us, we are washed  
 by the Spirit of our God, and ingrafted into the likenesse of  
 his death and Resurrection by it, surely we should make o-  
 ther use of it than we doe. And the doctrine of the Cove-  
 nant would sinke the deeplier into us by it; if we could use it  
 as the instrument to put on the Lord, the holy Ghost and fire.  
 But touching the Sacraments, I shall else-where treat, if God  
 will. Thus much for this first Article.

## The second Article.

Q<sup>u</sup>. Proceed now to the second Article.

The whole  
 Conversation  
 of the belee-  
 ver must be  
 renewed.

Gen. 5. 24.  
 Psal. 50. 8.  
 Gen. 17. 1.  
 Luk. 1. 6.

Jam. 3. 13.  
 Act. 25. 1.  
 Matth. 5. 16.

A. The second is, That the L O R D requires that  
 this new Creature thus framed in the soule,  
 breake forth into the whole course and con-  
 versation. That is, that holinesse be exerci-  
 sed and set on worke in the course of our life, which some-  
 times in the Scripture is called the ordering of our conversa-  
 tion aright. See *Psal. 50. ult.* Sometimes our walking with  
 God, *Gen. 17. 1. Luk. 1. 6.* So also our living righteously,  
 holily and soberly in this present life: Sometime, our serving  
 him in feare all our dayes: sometimes, the having of a good  
 conscience, *Act. 25. 1.* And lastly, the holding out of a good  
 conversation. See *Matth. 5. 16.* So 1 *Pet. 3. 2.* Reade also  
*Eph. 5. 8. 2 Pet. 3. 11.*

Q<sup>u</sup>. What meane you by this word, onely our open carriage in  
 the view of the world?

What the  
 course or  
 Conversa-  
 tion is.

A. No: but the round or wheele of our whole life within  
 or without towards God or man. As appears by that in  
*Heb. 13. 5. Let the course be without covetousnesse:* by which  
 he doth not onely condemne open oppression, or usury, but  
 the wheele of the thoughts, affections, and endeavours of co-  
 vetousnesse: for in them is our Conversation.

Q<sup>u</sup>. How

## Article 2.

## Of Practicall Obedience.

39

*Q. How many things were considered in the opening here-  
of this second Article?*

*A. Two things, first, the Circumstances; secondly, the  
Substance of this conversation.*

*Q. How many Circumstances belong to this conversation?*

*A. One concerns the persons who must lead this con-  
versation: others the conversation it selfe.*

*Q. What is the former?*

*A. That this conversation bindes all sorts equally to the  
good behaviour without prescription, or exception, and that  
in much severall estates, conditions, relations. Estates, as in  
prosperitie or adversitie: *Iob 2.* Thou speakest like a foolish  
woman! Shall wee serve God for good and not for evil?  
Conditions, as in each trade or calling, each common respect  
of sex, age, each condition of degree, inferior, superiour, each  
sex, whereto adde all other regards, as time, place, publike  
or private occasions and accidents befalling, as either alone,  
or with others, at home, abroad, and the like. Thirdly, rela-  
tions, as Masters, servants, parents, children, husbands,  
wives, Magistrates, Subjects, our selves, or strangers within  
our rooves, and so of the like. A maine and great enclosure,  
at once cutting off the infinite objections and cavills arising  
from such personall respects. Some would exempt themselves  
by their greatnesse, as our common speech imports; they are  
very good folkes, for so noble or so rich, or in such place.  
Why? thy place puts upon thee so much the greater service.  
Others pretend their meannesse, as if the Lord over-saw  
them, as moles in the Sunne: so many poore servants in  
great houses thinke that the Sabbath and Religion is for  
their Masters, as for them they shall be passed by. So some  
ignorant people alledge this new learning is for Schollers:  
and so young ones excuse themselves by their greenenesse,  
old ones by their feeblenesse, &c. But as this Net of obedi-  
ence is strong enough for Lyons: so the meshes of it are  
small enough for Flies.*

*Q. What are the latter Circumstances of Conversation it  
selfe?*

*A. Three: Order, Proportion, and Beautie.*

*Q. What*

Ccc 3

*Q. What*

Two things  
here.

1. Circum-  
stances.  
1. About the  
Persons.

All sorts  
bound to  
this Rule.  
1. Estates.

2. Condi-  
tions.

3. Relations.

4. Degrees.

Three pro-  
perties of a  
good conv-  
sation.



*Q. What is the order of good conversation?*

1

Order.

*A.* That the chiefe and maine service of God be preferred before the meane in time, & in priviledge. In time thus, that first religious course be attended, then worldly. If a man should paint the body of a man and set his heeles upward, how disguised were it? So for us to goe and moile our selves all day long, and then at night with a dead heart, and a drowsie spirit to fall to prayer; oh how wofull! This is out of order, and a setting of cart before the horse; since that should have beene first done, and the belly attended after. *Mat. 6. 33.* first seeke the Kingdome. Secondly, order of honour. That is, when two services meet which cannot both be done at once; that the lesser give place to the greater. (Except necessitie or mercy doe hinder,) which is no breach of dutie, but an omission onely for the time, and a returne unto it in season. And in this point a good conscience is the best interpreter.

*Q. What is proportion?*

2

Proportion.

*A.* When there is a suitablenesse betweene dutie and dutie. In the members of the body, when some one for the part exceeds the proportion of that part, or of the other parts, there is a disfigurement. As when the head is bigger than an head should be, or bigger than other parts which should exceed it: for example, when men in their zeale exceed the rules of wisdom, and are too hot and eager, or when they are exceeding zealous for Religion and the Sabbath, but extreme cold and remisse in point of justice and righteousnesse, and keeping touch with men. Secondly, when there is no suitablenesse of harmony: as in the body, if one member be comely, another deformed; the face comely, the backe crooked, it's a blemish. So here; when there is good behaviour betwene couples abroad, but great oddes at home: when men have very good gifts to speake, but very bad to practise; none better in compassion to the poore, none worse in matters of conscience toward God in their calling, marriage, or use of liberties. *Abner* was a very good Captaine to *Saul*, but an adulterer: *Isaiah* to *David*, but a murtherer. So the Proverb runneth, He is no mans foe save his owne: but love must begin at home, and issue to others.

*Q. What*

## Article 2.

## A Practicall Catechisme.

39

*Q. What is Beautie of conversation?*  
**A.** As in the body beautie and amiablenesse ariseth from the good temper and fit coherence of partes: so in conversation, beauty is that grace, which ariseth from the giving to each dutie, her due respect; not only doing it, but looking how, as Rom. 12. the Apostle tels us, *Let him that preaches, doe it in simplicitie, he that ruleth with diligence, he that sheweth mercy, with chearefulnesse; wisdom makes the face to shine.* It is not the bare doing, but the due tempering of it with the right qualitie, that sweetens it. And where this due manner is generally observed, it makes the whole conversation, beautifull and savoury: yea, sets a lustre upon it. These three may serve for a taste of the rest.

3  
Beautie.

exile. 8. 1.

*Q. Now come to the substance of Conversation: To what heads may they be referred?*

**A.** To these three, especially: Either those graces which doe qualifie a good conversation. Or those subject things wherein conversation consists; or the object which conversation looks at.

The second  
generall.  
The substance  
of it.

*Q. What are those graces of conversation?*

**A.** Some are generall qualifications of grace, concerning every part of conversation one and another: others, are speciall gifts of the Spirit, severally belonging thereto: as the actions of life requires.

In the graces  
of it.

*Q. What are the Generall?*

**A.** To give a taste of all by some of the chiefe; they are either graces of qualitie or quantitie: the former, serving to the due manner, the latter, the due measure of holy conversation. And of the former sort are those I speake of some of the chiefe: First, Wisedome: Secondly, Simplicitie: Thirdly, Sinceritie: Fourthly, Integritie: Fifthly, Faithfulness.

Generall  
graces.  
Of Qualitie.

*Q. What is Wisedome?*

**A.** A grace of the soule, whereby it draweth the sanctified knowledge of the minde, to the particular use of her conversation, as occasion is offered. Col. 3. 16. And it is a determining of generals to specials, both of actions, & circumstances, according to Christian rules, of which see Phil. 4. 6. Finally, brethren, whatsoever is pure, good, of good report, &c.

The first,  
Wisdom.

Also its a grace teaching him that hath it to keep a decorum in religious and outward conversation: as knowing what his person and condition will beare or refuse. Lastly, how to carry himselfe in the use of things indifferent without excess or defect: and how to use Christian policy with simplicity and purenesse of conscience.

*Q. What is simplicity?*

The second, Simplicitie.

*A.* It is a grace of a renned soule, looking at truths in the naked nature, apprehending and iudging of them without all mixture or corruption of fleshly conceit and wisdom: and accordingly desirous to be informed of them as they are, and to love, embrace and ensue them accordingly, neither looking at the right hand or left: I feare that as Satan tempted Eve, so he will tempt and leade you from the simplicity of the Gospell.

2 Cor. 11. 3.

*Q. What is sincerity or Uprightnesse?*

The 3. grace, Sinceritie.

*A.* It is a grace of the Soule looking at the actions of conversation, in respect of their right and true ends: and therefore as it opposeth all hypocrisie, which is to doe good with a squint looke and mixture of our owne ends of credit, gaine, ease or content: so it doth good with a pure ayme at Gods glory, the honest discharge of duty, and the good of others: so as a man may have good conscience in all things. See 1. Cor. 1. 12. and Act. 26. 10. 2. he abhorred to be an hireling. This is called perfection, viz. of parts not degrees.

1 Cor. 1. 12.  
Act. 26. 1.

*Q. What is faithfulness?*

The 4. grace, Faithfulness.

*A.* It respects the due manner of conversation, that it be holy and approving what is accepted, howbeit properly it hath a respect to opposition: For as we say of a good and faithfull servant, we shall trust him with untold gold, meaning, although we see him not: so this grace is such an honesty, as puts God in security, not to revolt from him or warp not withstanding baits to allure, or terrors to discourage, or dangers to deterre, either by threats, error of the wicked, collapsed times, or provocations from our owne false hearts, Rom. 2. 13. and Rev. 3. 8. Thou hast kept my word and not denied my Name. Mat. 25. wilt thoue good and faithfull servant. It is also taken for sincerity. Act. 26. 15.

Rev. 2. 13.  
Rev. 3. 8.  
Act. 26. 15.

olla

ADDD

*Q. What*



*Q. What is integrity?*

*A.* An equall and whole uprightnesse of it towards all the Commandements of God, without partiality or taking exception, *Psal. 119. 6.* When I have respect unto all thy Commandements. It is contrary to that halting off spirit with God, and patchery of a false heart, whereby it affords God a maymed sacrifice: in some duties forward that come on the right side, but such as finde not favor in our eyes, rejecting them.

The 5. grace,  
Integritie.

*Psal. 119. 6.*

*Q. What are the Graces of quantity or measure?*

*A.* They may be referred to two: Prosperity and Constancy.

Second head,  
Graces of  
Quantitie,

two.

1

Prosperitie.  
Three Bran-  
ches.

1. Rootednes.

*Q. What is Prosperity?*

*A.* A grace of the soule compounded of many; in a word, the wel-fare of a soule in respect of degrees and measures of grace. And it hath three parts: First, Rootednesse: Secondly, Fruitfulnesse: Thirdly, Growth. Rootednesse of the soule, is a grace contrary to flightnesse; whereby it is both grounded well in knowledge for direction of life, and settled in grace for full purpose and resolution of obedience. See that of *1 Cor. 15. ult. unmoveable.* So else-where, the word of stablishing and settlednes in the grace of the Gospell is used. And that with full purpose of heart they would cleave to the Lord. Secondly, Fruitfulnesse is a grace issuing from rootednesse; whereby the soule is abundant in the worke of God, and full of the fruits of wel-doing. The contrary is barrennes and emptinesse, when the soule scants the Lord in his due, as if he were an hard Master. The effect of it is to avoid unprofitablenesse in the knowledge of our Lord Iesus, *2 Pet. 1. 8.* Reade for this grace *1 Cor. 15. ult.* The third is, the fruit of both, *to wit,* Growth and increase: For as we see it to be in trees, when they are once well fastned in the earth and rooted, we looke they should beare fruit; and then that in so bearing, they waxe and grow, in heighth and breadth and fruit, so is it heere. Growth is a grace of the soule, by which it encreases by due steps and degrees, to that fulnesse of the measure of Christ, according to the proportion of the part, *Ephe. 4. 15. 2 Pet. ult. Like 8. 8.* And it commonly is the effect

*Act. 11. 23.*

*1 Cor. 15. ult.*

2. Fruitfulness.

3. Growth.

*Ephe. 4. 15.*

*2 Pet. ult.*

effect of the meanes of grace, blessed to the believing soule, as *1 Pet. 2. 2.* Now then of these three stands Prosperitie: which is the spirituall gladnesse and laughter of the thriving soule, *3 Iob. 2.* Thy soule prospereth; that is, apparently is fat & well liking in goodnesse (as those three children, *Dan. 1.* and as we say, the corne and hops laugh upon the ground and poles that beare them.) And it is a grace of the soule rooted, fruitfull and growing, whereby it beareth marke in the sight of all, that it goes well with it to God-ward, and is cheerefull, full of health, vigor, and contentment, saying thus, What I am, I would be, and wish to be no other.

*Q. What is Continuance?*

The 2. grace,  
Continuance.

*Psal. 84. 7.*

*Rom. 2. 7.*

*Mat. 24. 13.*

*A.* A grace of measure in the soule, whereby it gives not in, nor is faint or weary in well-doing: and its contrary to staggering, sloth and ease. It respects the course or wheele of conversation: and it is either a going on and on from dutie to dutie with strength and purpose, *Psal. 119. 57.* and long-breathednesse (*Psal. 84. 7.* and *Heb. 12. 1.*) Runne the race with patience set before thee, taking alwayes in good part both thicke and thin, and not fainting in affliction and troubles.) Or else it is finall Perseverance, the fruit of the former: for by a continuing in well-doing, *Rom. 2. 7.* and accounting each day a peece of our journey home; at length we attaine the end of our hope, and the issue of our Faith and combat. This grace hath the honour of all the rest; not because the rest are inferiour to it, but because it hath the lot above all the rest, to stand next to the doore of salvation, and to let in the soule thither: See *Mat. 24. 13. 14. Rev. 2. 10.* And thus much of the Graces qualifying good conversation generally.

*Q. What are the particulars that immediatly help conversation?*

2. Sort of speciall gifts of sanctification. Their names and use.

*A.* The vertues of the Soule: Righteousnesse is one, which gives every one his due. Prudence is another, which wisely accommodates it selfe to the occasions of actions, as it judgeth most expedient. Courage is a third, which goeth through all dangers and streights (falling out by Providence) patiently; and waiteth by faith and hope for a good issue. A fourth is Sobernesse, which ordereth a man in the use of his

his lawfull liberties aright, and keepes a man from excesse therein: and from all extremities of passions and affections. Humilitie is another, which teacheth a man to think meanly of himselfe, as knowing his own wants and shame: whatsoever his graces and gifts may seeme to others. Chastitie is another, whereby a man possesseth his vessell in holines and honor. Thankfulness, whereby the receiver is duly affected and carried toward the author of any good. Sundry other vertues there are, usefulness, mercy, gentlenes and amiablenes, fidelitie, love, forbearance, sociablenes, tendernes, truth, and such like, of which in the Article of Communion, Part 2. I have spoken. Yet, a true Christian must looke to nourish morrall vertues in the ordinary conversation, as well as religious, in the fellowship of Saints: That so, no dutie may be strange to him. And (in a word) all the sanctifying graces of the Spirit of God, have their peculiar use in conversation; some are more proper for one use, some for another, & all for some or other. Thus faith is a grace for the just to live by to God in the world; hope is a grace to beare up in streights; patience, in an affliction; thankfulness, in blessings; moderation, in lawfull liberties, innocency and righteousness in the common life of men; love generally helps all: and in a word, each grace doth more or lesse serve for the enabling of the soule to a well abearing of it selfe towards God, man, or selfe. Of these I speak no more; only I would adde one thing, That the graces of the Spirit serve not onely to take up the residence within, and no more, but mightily to strengthen the soule to all spirituall or externall conversation: See that *Cor. 1. 11.* Strengthened by the might of his power unto all long suffering with joyfulness, and well pleasing, &c. Hence it is, that *Eph. 6.* Paul reckons up special graces of the Spirit, as the compleat harness of a Christian. I wil open this by a similitude: I told ye, that Conversation is like a wheele. Note then as in a wheele there be 3. parts, the nave, the spokes, & the round: so here, the nave is copared to the spirit of regeneration, or the new creature (of wch in Ar. 1.) the spoks are these graces I have named, issuing from the nave, and fastned to the round: for as these staves do unite the strength of the nave to the round, & carry the strength

Col. 1. 11.

Ephes. 6.



strength thereof to each part of the wheele, which else would breake and split in sunder: so these graces of the Spirit of Christ are the staffe of our life, and the very support of our conversation, and wheele of our course. As for example; Take away knowledge from the use of our liberties; faith, from the Sacraments or Word; love, from visiting of the sicke; mercy, from almes, where shall these parts of conversation become?

*Q. What is the second part of the substance hereof?*

The second  
generall head.  
The subject  
three-fold.

*A.* It is the consideration of the Subject who is to leade this conversation, that is, the regenerate person. Now looke what the severall instruments are by which a Christian doth and must ordinarily converse, those are the subject in which it stands, and therefore had neede to be accordingly qualified.

*Q. What are they, and how many?*

*A.* Three: Thoughts, Affections, and Actions.

First, For the  
frame of the  
Thoughts.

*Q. What are the Thoughts, and what rules are there for the frame of their conversation?*

*Pro. 4. 23.*

*Matth. 15. 19.*

*Psal. 36. 4.*

*1 Tim. 6. 10.*

*Act. 8. 22.*

*1 Pet. 1. 18.*

*Jere. 4. 14.*

*Mica. 6. 5.*

*Psal. 1. 2.*

*A.* Thoughts are the first movers in the soule, and from them issueth either good or bad life: See *Prov. 4. 23.* so our Saviour, *That which defiles a man comes from within, as evil thoughts, Mat. 15. 19.* They are the master-wheele. If a man be envious and malicious, his thoughts devise mischief upon his bed; if the course be covetous, the thoughts first set them on fire; they pierce them through with cares, *1 Tim. 6. 10.* So the rest. Therefore (it being granted that we speake of the new Creature, who hath purified already his soule to obedience) let these rules serve to frame this commonwealth of thoughts aright. First, let our continuall care be to keepe the through-fare of the soule free from the evill of them, as by pardon of them, *Act. 8. 22.* so by purging of them daily from that vanitie, prophanenesse, disorder, endlesnesse, and other sinnes thereof, which makes the conversation vaine, *1 Pet. 1. 18. Ephes. 4. 24.* put off the old man of deceitfull lusts. Secondly, Labour to season thy imagination and the doores of thy senses, eyes and eares with holy meditations of God, his Church, his Will and Promises. *Psal. 1. 2. In the*

*Law*

*Law of God be meditated day and night.* Psal. 19. ult. *Let the words of my mouth, and the thoughts of my heart, be alway acceptable.* Thirdly, watch over these thoughts as men doe for theeves; and aske whence they come, and whither they will, ere they passe; yea, keepe the whole prison the streighter for the sake of thy thought, because if the ring-leaders breake loose, all the rest follow: *Prov. 4. 23.* And the doore of the thoughts had neede be kept as well as the tongue, *Psal. 141. 3.* yea, and keepe in holy thoughts that they goe not out as fast as they come in, *Ezek. 46. 9.* So fourthly, attend seriously upon holy objects to fixe the imagination upon good things, *Esay 26. 3.* which is the way to beat off the swarme of these flyes. Above all, looke to the maine worke of Remning, and let all thy springs be in the Lord, *Psal. 87. 7.* even the roote of thy whole conversation, which is the spring of thy thoughts; and this will cause the branches and streames to be holy, and cause thee to dwell upon meditation, and to be heavenly minded.

*Psal. 19. ult.*  
*Psalm 19. ult.*

*Prov. 4. 23.*

*Psal. 141. 3.*

*Ezek. 46. 9.*

*Esay 26. 3.*

*Psal. 87. 7.*

*Q. How is the wheele of Affections to be guided?*

*A.* The Affections are the wheeles of the soule indeede, and upon them the soule is either hurried to evill, or led to good. Little doe most men thinke how they are carried in these their passions, by each object: Sometime by love, by joy, by hope on the right hand; otherwhiles by feare, by sorrow, by anger, pittie, or the like: rare is that man who ventures not upon the sea of conversation with the broken barke of Affections: It may be said of them as of that ancient, Where they doe well, none better; where ill, none worse. Heathens were faine to abandon them quite (the Stoicks I meane) for the puddle they found by them, and to delude all affection; and so erroneously put out their eyes, and out of their hands and feete for feare of offending them. But the Scriptures afford more grace than so, the refore first watch well, how hardly the best escape the violence of them. Note how *David* disguiseth himselfe suddenly in swearing *Nababs* death upon his defeat, *1 Sam. 29. 23.* how soone *Michas* his care is smitten off by *Phar* in his passion: how soone fire from heaven is sent for by the discontented *Disciple*,

2  
For our Affections.  
Their mis-  
carriage  
is easie.

*Job. 18. 10.*

*Luk.*

*Luk. 9. 54.* So also *David's* rashnesse to *Nabun*, *2 Sam. 12. 5.* which he must needs blush for. So by the beholding of *Bathsheba*, how soone was a fire kindled, but long in quenching? How suddenly, *Iosh. 7.* did the Babylonish garment fire the heart of *Achan*? The newes of *Absolons* death, pierce and disguise *David*? Not to speake of *Gehazi* his sudden following *Naaman*, *Felix* his hope of a bribe from *Paul*, the Disciples excesse of sorrow upon a word speaking by Christ, that foolish pity of *Ahab* upon the men of *Benhadads* errand, the extreame feare of the women upon the Angels words. All these clouds of witnesses, shew the unbridlednes of the passions: and therefore should prepare us with earnestnesse to prevent them.

Till grace  
rule them.

*John 9. 38.*

*Act. 3. 4.*

*Numb. 25. 11.*

Helpes for ordering them.

I

*Gal. 5. 24.*

Secondly, Yet note, how good affections are as soone up in armes, if the heart be well seasoned and stablished with grace. How soone was *Peter* mooved with holy feare upon the draught of fishes? *Luk. 5. 8.* How easily was the poore blind man raised up in the depth of love to the Lord *Iesus*? How soone was sorrow wrought in the hearts of three thousand murderers at once by *Peter's* preaching? how presently was compassion mooved in *Peter* and *John* toward the cripple, *Act. 3. 4.* how quickly was zeale stirred up in *Phineas* against *Zimri* and *Cosbi*? *Numb. 25. 11.* and so may be said of the rest.

Thirdly, Therefore, let us nourish the fire of the holy Ghost kindled in us in our first regeneration, and apply it daily to the shaming, purging out, and consuming of these lusts, *Gal. 5. 24.* Bring them (as the heifer in sacrifice) to the horns of the Altar, and binde them thereto, that they breake not loose. And call upon the Lord for his Spirit, that the arrowes of the Almighty may be in us, and the power of Christs death might be as venom to give these lusts the deadly blow and bane, and to drinke up the sinne of these affections in us! Let it seriously smite our hearts, and let our affections take revenge upon us, for the corruption of our affections. Let us not excuse our selves for our nature, for that defends a lesser sinne by a greater: for what can be more wo-  
full, than when sin by custome hath hardned us to a nature?

Remember



Remember we how hideous effects these wilde beasts have wrought in our lives? I say, our wealth, our inordinate love, our mirth, our sorrow, feare, and indignation? How might *David* with sorrow have recorded his distemper against innocent *Mephibosheth*, *2 Sam. 19. 29.* *Hezekiah* his great ioy and iollity in the comming of those Embassadors, *Esay 39. 2.* And the truth is, the greatest woe and repentance which ever betided us in our life, may well be fathered upon our passions: Some bringing themselves by them to needlesse suits of Law, pursuits of enemies, losse of their estates, fines, imprisonment, a brand of reproach among men as not to be lived with: and if not so, yet a continuall bondage of spirit, and unfitnessse to any good, either to calling, prayer, bearing of our crosses, or family and marriage duties, and all by our inordinate passions.

2 Sam. 19. 29.

Esay 39. 2.

Fourthly, Let us apply the merit, and looke at the example of the Lord Iesus in all the whole conversation of his affections! How holy was his zeale against those defilers of the Temple? his love to that yong mans forwardnesse? hatred of those hypocrites the Scribes and Pharises? sorrow for our sinnes in the garden? cheerefulnesse in converse with all sorts to winne them? weeping for *Lazarus*? pittie to the poore widdowes dead only sonne? *Luk. 7. 13.* Oh! the favor of his example, and merit of his affections, who as he abhorred all supor of heart, so never faulted in the evennesse, temper, measure of them, either in the defect or excessse, should ravish us, and excite us (if true members) to purchase the like; we should even conceive holy heart of spirit before these rods.

2. Helpe.

Mat. 22. 13.

Mat. 23. 13.

Luk. 7. 13.

Fifthly, When we have got these good affections, learne we to take a due marke of the right objects of our affections, and that will shame us, when by loosing or mistaking our right marke, we doe fasten them basely and indirectly. Our anger is too good to be set upon carnall revenge, it will serve to be employed about Gods dishonour, *Eph. 4. 26.* Our love is too good for base lusts, money, and pleasures, it is made for the Lord and for his Saints, *Psal. 116. 2.* Our hope of a vaine Paradise here, is better set up in heaven,

3. Helpe.

1 Cor. 15.

1 Cor. 13. 19. 1 Cor. 13. 19. and so might I say of our sorrow, that it best befits sinne, our owne, and the times. If we would thus direct our affections, they would start backe when other objects lay claime to them.

4. Helpe.

Lastly, Let our maine direction be, to get our soules settled in peace, in the sweet assurance of our Reconciliation with God, and that we know the worst that can befall us, that no sin, sorrow, or enemy can deprive us of that crowne: and this peace will calme us and rule our spirits, that neither feare nor hope shall much unsettle us, but wee shall possesse our soules in patience, in the midst of all distempers: As a wicked heart casts up mire and dirt like the Sea: so the affections of the godly are calme and quiet, and the wheele of the Conversation goes on in a most well ordered manner. And so much for these.

Esay 57.

Q. What Rules give you for the third, of Actions?

The third for  
the frame of  
our Actions.  
Foure Rules.

A. Herein wee can give no particular rules: because they are infinite: but bring the generall rules to particular and incident occasions. Therefore, for the ordering of this conversation, let those foure usuall golden rules direct us, that we (as neere as we can) looke to first, our grounds: secondly, to the due manner: Thirdly, the true measure: fourthly, the right ends of our actions. Touching which the lesse may serve, because they trench upon some former rules.

Q. Touching the first, what is it to be grounded?

I  
To be well  
grounded.

Prov. 19. 3.  
2 Pet. 1. 19.

A. To be sure, we have a word to shew for our warrant, either in doing, or not doing, or suspending: for although the action may prove bad in the forme which is good in the nature of it, yet that which is bad in the ground and nature, cannot be possibly well done. For, *without knowledge the heart is naught*: Now the Word will passe censure upon it either directly or by consequent: and therefore wee must attend to this light, especially in darke places. And if we cannot informe our selves alone through ignorance, wee must make it a booke case, and advise by all meanes with others, for truth lyes deepe sometimes. This is a maine ground: and is exceedingly transgressed. I will not here insist upon them that goe against light, (because the godly abhorre it, while

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while they are themselves ) but even of them, many sorts faile. 1. Some will doe many things upon custome, and taking their grounds for granted, when yet they have none. These are to be informed, that they may know themselves to do well, as well as doe that which is good without thanke.

2. Others doe many things in the twilight, but they misse they : not upon assured ground, nor considering, that as well that which is done without faith is sinne, as that which is against it. 3. Many take up grounds onely in their generalitie, and faile in the particular determining of the generall, to their occasion, and so sometime exceed, sometime limit the Word, whereas they should goe according to the Word closely in the extent of it. Thus many limit the second Cōmandement, to grosse Idolatry of Pagans, and securely goe on in their own idolatry and will-worship; as the Papists. Others take their own prejudice, devotiō, good meanings to be good grounds, as blind people. And lastly, others corrupt the ground by false glosses, and that sundry wayes. 1. By adulterating the Word, both of rule and example in Scripture, and making it sound as they list. This is to crooke the rule, and then worke by it: thus those *Pharises*, *Mat. 5. & 6.* 2. By corrupt error of mens traditions, as in *1 Pet. 1. 18.* received from the Fathers, alledging *Vox populi, vox Dei*: but it is not a common cry can ground an action. 3. By Satans cunning and dice-play, as he dealt with *Eve*: *Yee shall not dye*, *Gen. 3. 4.* 4. The imposture of our owne hearts, easily beleeving it lawfull, which we eagerly desire, and so bribing the judgement to give in a false verduit to deceive us: as the messenger that went for *Adicia*, *1 King. 22.* and as a bribed Iudge will force a good jury to bring in a false answer, that he may sinne by priviledge. Lastly, and especially through the neighbourhood that good hath with evill oft-times: who would not commend the pitie of him that refused to smite the Prophet? *1 King. 20. 36.* or the fact of the good mid-wives that saved the women of Israel? *Exod. 1. 19.* and who would not (at first) discommend the Levites for slaying their brethren? *Exod. 32.* But we must doe no good, that evill may come of it; and where God discharges the conscience from a Law, there is no transgression;

How men corrupt themselves in their grounds.

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4

5

*Mat. 5. & 6.*  
*1 Pet. 1. 18.*

*Gen. 3. 4.*

*1 King. 22.*

*1 King. 20. 36.*

*Exod. 32.*



us in the borrowing and robbing the Jewells of the Egyptians appeares. Therefore let us cleave to our grounds: abhorre all doubtfull, generall, erroneous ones: take paines to discern betweene the colours of good and evill, and beware we be not lead by the error of the wicked, 2 *Per.* 3. end, and *Ephes.* 4. 14.

*Q. What is the right manner of actions?*

*A.* So necessary is this rule, that it reaches to all our actions: yea, the most indifferent in her nature, and such as wee are not tied to, but are arbitrary, yet when they are done, are to be done in a right manner, or else we sinne. And this manner of doing, requires two things: First, that they be done in the estate of well pleasing. Secondly, well-pleasingly: For the former, it is an assurance that the person pleases God, *Heb.* 11. 4. For the latter, it is a cleaving to the quality of performance that it be pure. To the pure all things are pure in their lawfulnessse, yet even pure things must be done purely also, as I noted before in the beauty of Conversation: each action having in it a peculiar quality to commend it, as there I noted in divers instances. And therefore next to knowledge, the eye of the soule must call for this true manner, that with all closeness, entirenesse, humblenessse, faith, wisdom, love, cheerefulnessse, resolution, it may performe that which is good. But I repeate nothing.

*Q. What is the measure of due actions?*

*A.* That the Lord be served with the best of us; within, by the best bent of our soules; without, by the best extent of our abilities; and that we keepe no false measure within vs. Our course is to deale with God, as buyers and sellers doe each with other; buy by one measure, and sell by another. So we, when we trade with God, are content he should sell to us by the largest bushell, heaped, thrust, and running over; but we repay to him by a cur, scanty one. But as we doe, or would fare at Gods hand, so should we measure out unto him: and in all that wee doe to him, or for him, call forth the best of our spirit, and bent of heart, all our courage and might; and also enlarge our actions to the greatest extent wee can in number, and in degree; that our goodnessse may

may

The second,  
Right man-  
ner.

*Heb.* 11. 4.

The third,  
Right mea-  
sure.

may be as diffusive and exemplary as (without hypocrisie) and within our compass may be. But I have spoken of these two before : of the one in the Subject of Regeneration ; of the other in the graces of Measure : Look backe to them.

*Q. What is the true end of all good actions?*

Right end.

*A.* It is one of the maine of all the rest. For as the end, and scope of a thing gives it the being : so a childe of God, is more properly obedient in his end, than in any : he may faile through ignorance, or weake carriage, or measure, but in this is his glory ; That the desire of his soule is towards the Lord : and that he may approve himselfe to have had an upright ayme at the Lords ends : the glory of his name, good of his brethren, and peace of his owne heart ; whatsoever else he failes in, in preaching, in prayer, in mercy and compassion, in Sabbaths, in example, yet that in this he is voyde of guile. See *Pauls* boasting, *2 Cor. 1. 12.* wee have had our Conversation in sincerity, &c. This was *Abimelechs* prayse (for the morall of it) that he had done it with a pure intent. It is that God lookes at, *Psal. 51. 6.* It was *Dauids* rejoycing that he walked in the perfect way, *Psal. 101. 2.* and *Asa* his prayse, that in all his distempers, he still held upright in heart. Oh, this a difficult worke ! As hucksters deale with their milke, honey, and wares, they mixe them with waxe, water, and trash, for the vantage ; so doth our heart feldome any action, but some dreg and dead flye of our owne aymes and ends is ready to defile it. Beware therefore, and let a true end steere all the actions of our life. But of this before in the grace of uprightness.

*Esa. 26.*

*2 Cor. 1. 12.*

*Psal. 51. 6.*

*Psal. 101. 2.*

*Q. Proceed to the third branch of the substance of conversation, concerning the object thereof: what is it?*

Third General head.

*A.* It is two-fold : either our Spirituall Conversation with God himselfe : or our Conversation with man in our common life.

The object two-fold.

*Q. What is our conversation with God?*

*A.* Godly conversation (as *Peter* calles it) is that communion which a renewed soule hath with God: or in a word, it is the soules enjoying of God (so farre as here may be) and it is either inward or outward.

God himselfe.

Either in-  
ward.

**Q.** What is inward conversation? how manifest?  
**A.** It is two-fold; either the life of faith, or the exercise of the Graces of the Spirit within the soule.

In the life  
of faith.

**Q.** What is the life of faith?  
**A.** The soules enjoying of God, Christ our sanctification, by all his promises concerning life & godliness. And as faith at the first drawing nere to God, did cleave to him in Christ; by a promise for reconciliation, (as in Artic. 6. of the second part) so it proceeds, and improoves Christ her sanctification for all needs and uses of this present life. For (as Paul saith) *If being enemies wee were reconciled to him by his death: much more by his resurrection wee shall partake of his life.* And againe, *If he have not denyed us his owne Sonne, how much more shall he not with him, denie us any thing?* Now faith understanding whole Christ in sanctification to be made hers, **1. Cor. 1. 30.** doth draw (as a man would draw lines from a Center to the circumference on each side) so particular promises of upholding the weak soule in each condition: that so shee might say in all, *Now live I, yet not I, but Christ in mee; And the life I live, I live by faith in the Sonne of God.* And againe, *The just man lives by faith: not (as some invert it.) The just by faith shall live.*

1. Cor. 1. 30.

Gal. 2.

The particu-  
lar objects of  
the life of faith  
four.

**Q.** What promises doth faith live by in Christ?  
**A.** To speake of all were endlesse: for a draughts sake, I referre them to foure heads. First, estates. Secondly, meanes. Thirdly, duties. Fourthly, graces: which may serve for the rest. The summe is, Iesus Christ is the life of the soule throughout; and as before and without Christ, the soule lived a naturall, and common life, of selfe, world, pleasures, vanities, so she now lives the life of Christ in all those foure. And shee is thus said to put on Christ; that as a man in his apparell doth all the workes of this daily life, so doth the soule all her workes in Christ: Christ in her, prayes, preaches, prospers, suffers, and in a word doth all her workes in her, as *Esay. 26.*

1. Cor. 1. 30.

Gal. 2.

1.  
Faith in all  
estates.

1  
Prosperitie.

**Q.** What is the life of faith in estates, and first in Prosperitie?  
**A.** The cleaving of the soule to God in the promise of his All-sufficiency, **Gen. 17. 1.** and **1. Cor. 3. end.** *All things are*



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are yours, and yete Christs. Its the Lord Iesus our head, who being Lord of all, made himselfe no body, that wee might have right to all promises. Faith then cleaves to this promise. First, That if God hath made us a feast in the mountaines, much more he will in the valleyes, *Esay 25.* And looke what blessings so ever he see good, its mine, life, good dayes, good marriage, children, family, health, successe, recovery, credit, wealth, its mine. A childe of God beleeves no temporall promise otherwise than a spirituall: both purchased by Christ alike, although if he see them unfit, I am to beleieve a supply otherwise as good or better: but else faith cleaves to a temporall in the full right to Christ without ifs or ands, as well as the other. And not onely so, but serves Gods providence for them with holy confidence, setting the Lord above his owne labours, in the secret blessing of a promise: going to worke without indirect courses, without sinne or sorrow: beleaving that whatsoever his portion be, more or lesse, its his, given him by his Father, and therefore best; and any other should be worse: and to conclude, accounting the commonest blessing to be no common love to him, but vouchsafed in kindnes to his servant; and therefore not snatched here by & nailed to the earth, but raised up rather as by wings to the giver, to serve the Lord with a good and chearefull heart for all his blessings. *All things if faith is true are yours, and you are Christs, and Christ is God.* And the same Apostle, to the *Cor.* *To the pure all things are so.* This is a great portion to cheere joy (as *Ecclesiastes* saith) the blessing of God, as the fruit of our labour, & to use these commodities of health, long life, marriage, children, learning, gifts, the love of friends and neighbours, well-fare and peace, libertie and protection, as things given us in favour. Whereas the wicked have toile and sorrow, vanitie & vexation of spirit with them; and finde their Tables, their wives, their wealth and commodities, a very clogge and snare unto them: For they doubt whether they have right to them, and get them sinfully, use them desiedly, looke them farrowfully; and so were as good not to have had them: to say nothing of the sad account they must give of them. But the Righteous use them (while they last) as sweet

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encouragements: and forgoe them without distemper, because they used them as if they used them not. They use them freely, as knowing them to be their servants, not their Masters; and therefore (so long) very profitable, as fire and water for use. They say of them as *Ishato* the King of *Ammon*: *That which Chemosh thy god giveth thee, will not thou possesse it?* So, that which the Lord our God gives us wee will possesse, why should we not? It is ours. And they forgoe them as things of a vanishing nature, serving the fraile life of man, and therefore like it. They know they loose neither faith, nor grace, the love of God or heaven, in the losing thereof: oft they finde these by the losse of the other, but loose them not thereby. And in these respects their little portion is better than great treasures of the ungodly without it. Thus by faith they walke safely and securely under the protection of God, under which they are, and (while God sees good) shall meet with no changes, but be saved from them: If he please to alter their course, they know its his Disposition and Providence, who will not alway be tyed to blesse: yet alway will abide the same God in wealt and wote.

*Q. What is the use of faith in the estate of adversitie?*

*A.* It is the cleaving of the soule to God in the promise of his protection and redemption: *1 Cor. 1. 30.* The poore soule faith with *David* on his death-bed, *The Lord liveth, who hath delivered my soule out of all adversitie*; A sword of *Saul*, pursuit, enemies in battell, and now will deliver me in death. And how? first, as it was with *Christ*, that no troubling nor yet one houre sooner befell him than God preordained: so shall a poore soule beleve, that no enemy shall hurt or afflict in any kinde, than, or untill the Lord see meet; but as he, so thou shalt passe through all. So also, 2. If any doe assault thee, sicknesse, povertie, suits, prison, malicious enemies, thou shalt say with *Christ*, This is their houre, they are come in season, they are mette: reade *1 Pet. 1. 6.* they are no accidents, they are the allottings of my Father for speciall good. 3. When they doelye upon thee, yet the Lord shall be thy light in darknesse, and shall be thy defence,

and

2  
In adversitie.  
*1 Cor. 1. 30.*

*1 Pet. 1. 6.*

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and cover thy head in the day of battell: See *Micah 2. 7.* *Psal. 84.* end: he shall make thy bed in sicknesse, and walke with thee in the Fornace: he shall be thy peace of heart, thy strength to endure; he shall purge thee by them, and bring thee out as gold out of the Fornace. So that thou shalt say, Perhaps the Lord shall doe me good for this crosse this day, make me better than if I had not had it: *It is good for mee that I was afflicted.* And after a tolerable passage (reade *Ier. 29. 6. 7.*) he shall deliver me out of all, one way or other: so that the Spirit of glory, and the conquest of Christ rests upon me, and by his promise, *Ioh. 16. ult.* *I have overcome the world,* I shall take good courage and say, *Micah 7. 8.* *I shall rise when I am fallen* and afterward I shall with the Lord Iesus be out of the gun-shot of all afflictions: yea, as the estate of a beleever is through his whole life, so shall it be comfortablest at death, and the last day shall be his best; a rest from all labours.

Jere. 29. 6.

Mica. 7. 8.

*Q. What Promises may faith live by in Afflictions?*

*A.* Many, according as the Affliction is, which lyeth upon us. Sometime God afflicts his for sinne, greater or smaller, as *David* for his murder, *Joab* for his rashnesse, *Moses* for his wrath at the waters of *Meribah*. Sometimes he afflicts them of his owne good pleasure, either in their innocency, as *Noah* by the famine, death of his husband, losse of children and substance: *Iob* by boethes and ruine of estate: or else for their innocency, as the Apostles for preaching Christ, *Paul* for his good Conscience. Faithfull men first wisely discern in what case Afflictions finde them, that so they misapply not the Promise: and secondly, fastens upon the peculiar promise concerning their condition. In the first case, although they suffer for sinne; yet they are not cast off and cut from God, but are stayd from despaire; looke backe to former mercies, breake their hearts, lie under their crosse as iust; and as Gods medicine to purge and cleanse them: beleve that God will receive them to service againe, (though they have revolted) after repentance, *Ier. 3. 1. 2.* and so claspe upon the Promise first ere they repent, and so they finde God gracious to restore and deliver them, *Iob 33.*

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22. or else to pitie and sustaine them, *Esay* 63. 9. Secondly, if they suffer in their innocency, (which they may do, notwithstanding their errors and many failings) they doe by faith relie upon the Promise with so much the more ease and sweetnesse, than if they suffered for their sinne: and therefore resolving that the Lord aymes at the preventing of sinnes to come, or the tryall of their precious faith and patience, or else the drawing on of others to a willingnesse to suffer, to dye, to be abased; or else to purge their originall filth, and the venom thereof, as *Iob* 42. 3. 4. or the like ends: They confidently in all such troubles as befall them, looke at the promise, that how bitter so ever they may seeme for a time, yet the end shall be joyfull through the quiet fruit of Righteousnesse: They shall make them partakers of Gods holinesse: yea all, as sicknesse, losses, reproach in name, povertrie, ill marriage, bad neighbours, evill times, error of the wicked, lewd examples, unprofitable Ministry, and want of meanes: (as unlike a thing as it seemes,) yet all shall turne to the best to them that love God: and they shall say of every one, *It is best to be so*: and afterward shall say, *It was good for me I was afflicted*, and I could not have wanted it, it hath tryed what patience and selfe-deniall was in mee, the Lord hath his ends, and all is ended: Thirdly, if they suffer for their innocency and righteousness: Then they doe yet with much more sweetnesse apply the promise, as most of all concerning them: They beleve that they suffer the remnant of those Croffes which Christ had suffered, if he had lived to this day: The reproaches of them that reproach the Lord, fall upon them: The Lord therefore fellow-feeles with them, counts them his Confessors, Martyrs and witnesses: The Spirit of glory rests upon them: glorious grace, glorious meekenesse, selfe-deniall, patience, wisdom to carry their crosse with honour to their Master: Also, glorious penitencie and joy is their portion, by their Cause and their good Conscience, which are a continually double feast: The Lord esteemes their Troubles his owne, sustaines them with mercy, and will redeeme them from all, either outwardly, or eternally, and

*Heb. 12.*

*Rom. 8.*

by hope cheate them the while. He will so provide that the Teeth of Lyons shall be broken, and themselves loose their malice: *They shall rise up in the midst of their fall: and their enemies shall come into their place: The Lord will not suffer the Rod of the wicked to lye alway upon the lot of the Righteous,* and the like.

*Q. What is the life of faith in meanes using?*

*A.* It is the cleaving unto God by the promise, for the power and blessing of and upon all his ordinance; which point seeing it will fall into Article 4. use 3. therefore thence fetch direction.

The second,  
In meanes.

*Q. What is the life of faith in duties?*

*A.* Its the cleaving of the soule to God by a promise for strength to give us the grace to doe what hee commandeth: of which also seeing I treat, in Article 3. use 4. there looke.

The third,  
In Duties.

*Q. What is the life of faith in Graces?*

*A.* Its the soules cleaving to God in the promise, and the grace of the Lord Iesus, for a supplie of grace convenient for it selfe, both for number and measure. *Ioh. 1. 17. From his fountaine wee receive grace for grace, like for like, so many for so many.* In the strength of this promise, a poore barren soule comes to the Lord, and hearing what treasure is in Christ, and for whom, comes with confidence and pleades for it selfe; Oh Lord, as empty a wretch as I am of mercy, of Compassion, of righteousness, of love, of patience, thou hast put all into the nature of Christ *Emmanuel*; though I am pestered with a pcevisish, froward, proud, worldly spirit, yet thou hast sayd, *where sinne hath abounded, grace abounded much more:* thou delightest to honour thy Sonnes grace in purging such sinfull ones from their cursed qualities: thou wilt have thy grace pointed at. Oh! who would have ever have looked to see such a proud wretch, humble, so worldly an one, heavenly minded? Nay; the Lord can use those weapons of sinne, to bee weapons of righteousness, choller to turne zeale for God, prodigality to turne bounty

The fourth,  
In Graces.  
*Ioh. 1. 17.*

to.

to the poore members of Christ. I see where the Lord creates the new creature, he also creates the graces thereof: where he marryes, he gives the marriage-Ring, beset with all Jewels of faithfulness, humbleness, and the like. Why then should a poore member pine away for want, when the head is full? and full for his members? Oh! I see all things are mine in Christ, all meanes, duties, yea, and graces mine! Didst thou not say so Lord? and causedst me to trust thee for it? that out of thy Fountaine I should have for both number, those that are most wanting, and for measure, that which may strengthen a feeble heart? Even as *Haman* hearing, what should be done to a favorite, answered, he meanes me, whom else? so the poore soule here: The Lord hath renewed me, and whom should he bestow graces upon to beautifie sooner?

*Q. Doth faith live in all these foure, only beleeving that God can enable her to go through them?*

2. worke of  
the life of  
faith.

*A.* No, for there are promises also made to the duties themselves thus performed, and all for double encouragement, both to them, and upon them. For the Lord hath promised sundry good things to all that suffer, and all that use the meanes aright: To all that obey him in duties, and that walke in the practise of any grace. Not any thing, bee it never so little which any shall loose for his sake, but hee will requite it an hundred fold: Not a cup of cold water given to any of his, not so much as a Sabbath kept with delight; not any feeding, visiting, or cloathing of his poore members: not the poorest prayer or fast, or Sacrament, or peece of worship is performed to him; not any grace of his (if we improve it) as to feare him, love and delight in him, to beare our Crosse meekely: None of these but have their speciall and many promises both of this life and a better. Yea such duties as doe directly touch man, as to obey our Parents; and much more then to an univerfall obedience, there is great reward, *Psal. 129.* All which Faith lives and thrives by.

*Q. Go forward to the second branch of our Communion with God, wherein doth it consist?*

*A.* In



1. In the exercise of the graces of his Spirit: For looke how Merchants and Chapmen have the policy and trafficke for wares and money, so the godly have their commerce with the Lord for grace. Reade *Phil. 3. 19. But our conversation is in heaven.* And this stands in these three things: First, in the encrease of their graces: for, the experience of the sweet gaine and price of grace which they have oft gotten from God, doth whet their desire to cover more of them, and to be better acquainted with the Lord in them. As *David* could not be content till he had scene God in his glory. This is one effect of our Saviours prayer, that they may be one with us, and that thou wouldst keep them from evil, and from the world: So the faithfull trade with God for more faith, union, hope, love, patience; and when they can get in with the Lord for any addition of these, they thinke themselves in the suburbs of heaven. Secondly, In the rejoycing in the growth and encrease they have had. No miser doth so oft visit his bagges, as these joy in their treasure. The lesse they see of these jewels in the world, the more they prize them, and flesh their hearts with them: as the Apostle saith, *The God of peace fill yee with all ioy by believing.* And againe, *Wee rejoyce with ioy unspeakeable and glorious.* Thirdly, and especially their trading is in heaven by that precious hope, which is an earnest penny of their inheritance: and therefore they never thinke of it, but to gladd their hearts. This is that heaven upon earth, and the treasure which their hearts are set upon, which in a sort makes them also to be heavenly minded: makes them use these things as if not; and despise the image of these vanities: yet makes their crosses slight in comparison, while they looke not up on things temporall, but eternall. And by this their trading, although they bee absent from the Lord, yet are they in a sort present, and lay hold of immortall life, to make their condition below the more tollerable. And so much of the conversation with God.

Q. What is the outward converse of the Soule with God?

A. It is that holy correspondency which it holds with God, in outward services.

2. Branch of Communion with God. Exercise of the graces of the Spirit. *Phil. 3. 19.*

Externall Communion with God in Services.

Q. What

*Q. What are those?*

Ordinary.

Branches of  
it.

*Psal. 17. ult.*  
*Heb. 13. 8.*

*Act. 11. 23.*

*A.* Some are ordinary, some are occasionall. The ordinary are many: I will give a taste of a few: and they are, an ordinary and daylie walking with God in religious duties, for the increase of Communion. It is not the wheele of duties doing which can support the soule; it must bee a due keeping of quarter with the Lord, and a survey of her estate towards God, which must doe that. Of this sort are these. First, a satisfying of the soule with the Lords image at our awaking, with a saluting of his promise for renewed pardon and grace: *Psal. 17. ult.* for Iesus Christ is yesterday, and to day, and the same for ever, *Heb. 13. 8.* not changing. Secondly, a seeking of his face as oft in the day as may bee for renewed humiliation, and for keeping the heart open daily, for pardon of renewed sinnes, grace to purge and season the soule: thanks for renewed compassions. Thirdly, a reviving of covenant with him for closer purpose, and bent of heart towards him, *Act. 11. 23.* Fourthly, a daily recording of Gods peculiar administrations and providence to us, in patience, blessings, deliverances, speciall redresses of our decays in soule and body, and what use we have made of them. Fifthly, a finishing of each day so, as we viewing it over, may be humbled or comforted, and so lie downe in peace.

*Q. What is the occasionall?*

2  
Occasionall.  
*Act. 13. 36.*  
Service of our  
time.

*A.* The service of the time, *Act. 13. 36.* by which wee rest not onely in our ordinary serving God: but reach our soules to the condition of the times we live in, accordingly carrying our selves, either in affliction of soule, or thanksgiving, as occasion requires.

*Q. What warrant have we for this?*

Ground of it.

*A.* The word of God expressely, and the charges of the holy Ghost, and patternes of holy men in Scripture. For the first, The holy Ghost doth not onely presse us to dwell at home and watch to our own Christianity in marriage duties, in family government, matters of piety and love: not onely I say to stand girt in our loines with our Lamps burning for the comming of our Maister. But especially to traine our  
faith

faith and grace, in the marking of the estate of the Church and times both generally: And where we live, to get a publicke spirit (though within our private callings) to honour God in the service of our generation. Why else doth the holy Ghost give us in Scripture a modell of the Church in all ages? how the times degenerated? how God punished? how they repented and revolted, till God forsooke them? Why doth the Word set downe such markes of Gods dwelling with his Church? And againe, of forsaking a Church and withdrawing his presence? Why else do we reade of greatest visitations, when yet outward blessings seemed to be most plentiful? Why doth the Scripture from *Adam* to the Captivity, and thence to the time of the Apostles, discourse of little else save Gods government in the Church, both under the Patriarchs, and in *Egypt*? Why is there such a Map of Forty yeares in the Wildernesse? Such a storie of the Conquest of *Canaan*, fulfilling the promise? Such strange sinnes committed under *Iudges*? such strange deliverances; and so of the rest? Whence is it that the Prophet *Daniel* and *Sr. Iohn* spend their Prophecies in the description of the Ages of the Church? More plainly yet: Why doth our Saviour *Mat. 24.* bid the Iewes to observe the prophesie of *Daniel*, in setting up the abomination of desolation, meaning the Image of *Caligula* to defile the Holy of Holies? Why doth Saint *Iohn* say, *Chap. 1. 2.* Blessed is he that readeth this booke and considereth! Or what meant *Pant* in two places to prophesie both of the spirituall and morrall degenerating of the Church? as in *1 Tim. 4. 1.* and *2 Tim. 3. 1. 2. 3. 4. 5.* Our Saviour also spends two Chapters in markes of the Time, both till the destruction of the Temple, and end of the world. Why did the Disciples desire to know (though erroneously) the revealing of the kingdome of Christ, and restoring of *Israel*? Why doth our Saviour warne us, to take heed lest we be surfeited with drunkenesse and cares? *Luk. 21. 34.* and why doth *Peter* will them to save themselves from that wicked and froward generation? Save to teach us, that although the world is headlesse and heartlesse in marking how it farce with others, (being wholly buried in their owne care)

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Iudg. 21. &c.  
3. 4. &c.  
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direct the people of God have their eyes in their heads, to observe all the Administrations of God, and the wayes of Men, and the state of the Church, and to make use thereof.

The dutie in  
two things.

Knowledge.

*Q. What duties concerne the service of the time?*

*A.* These two: First to be grounded well in it; secondly, to practise it. For the first, we are to know that the Dispositions of times are from God, *Act. 1.* All the accidents of times are from him, either permitting or working: The furies, the miseries, the remedies are all from him: It is he also that appoints men to their speciall times by providence, *Moses* to conduct *Israel*, *Ioshua* to conquer, *David* to fight his battels, *Salomon* to build a Temple, *Iesse* to his time, the Lord *Iesus* to his: Men fall not upon their age rashly, but are by God assigned thereto. Besides, the Lord fits men with graces meet for their times, so that a man may seeme made for the nonce, and for no other use. Who was so fitted for his owne time as *Elija* and *Elisha*? As *David* and *Salomon*?

*Q. What is the other dutie?*

*A.* To practise the serving of our time. And that partly in observation, partly in performances. 1. Wee must stand upon our watch-tower, to marke the times. Art thou alone a stranger in *Israel* (say the Disciples) who knowest not these things? Curiosity, Newes and Intelligence of accidents is so rise among us through *Athenian* vanitie, that we marke and ponder little. Whereas our Lord *Iesus* bids us marke and observe them, even as one would marke the *Almond* tree to blossome at the Spring. The object of our observation should be first generall: to note how the kingdom of *Christ* prevayles (though insensibly) and how *Antichrist* decays (though with some stops and recovering of his wounds:) by what meanes and instruments the Gospell hath and doth grow, in spite of *Satan* and his Agents: In token that it shall goe through the world: how the Lord liveth is at the worke, and liveth when men die: To marke how one *Vill* is powred out after another, till that fifth and great one come upon the Throne and Government of the Papacy, and

2  
Practice.

I  
Observation.  
*Luk. ult.*

Both generall.

and will the Lord destroy him with the breath of his mouth. So also in our owne particular Church, to observe both the mercies of successive Government of Princes, with peace in the Land from forraigne enemies, Popery and Toleration kept from us: Also how Popery doth shroud itselfe, and lurkes in our entrailes? How God hath resisted it, and all that have sought our subversion and slavery? How the Lord hath manifested himselfe in Blessings, Crosse and Deliverances? What sinnes doe reigne and rule in each condition? what open, and what secret enemies the Church hath? and what punishments are inflicted upon us both temporall and spirituall? and how the body of people doe carry themselves in them? What signes there are of Gods sparing us, or of decreeing vengeance?

And particular.

Job 10. 27

Job 10. 27

*Q. What are the performances of Service in any time?*

*A. Sundry: and they consist, 1. in the life of faith. 2. In such affections as concerne us. 3. In some meanes using.*

Performances.

4. In some endevours. For the 1. By faith we are to be upholden in our times; yea in the most apparant incongruities thereof, when things seeme to be most mistruied; Not then to fret and murmur at God, to quarrell with the times, as if there never were such; but to consider, There is a God sits at the Sterne to administer his Church, to quash all opposites, to plead their owne cause; Though we should see a righteous man perish in his righteousness, and the wicked to prolong his malice, yet to waite, and so wee shall come out of all: To thrust our eye blind-fold into Gods bosome, to acknowledge his justice and wisdom, and that it is our part to submit our owne ends to the Lords ends, seeing his are generall, and ours particular: and so to believe, that

1. Living by Faith.

Eccles. 7.

How ever it be, God is good to Israel, & to the upright in heart, whatsoever temptations they suffer. Secondly, For affections; We must learne to goe out of our selves, and to extend our care, thoughts, sorrowes, feares, hopes, ioyes, pities and compassion, desires, zeale, indignations, towards the Church of God, as the state and necessities thereof require: not wholly living to our selves, and looking to our owne welfares; but extending our love to the Saints, mourning with them

Psal. 73. 1.

2. Good Affections.

that

3. Use of the  
meanes.

that mourne, and rejoycing with them that rejoyce; Counting the well-fare or ill-fare of the people of God more to concerne us than our owne, as *Mordecai*; *Ester*, *Ezra*, *Nehemiah*, and others did. Thirdly, applying our selves to such ordinances and helpes, both extraordinary and ordinary, as the particular case of any Church requires. As, who was not mooued with the state of the Protestant Church in *France*, some yeares since, in the civill Warres? Whom should not that Confusion of Religions in the *Low-Countrys* affect? Who should not now blesse God for some ease of *Germany* from *Spanish* and *Papish* yoke? And who should not grieve to see how few Congregations in our owne Land are truly enlightned with the Gospell? How many thousand open scandalles of all sorts are unpunished? And how fearefull the declensions of the Time are to Popery, to faction, novelties in doctrine, Apostacy, and worshipping God for fashion? Not to speake of many other offences: If these deserve not constant, fervent, and close seeking of God both in publicke and apart, as *Zachary* speaks, what can? Oh! how should the Priests and Ministers of God howle and cry betweene Porch and Altar, *Spare Lord thy people!* What wooll spirituall wickednesses, contempt of the Ministry, of manifold watch-words and warnings, both of Blessings and Calamities, and hatred of the Power of godlinesse, doe still continue? And how justly might our feares seaze upon us, and a Decree come forth to sweepe us away? How had wee need to seeke God for a generall Reformation of the sinnes of high and low? Lastly, what Preparation should all make to the Crosse? Hath not a dumbe dead Fish taught us this lesson of late? Let us then looke to it: Let us beware of the leaven of formalitie, least the Devill cut our veines in hot water, and kill us insensibly: Let us keepe our spirit, love, courage to sinceritie, and not suffer it to coole, and our selves to be pulled from our stedfastnes, by the error of the wicked. Let us be sure we trade with our own Stock, least we proove bankrupts: Let us carry our lives, liberties, and contents more loose in our bosomes, and be ready to let them out whensoever the cause of God requires it. Trusting God

## 4. Endeavours.



## Article 2.

### *A Practical Catechismus.*

for the recompence of a thousand-fold, for whatsoever wee loose for him. Let us learne to prize the least Truth above our selves: and not suffer that precious Treasure which wee have received from our worthy Predecessors, to passe to our Posteritie, more defiled than we found it. And if we cannot reforme the errors and prophaneesse of others, let us at least looke every man to save one: and so in our well-doing, let us waite and commend our selves to the Lord, as our faithfull keeper.

*Q. Conclude the Article with the latter branch: which is our conversation with men in common life.*

*A.* The same which the Psalmist 50. ult. calls, the ordering of Conversation aright. And it is a wise accommodation of a Christian to the severall passages that befall us unavoidably in this our common course of life. In the which although there be a world of evill committed, this being the element of worldlings, and the stage whereon the Devill acteth his parts: yet even in these common matters the Lord teacheth his people to carry themselves, as men of another world.

*Q. But how shall Rules be given touching this part of Conversation, it being so infinite?*

*A.* By culling out some of the chiefe passages of the rest, and giving a brieve view of their due ordering: we shall the easilier guesse at the rest.

*Q. Name some of them, shew of what nature they are, and what ordering they must have?*

*A.* Such as these, Marriage, Company, or Solitarinesse, Liberties, Earthly-businesse, Calling, Family Government, and the tongue, or common talke. Which although they be out of the bounds of Gods worship, yet are so to be conuersed in, as remembring the name of God may be blasphemed therein without especiall caution, even in the use of oathes and voves.

*Q. Seeing divers Treatises are extant about them, and they have beene handled in the Ministry by sundry occasions, give onely a brieve view of the ordering thereof.*

*A.* Generally touching all, note this, that God abhorres all common prophane usages of the world in these things: and

Latter branch,  
Conversation  
with men in  
common life.  
Psalm. 50. ult.

Chiefe passages of  
common life.

Generall  
Rules for all.

will have his people carry about them the cognizance of new Creatures, and holy ones, that they may not make Religion odious by their corrupt behaviour, and making use each of other therein for their own ends: but that the graces of God may breake out and shine in the order of their conversation, to the glory of our profession. Then particularly, there is required a stayed, settled spirit, not vaine, light, frothy and inconstant, so that each occasion accidentally offering it selfe should unsettle us, & put us out of our course of life: as sometimes sudden ill newes drive us into melancholy and forwardnesse: successe in our affaires carry us into endlesse lightnesse and jollitie: shrewd turnes in family worke us to disguisement and impatience. We see how it is with some disordered men, that for a week or fortnight together they will ply their callings, but if company draw them to the Ale-house, they will spend whole dayes and nights in a quite contrary course. Such basenesse the Lord abhorres: and will have all to set their soules in order to an holy sobernesse and equalnesse of heart, wisely framed to entertaine the changeable passages of life; with a well-ordered spirit, neither in the excessse or defect, but as the object requires.

*Q. And what speciall directions are there? and first for the married condition?*

Speciall rules.

I

For the married life.

*A.* That being married first in and to the Lord, they loath to make it a common thing for the use each of other, and prophaning the Ordinance: but first, improoving it chiefly for God, & the mutuall good of their soules: Worshipping God together, making him umpire of all their differences, powring out their hearts into his bosome by humiliation, prayer, and thanksgiving: Nourishing matrimoniall love as a sacred knot; and to that end, observing each others graces for the strengthening thereof. Cutting off all jarrs in the beginning, and yet not agreeing together for base ends, but for holy. Tendering the weaknesse of the weaker sexe, concealing her defects, and yeelding subjection to the head for conscience. If these rules and the like were observed, how might the order of this one part set an order in all other parts of our course? Whereas the disorder of this wheele, causes

causes all other to be distempered; children unruly, servants ungoverned, and all out of frame. And when once things are growne to extremitie, then they wish they had never met; as indeede the truth is, miserable is that marriage which the bond of necessitie holds together onely. Of which more in a Treatise by it selfe, God willing.

*Q. What Rules are there for mens Calling?*

*A.* The Calling being so great a wheele of Conversation, (for where we worship God one houre, we ply our Callings a great many,) had need to be well ordered: First, Beware of an unlawfull Calling: then of picking quarrels with your Callings; change not Callings at your pleasure, (though I deny not, some cases may fall out to compell a change,) but cling to thy Calling to keepe thee from noysome lusts, ease, sloath, and lewd company; which nothing but a Calling will prevent: As that Martyr blessed God for honest wedlocke, so doe thou for an honest Calling. Secondly, Vise it not for the base ends of gaine, money, and the like, (for Gentlemen have as much need of Callings as poore men,) but to serve providence, to mortifie thy lusts, and prepare thee for the duties of worship; knowing that else thou wouldest vanish in religious duties, and be wearisome to thy selfe. Thirdly, Let an order be set in thy Calling, that it hinder not Religion in Family: neither let Religion hinder thy Calling; but both know and keepe their bounds. Fourthly, Neglect not thy Calling suddenly, to attend upon needlesse pleasures, travells, companies, drinkings, to leave thy family in a distemper, without either provision or government: but instead of these, abide diligently in the Calling, in which God hath set thee, without wearinesse, Looking at him, who hath set thee in it, under promise of Blessing, and protection, while thou walkest in thy simplicitie. That is, neither on the left hand, neglecting to serve providence, by idlenes, ease, and needlesse expences: nor on the other, by running out into excessive laboriousnes & toile. For, he hath said, *He. 13. 5. He will neither saile, nor forsake thee. The diligent hand (not the fatigant and busie) makes rich. Of the fruit of thy labours, thou shalt eat. The eagernes of men, after great riches, causes them not to have*

2  
Rules for Cal-  
ling.



the patience to goe even pace with God in a leisurly calling. But as the Heathen man told his brother, *Half is better than the whole*: Those who will have all or nothing, commonly come to nought. They borrow great summes of money, compass many mens farmes and occupyings, or fall a projecting fundry plots, and rearing up manufactures and trades wherein they have no skill or experience: promising mountaines of gaine to themselves and their Creditors; defeating them and their owne hopes with discontent and ill report. Losses in a mans owne Calling are smaller and sooner redressed, than in unknowne ones: which if they bring not exceeding gaines, breed excessive losse.

Now yet I deny not, there is danger even in following our own Calling, except Traders wisely observe (so farre as wisdom, experience, enquiry & search of them whom they trust will reach) whom they trafficke with. The world is growne to such a passe in this kinde, that many preferre safe sitting still for nought, before stirring for nought. And, except other course be taken against this Nation of Bankrupts, no wisdom will prevent their devouring. But the rashnes of sellers of all to one or a few unknowne ones, doth encrease the disease: the covetousnes of the one, serving the profusion of the other by Gods just providence. To these I might adde the rash attempts of many upon foraine Plantations (I speake not of all) without abilitie to manage the worke: or foresight of the charge, change of callings, unfitnesse to conflict with difficulties, ayiming onely at great things, leaving their wives and orfans; borrowing and leaving men in the lurch, & repenting themselves as fast afterwards. Let men also seek the good of a Common-wealth, not a private. The proverb is, *Servant for himselfe*: and in this age, selfe-love hath corrupted mutuall commerce exceedingly; so that if men may gaine, they care not how, by what shifts, deceits, breaches of promises, taking away with other mens goods: borrowing much, paying nothing, trading with other mens stockes, & so procuring bankrupts, to raise some estate to themselves by other mens detriment. And this is so generall a fore, that no man knowes how to remedy it, though few are free from the plesure of it.

Q. What

## Article 2.

## A Practicall Catechisme.

69

*Q. What is the rule of conversation in common life?*

*A.* The answer of that good woman to the Prophet, is excellent, 2 King. 4. 14. *I live among my people*: meaning humbly, courteously, loving and beloved, usefully and peaceably. First, in our neighbourhood wee are to practise innocency and harmlesnesse: as *Pro. 3. 19.* meaning, that a neighbour looks for good measure, and to live without annoyance. Also to maintaine civill offices of lending and borrowing necessities; yea, money to the poore, except they be unfaithfull (in which case they must be urged to pledges) to shew mutuall entercourse of love in meetings, moderate feasting and rejoycing in the welfare of each other, to avoyde strangenesse, and encrease amitie: avoyding statelinesse, lowering, discourtesies; and also wrongs to each other in common cases of each others grounds, fences, cattell, & commodities. Againe, usefulness in counselling, visting, relieving such as are in danger of over-dripping enemies: especially comforting them in spirituall complaints. Secondly, In Townes-matters, not ayming at over-ruling others, treading our inferiours under feet, saving our owne purses, and over-burdening others; but carrying equall mindes, and doing as we would be done to: not pragmaticall and busie-bodies in matters not concerning us; but attending our owne, and keeping our bounds. Not praters and janglers of needlesse affaires, not curious, inquisitive, censorious, and the like. Thirdly, In Arbitratorships, not stickling for parties, but for a peaceable agreement upon equall condition betweene them, and setting firme agreement upon the wisest and safest termes, and so of the rest.

3. Entercourse  
of actions in  
common life.

*Q. What direction is there for Solitarinesse and Company?*

*A.* Touching solitarinesse, Heathens may teach us: who were never lesse alone nor idle, than when private and solitary. That may be much better attained by a Christian, than by a Moralist. And it requires a well stayde and ballanced minde, to dwell with a mans selfe alone. For solitarinesse causes a man to vanish, if he be not seasoned well, and able to possesse himselfe. Some mens whole life is outward, and rare is he who descends into himselfe. To spend the time in the

Rule 4. for

1  
Solitarinesse.

Ale-house, jangling, drinking, buying and selling others, hanging upon Shop-windowes, telling of tales and newes, &c. is counted a fine life by fooles: But a wise man, had rather be alone (although in prison) than at such libertie: That so he may enjoy himselfe, in the morning to forecast the duties and occasions thereof, and to be armed by prayer for them: at night when he lyes downe, to view the finnes and duties of the day past, with humiliation and thanks. So at other times (when calling hath wearied the body:) then to get within the Closet of our selves, calling in our roving thoughts and affections, to be serious: And, being private, to hide our selves till the evill be over-past, *Esay 26*. To mourne apart, *Zach. 12*. To call to minde the government of God toward us in patience, provision, deliverance from dangers, loding us with benefits, passing by our transgressions; to binde our selves to the oath & covenant, to the good behaviour, to sobernesse, meeknesse, innocency: to prevent the temptations to which we usually lie open by company, or occasions of family, and so whet up his heart againe to more outwardnesse of action. If men could thus doe, what a threshold should they finde solitarinesse to be, for meditation?

*Q. Adde somewhat also about Company, and the order thereof.*

2.  
Company.

*A.* Its that by which (as Wine by the Bush) its knowne, what is within. No man is sooner bewrayed by any thing, than by Company, and by the Tongue. Wherefore seeing its a great peece of the wheele of our life: let us first beware of a loose heart ready for all commers, none amisse, a signe of exceeding emptinesse. Then, discerne of our Company wisely: The wisdom of a man will discover his companion, as the Fornace divides the drosse: If thou seest not in a man, the lips of wisdom: except thou see hope of doing good, or taking it, withdraw thy selfe. If sinfull men or women entise thee, to dalliance, drinking, ill houres, pleasures, or riot: consent not. Though their lips drop honey, and their words are like butter; yet deliver thy selfe as the Roe, and escape. Such as thinke themselves shot free, so that they

can



can keepe any company without hurt, are often caught in the snare, as the gnat in the Candle. Count it secondly a singular favour to be rid of bad or doubtfull company : which some enjoy : and yet (ordinarily) a man must goe out of the world, as Monkes or Anachorets, if they would be free. But when God doth not free us, then thirdly, be armed in bad Company : Reproove not scorner : cast not pearles before Swine : be dumbe before such wicked ones. Among the formall sort, (who may sooner be swayed than seasoned :) be sure to cut off evil speech and carriage : propound some riddle or other, some hard question to busie the minde, or speake of some accident of Gods judgement, or providence, of the death of some or other, taking occasion thereby of religious talke, to banish worse. And rest not onely, in not leaving bad favour behinde thee, except thou leave good. A speciall gift is required to such a purpose ; as, to breake through the solemne silence of some, to cut off the prattling of others, yea, our owne bashfulnesse : to take an hint in the best season : to shake off our carnall appetite, our sensualitye, our barrennesse, and superfluitie of vaine & earthly thoughts and affections : to draw on the company by amiable behaviour and curtesie : and then apply our selves to do them good. To which end : first, be well seasoned with good matter : secondly, bring it forth seasonably : thirdly, have a set ayme and bent to some speciall object : fourthly, seeke truely the good of such as thou conversest with, and Gods glory, not the hearing of thy selfe talke well : Lastly, let not thy minde be fickle and easily putt off from good speech, (for the Devill or thine owne vaine heart, will cast in some bone or other) but hold thy selfe and others (if possible) to the occasion, till somewhat enter. This is very hard in mixt companies, and strangers : But yet ayme at the best. Remember how oft thou hast beene snared with barrennes in company, and stung afterward : Also how sweet a service it is to be truely sociable. Inure thy selfe to it at home, where thou mayst be bold, and it shall be easier abroad.

*Q. What Rules give yee for Liberties ?*

*A.* There are many sorts of liberties, as travellings from

*C. Rule  
For Liberties*

Pro. 23. 2.

our owne homes, companionship with such as please us, recreations and pastimes, feasting, and the like : all which are lawfull in their kinde : yet must be watched unto, least too much precious time, cost, and heart be spent upon them : alwayes keepinge from the uttermost of our libertie, and *putting knife to our throat*, 'Pro. 23. 2. if wee be given to our appetite : not powring out our spirit into them, and loosing our selves in them, but gathering up our soules to a more chearefull returne to intermitted duties. Remembring that Satan will the rather seeke to circumvent us in the use of lawfull, because wee dare not rush into unlawfull liberties. For why ? How many Christians (whom wee must not offer to censure, for all that) are there, who herein disguise themselves, loosing both their estate, thrift, and credit thereby among the godly, neglecting also their callings and families, and rather loosing their hearts in their pleasures, than refreshing their spirits ! What slaves will not men be to their lusts ? Chusing the company of such as are not meet to eate with the dogges of their floeke, base, theevish, defamed persons (because they be necessary evils) rather than to be temperate and forbear such sports ? Thus they snare their hearts with the love of sinfull follies for a season, more than of God : let it be but granted, there is a lawfulness in Bowling, they will lye in common Alleyes (of which too many are set up) spending their time and money in play, or abetting the gamesters, and so plying the Ale-house (if it be rainy) and falling to bad games within doores : to the encrease of sloath, disorder, swearing, drunkenness and profaneness, and all under colour of lawfulness. Even Gentlemen themselves of place, should rather deny themselves that libertie that is lawfull, than occasion to others so much sin : and to God so much dishonour : and scandalle to Papists, (who call us Epicures) and destruction to the Gospell, and the power of Religion : (which seldome thrives under such courses) and detriment to the poore : for while sports are rife, the charitie of men is cold. Not to speake of civill wrongs accrewing to men, in their fences and commodi-  
ties.

Q. Dram.

*Q. Draw to an end of the rest.*

*A.* Touching the family, wee are to set it in order, not when we die onely, but much more in our life. And for mixt families; first, this I say, that they cannot chuse but finde much pudder and confusion, both in matters of God, and their owne: God is the God of order, not confusion: if therefore it can be, let mixtures of families be avoyded, as prejudiciall to peace, thrift, accord, and especially goodnesse: For if single families are so hardly ordered, how shall mixt, whose heads or members differ, and are loath each to stoop to one government? Such shall be sure to *finde trouble in the flesh*: therefore where weightie cause requires it, let the best order be settled by consent to avoyde confusion, as it shall the better, if all will stand to one barre, and be ruled by one head, guiding the rest according to God.

*7. Rule.*

*For Family.*

Next, for the Governours of families (especially greater) let them not thinke it enough to set up a scroll upon their screen, touching the Lawes of their houses, and so passe on: but withall, let them be the life of order themselves, *Pro. 27. 23.* and *Pro. 31. 27.* *looking over their flockes within doores,* and not onely for proviſion of body, but survey of the severall wayes of Children and servants. God himſelfe is the Father from whom, *Ephes. 3. 14.* *all families are called:* and he will take account of our Baylywick in this kinde. If *Ministers cannot guide their owne families, how much lesse Gods Church?* Let order of family flow from well ordered hearts of our owne: neither too remisse, as *Eli*, *1 Sam. 2. 23. 24.* nor yet harsh, imperious and tyrannous, *Eph. 6. 9.* but even framed for this very thing, as *Paul*, *1 Cor. 5. 5.* with temper of gifts to governe, sobernesse, gravitie, purenesse and tendernesse: Be not as Tygres in the hot pursuit of your own earthly businesse, letting Gods goe at large, both on Sabbaths and otherwise: nourish no evil in your hearts that might breake out in example: for what childe or inferiour can honour them that carry loose hearts to God, and set him not up in the Family? Let God rule your children and servants, and wives, and set up his Throne in their Conscience, and then a twyned thred will draw more than a Cable.

*Governours.*

*Pro. 27. 23.*

*Pro. 31. 27.*

*Ephes. 3. 14.*

*1 Sam. 2. 23.*

*Ephes. 6. 9.*

*1 Cor. 5. 5.*

Above.



*Psal. 101.*

Above all, with *David*, purge out all the bane of drunkenness, lying, unfaithfulness, unseasonable riot, and the like : and let thy eye be fixed chiefly upon the righteous, and encourage them that they may be the guides to the rest. Use not to dally out the season of duncie in families, which procures commonnesse and formalitie. Catechise, admonish, reward, and censure, and hold up order by these meanes.

*Inferiours.*

Touching inferiours, be wholly for the good of the whole familie, not your owne ends: Children downe right in subjection, and not insolent, spenders and claymers of their parents wealth as theirs, for the support of their vices and lusts: but under authority with all love and well deserving; seeing they can have but all, after the decease of Parents, and the whilest their due education. And as for such Children as necessary convenience requires to be planted abroad for training in the trade of their youth: Let such Governours and Masters be chosen, as, not onely are indulgent, kinde, keepe good house, allow wages: But such as are wise, conscionable and circumspect (in stead of Parents) to watch over their waies: the want whereof, hath caused loosenes in the inferiours, corrupted by lewd companions, and base matches, to the sorrow of Parents and their whole families. Children also being well planted under Superiors, must be awefull, diligent, not learners of proud fashions, but getting that selfe-deniall, sobernes and grace, which perhaps under their Parents wings they would have neglected. The miscarriage of many Children under government, hinders many sober and good ones, from the benefit of that Ordinance.

Servants also must be chosen by advice, and not ventured upon by Masters to serve their turne: whereof if care were had, great families would not be so poysoned with drunkenness, uncleanness, filching, swearing and all sinne, as they are. Till they be faint to purge out all the Servants at once, least the new be tainted. But bad Masters love bad servants: no cup, but hath his cover. Servants themselves also first seeke to serve the Lord Christ: That neither yee may obey men against Christ, nor yet neglect due obedience to men for Christs sake: who will pay you your wages. Beware of

of

of the usuall sins of mixture of sexes in families: either combining together against governours, by filching to maintaine their lusts, meetings and stolen liberties: or else living in envy and heart-burning each against other for their faithfulness. In stead of these, be earnest in businesse, yet redeeming time to serve the Lord in secret: to be sure, not unsettling the seasons of family worship: (for such places good servants should resort to, as the Eagle to the carcasse.) Plead not for more liberty, in gadding, (no not under colour of Religion,) than is meet. To conclude, let both Parents beware of stoutpesse of stomacke and partiality towards their Children, loving them according to that good they see in them: and not implacable (if their hearts relent for their errors:) nor give occasion to their Children to humour them in combining and treachery each against other, whom rather they should reverence: which hath overthrowne the peace of many families long after. I have else-where spoken at large, let this suffice that they shew all good faithfulness and respect, as those upon whom the well or ill-fare of the family dependeth, and the more they are betrusted, the more trusty: for few families doe ruinate, wherein bad servants have not one principall hand.

Q. *One word more of the tongue, and so end?*

A. It's a great wheele also of Conversation. As great wheelles in fire-works set the lesser on fire, so doth the tongue the whole course of mortalitie, *Iam. 3. 6.* and it's set on fire by hell without grace. But even where there is grace, how little is ascen in this kinde? and yet our Religion is in vaine without it, as *Iam. 1. 26.* It's the chiefe Agent and chapman of Conversation, and by it Conversation utters it selfe. But how? what scolding and brawling in family? what multitude of them in buying and selling? what jangling up and downe the streets by gadding gossips of unstayed mindes? What poyson foames from the heart by the vent of a lying, cruell, malicious, taunting, backbiting, prattling, vaine and unruly tongue? And while the eare of others is the receiver, this theefe will never change his trade. Truly, as once at Sea when an owner of a Ship cryed out, (his Ship being tossed and

8. Rule.  
For the  
tongue.  
*Jam. 3. 6.*  
*Jam. 1. 26.*

and in danger ) Oh, save my Ship ! One answered, If it be yours, why doe yee not rule it ? So wee may say, Our tongues are ours for title, but their owne for government, wee have no keepe of them. *All other things* (sayth S. James) *are ruled by the art of man*, whether living or dead, be they never so rude, as Horses and Cattell ; or boysterous, as Ships upon the Sea. But no Art of man, ( onely the Lords ) can rule the Tongue. Its one of the last members tamed, and where wee see that, we count him a perfect man. The wisest way for this, is *Salomons* counsell, *Prov. 23. 26. My sonne give mee thine heart* : and thine eyes ( all thy members ) shall delight in my wayes. The remedies of morrall Teachers are not a plaister broad enough for the sore : for, except the principle within be framed, this instrument will ever be out of tune : no rules will reach it. Onely the law of grace in the heart, will set it upon the lips : and make them a well-spring of life. A good mans lips out of the Treasury of his heart will bring forth good things. Either make the tree good, or the fruit must be evill. Nothing sooner bewrayes the heart, either good or bad : it being the glasse of the same, as one sayd, *Speake that I may see thee* : and another, prettily sayth : If thou be a foole and holdest thy tongue, thou art wise : but if a wise man, thou doest foolishly in thy silence. Either the multitude of words in the tongue, or the deepe silence of it : The giddines, falshood, vanitie, basenes, or profanenesse of it, will soone discover what is within. Wherefore take we notice of our selves ; If occasion be given to speake of Gods matters, none are so mute as wee : But if of our owne, wee never have done : as the Poet spake of those Fidleres, that either could not be got to it, or could make no end. Let this shame us Christians, that not onely natures fences of teeth and lips, but the Lord Iesus his bloud, and his Word should not be able to rule this little, but unruly member. Get us a well stayed heart and ballanced with grace, and this will first keepe in our tongues from excesse ; and then good matter, good heart, and good occasions will set them on worke for good, for God, for our brethren : As the tongue hath set all on fire oft-times and made

all



all men beshrew us; so the same being seasoned by the grace of Christ, may create the fruit of the lips which is peace: and both glorifie God, and edifie man: all conversion of the soule, and all building up in Grace, being the effect of this member sanctified. Thus much for the opening of this second Article.

*Q. Now briefly add some generall use: because the opening of this Conversation is use of it selfe.*

*Use 1.*

*A.* First, Let it warne all weake and fearefull ones, who being under the condition of grace, yet through melancholly, the Devils deceyning of you, and distrust, dare not, or will not apply the promise to shake off your distempers, but still wrap your selves into Satans chaines, and chuse to make your hell another heaven by your bondage. Oh, come out of the thraldome betimes! For loe, the very hear-say of these two Articles should gaster yee; the Lord hath a great deale of worke for yee to doe, both to make yee new creatures, and to order all your conversation aright; Oh, here is a full worke of a mans life! Doe yee consider what this conversation is? how large, how deepe, how broad? doe yee wisely weigh the dimensions of it? If yee did, you would be afraid: least death should surpris yee, ere yee have stricke one stroke of this service of God. Till yee have faith, what can come from yee to please God? Oh! to you, to you onely belongs the promise: it must be *God indeed who must worke it*; but why doe yee deny that it is yours? how deeply doe yee dishonour God, and deprive him of his glory? Oh! remember there is a great conversation of service required of yee; *the art of obedience is long, the life is short*! Beg of God that yee may be reouzed out of the den of ease, or dullnesse, or feare, and say, Lord hasten and finish the worke of faith with power! I shall be shent else, and benighted, the day will style mee, and I shall be dead, before I come to any proesse of grace and the new creature. This I urge the rather, because I see how many please themselves in this estate of the suburbs, and shame not to say, If I might ever have learned to believe, I would dare for no more! Would yee not thinke you should tremble to see such a world of worke, a whole Conver-

*Phil. 2. 13.*

Conver-

1 King. 19. 13.

Conyerſation to walke in, and yet you ſtill to beginne; who ſhall doe Gods worke, if you ſit ſtill? Yee will ſay, perhaps, if wee could beleewe, wee ſhould not periſh. Is that all? Is Gods glory leſſe to you, than your owne ſalvation? Caſt off your eaſe! And take heed leaſt yee be faint to crowde in at heaven-gate with much adoe, when others goe in at a wide doore! when your hearts ſhall tell you, faith was wanting to purge your heart, your tongues, lives: ſtill you walked in many unreformed courſes for lacke of the power of faith; will this be a welcome thought on the death-bed? I remember what the Lord ſaid to *Elia*, when he was fled from *Tezabel*, *What doeſt thou here Elia in this Cave? Up and eate, for thou haſt a long journey?* So I ſay to thee. Up and eate, take and beleewe the promiſe: Purge thy heart, renew thy ſoule, enter into an holy converſation; begin quickly, be thankfull for thy deliverance, and conſider here is plentie of worke for thee, here is a courſe of ſervice toward God, toward man: here be affections, thoughts, and actions to be governed, the very view of this journey might diſmay one that wants feete and hands. Oh! that this among other motives might rouze thee up. I tell thee, were thy faith like *Abrahams*, here were worke enough to doe for thee: how ſtands thy heart to it? If there be any deſire of Gods honour in thee, to leave ſome marke of faith behinde thee, and to dye with peace in the conſcience of thy holy endeavour of well-pleaſing, beſtirre thy ſelfe, and ſet on, up, and be doing, and the Lord ſhall be with the willing.

Vſe 2.

Terror.

Branch 1.

Secondly, This is Terror to all prophane ones, and all hypocrites: to the prophane firſt, who croſſe with God, and turne day into night, a converſation of the new creature, into a converſation of wickedneſſe. See *Heb. 12. 5. Let not your converſation be in covetouſneſſe.* So I ſay: The round of the wicked is in prophaneneſſe: from morning to night, firſt to the Ale-houſe they have their round in drinking, in oathes, in ſcoffing, in blaſphemies: Thence perhaps to their quarrelling, and together by the eares: then to abuſe their lawfull liberties; as, money, marriage; Then to the world! Some have their round in luſt, ſome in vanitie, ſome in covetouſneſſe,

nesse, as *Eſay* describes a mizer, that his tongue will talke of niggardize: so his thoughts plod, affections stirre, outward man plyes this trafficke. So for pride, lust, envy: a wretch hath a conversation in them, his whole wheele is in them: If out of them, then out of his Element. Oh, wofull caitiff! How shall Conscience one day rend thee in peeces, when it shews thee in a glasse the round thou hast walked in? Or else thou shalt die like a beast in thy filth!

Branch 2.

Secondly, It should be terriſh to all hypocrites and time-servers, who make religion and profession a covert for their holownesse, and bearing the world in hand, that they beleeve, love God, feare him, are very renewed ones and new Creatures; yet cast dung in the face of God and Religion, living still unreformed in their conversation. What? thinke yee to blear the eyes of men, because they cannot gage your hearts! hath not the Lord once for all said it: *By their fruits yee shall know them.* Doe men gather Grapes of thornes, or Figs of thistles? Can a rush grow without mire? Can a man unrenewed in his course, still an old man, walke with God in an holy conversation? And who so walkes in a rotten one, can he be a new creature? Oh! if yee be such new creatures, if yee have slaine the *Agag* of old *Adam*, What meane the bleating of the sheepe, and lowing of the oxen? how is it that your tongues, your marriages, families, liberties, companies have shaken off Gods yoke? where is your inward or outward conversation with God? either in the life of faith, or of communion and dutie? where is your integritie and sinceritie? Oh! that ye would no longer cast dung into the face of God, and cease to blaspheme him before prophane ones! Why take yee the Word of God into your mouthes and eares, hating to be reformed? Why doth this generation swarme so in these dayes of powerlesse profession? *having a forme of godlinesse, but hating to be reformed?* This easie Religion of yours shall one day scare yee, yee shall with your portion might fall into the lot of *Sodom* and *Gomorrha*, and such as never knew God! Hell shall be seven times more hot for yee than others, and when yee shall cry, *Have not wee preached and professed thy Name?* The Lord shall answer, *Depart from mee yee workers of iniquitie.*

Psal. 50. 20.

Consider



*Consider this yee that forget God: I thinke that yee see the Lyon of the tribe of Iuda rending hypocrites in peeces with more fiercenesse than Publicans; and then conclude with David, He that prayseth me glorifieth me. To him that ordereth his Conversation aright, thou wilt shew the salvation of God. Who would not then see this salvation? then in the meane season walke in this Conversation.*

*Vse 3.*

Thirdly, It should be use of instruction to all Gods new creatures, to bethinke them of their worke, and to stirre up the grace of God bestowed upon them in their renewing. Oh! the dayes we live in are not for such a conversation as is here laid out: Since the Scriptures taught this, the world hath found out a breach in Gods narrow; scarce is the image of it to be seene any where in the world. At Church men seeme to give way to heare it, and will not deny it, but still they hold their owne course: the Minister cannot follow them up and downe their houses, their markets and businesse, to see what conversation they leade: and being left to themselves, the law of a new creature is forgotten, they know a farre easier way to walke: this is an hard way, beset with thornes, they have no joy in it. Oh! hast thou received the Spirit of renewing into thee? Then *the yoke of God is easie, and his burthen light*. Cast off thine owne mixtures, doe not pull backe thy shoulder, desire no more ease than others of Gods people have felt. Its Gods way, the way that *Abraham, Isaac, and Iacob, David, Peter, Paul* walked; the way which Iesus Christ himselfe hath chalked out: if it be tedious, it is so to thy old man, *to whom thou art no debtor*: thou art redeem'd from him, and his old conversation; thy thoughts, affections, members, tongue, feet, senses are not thine owne (except thou be the old mans still) but his: that thou mightst now serve in the newnesse of the spirit, not the oldnesse of the letter. Therefore, *be not thine owne*: take some time, goe into thy closet and parley with thy soule, whose am I? if old *Adams* still, the Lord requires no such cost at my hands as this: no man can yeeld to this conversation that is not required: I were a foole to bereave my selfe of my lusts and liberties, if I be no new creature.

But

## Article 2.

*A Practicall Catechisme.*

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But am I one ? truly, then I must walke in all this conversation, uprightly and entirely, though never so weakely : Lord, let it finde favour in mine eyes ; let it not seeme ridiculous ; thou canst make it easie and sweet : let me trust thee. But to divide the things, and remoove those bounds which thou hast joyned and pitched, and no good man, none but an hypocrite durst ever separate ; Lord let me not doe it !

*Jam. 3. 13.  
reade it.*

Lastly, Let it provoke each good heart to seeke to excell in this fruit of a new creature. Now in this dead time, in which it is out of date, wherein rather its a reproach and burthen to walke thus, than otherwise, yet let us labour to excell : when even wise Virgins, some of them nod, and men remoove this image of God into the back-rooms of their heart, and suffer it not to rule their spirit, as formerly ; but serve the Lord as the time will suffer, not as the rule of conversation teaches : Oh ! now beare witnesse to the Lord, and dance before the Arke of this his truth ; and if this be to be vile, *be more vile* ; trust God for credit, and parts, and employments, and content of life, and cleave to the conscience of conversation. And if it be hard in such a world to hold out this power of Religion: beg first of the Lord, that he would direct thee ; diminish not, nor adde to his rule ; but deny thy selfe, say, *Lord, the worke is great, it is not in man to order his way* : doe thou, O Lord, order it forme. All thy Disciples are regulars and no seculars ( although no Papists ) and therefore let not me walke as a Masterlesse person, but by rule. Shall Iesuits teach their novices such exact obedience, and cannot the Lord teach it thee ? Yes, if thou wilt sit at his feet and learne.

*Vse 4.*

*Mat. 25.*

*Iere. 10. 23.  
Psal. 119.  
133.*

Oh ! that all that I have said might ravish thy heart with this frame of God, and make thee cry out with the Queene of Sheba, beholding the order of *Salomons* household and conversation ; *Oh ! how happy are those thy servants who daily stand before thy face to heare thy wisdom* ? Oh ! but a greater than *Salomon* is here, and an order of far greater beautie. Oh ! that it could beat thee out of conceit with the disorder of thy old course, in which thou never foundest peace, but confused ; and let it urge thee in thy utter inabilityie herunto,

*1 King. 10.  
7. 8.*

Psal. 119.

Psal. 143. 5.

to goe to God with David, and pray, *Direct me, Oh Lord, in the paths of thy Testimonies! Leade me into the good way, and let thy good Spirit conduct me into the land of righteousness; send forth thy light and truth: shew me the view and order of this conversation, make it sweet to my mouth as honey, and let thy Angel of the Covenant goe before and guide me by the Pillar of fire and Cloud to the 42. pitching places of this way to Canaan!* Leave me not to my owne wisdom, but *guide me by thy counsell, till thou receive me to glory!* Lord enable me to doe what thou biddest, and bid me doe what thou wilt! Give me to draw from thy fountaine for all these uses of conversation. *The Well is deepe, but thy Bucket is able to fetch out this water: Let me derive it from the Lord Jesus his example, and draw grace for grace from thence: And not onely set me in this Conversation, but hold me in it: and let experience make me say, it is best, and I am never happie when I am out. Till it become my meate and drinke on earth to doe thy will as in heaven.*

Job. 1. 17.

Job. 4.

Use 4.

Instruction 2.

Oh, how farre off should it be from Gods people, once to shrugge at the conversation which he hath chalked out unto them! Secke to make that yoke easie, and that service perfect freedome which he hath imposed; not to shake it off! Curbe that base spirit that would faine ease it selfe of this rule of Conversation; and patch not off the Lord with here one darte, there another, off and on, by starts and pangs: This is to turne Conversation to a running pull of (now and then) a few shreds of devotion: Or else a weighing good against evill, and stopping Gods mouth, or rather fawning upon him with shewes. No: cursed is he who turnes Conversation into a mood of good affections, and having playd his parts with God through the day, offers him the scraps of an evening prayer, or singing a Psalm, or thrusting himselfe into a fast once in a Quarter, with such as feare God. Looke to it, the Lord will abate no price of this Conversation. Such as will be ruled, shall finde it sweet to walke with him: *One day in his Courts is better than a thousand; one day spent in watching, and prayer, and living by faith, better than all surfeiting, wantonnesse, and liberties. But else, know it and survey this*

Psal. 84.



this round which I have described, shew me one inch of this wheele to be larger than it should be, and abridge it, if thou wilt. If thou canst not, then buckle thy soule to it, cavill not, but take this yoke upon thee, in stead of that wofull one which God hath rid thee off. Let thy Round be comely, beautifull, and proportionable, (though weake) walke with God in the secret life of faith and Communion of his Spirit: Serve the time also in such duties as touch it: proceed on to the use of all meanes, practise of all duties, exercise of all graces; adde vertue to vertue; be upright in manner, large in measure: Remember, mercy hath length, height, depth and bredth in it, that Obedience might have her dimensions also: Ioyne to pietie, love: in Conversation toward men, in common life, liberties, dutie of marriage, the tongue, solitarines, company, and the like. Let it shine out both to the world, and especially within thine owne Sphere, among thine owne.

See 2 Cor. 1. 12

Vse 5.

Admonition,

Branch 1.

Thinke not that conversation will be supported with nothing, but first looke backe to that which I have largely spoken touching those Graces which serve to prop up and to strengthen the wheele of conversation: here one grace is requisite, there another, in a crosse, selfe-deniall and meeknesse, in a blessing chearfulnes and fruitfulness: in each part of life, faith: sometimes the armour, sometimes wisdom and discerning. But let no naked man come into this field, nor any barefoote to this walke: for they will never hold out. Secondly, Looke to thy Conscience, and keepe it sound and tender, if thou wouldst hold a good Conversation, or order it well. As it must be sound Conscience that must order it, so it must be that which must represent it to thy soule with comfort, where thou hast gone to worke aright, or else with griefe and smiting where its otherwise. If Conscience were not, to what end were conversation? What were it else but toile and confusion? Therefore Paul joynes them so oft together, Reade *Act. 23. 1. & 2 Cor. 1. 12. This is our joy, even our Conscience of Conversation.* Conscience will be as the Spirit of God, going out with us into all parts of our life; And Conscience will reflect and remember each passage of it, being past. No hiding of any thing from it: It will

Ephes. 6. 16.

Branch 2.

marke not onely open, but the closest carriages of the soule: If shee spy out our secret fullsomnesse of heart, and wearines of dutie, our deadnesse, and slacknesse of spirit, our pride in good duties, or our gifts, our censoriousnes, our easie pardoning our selves for any of our corruptions: shee will speake and smite, (if shee be let alone) shee will sting so, that no musicke shall ease us, but pardon and returning home: Also if she search us, and find truth, meeknesse, love and feare in us; shee will be a thousand witnesses, yea, a feast within us, against all Reproachers. She guides all, and therefore knowes all. As nothing is hid from the Suns beames, no nor the golden & silver Mines in the bowells of the earth: so neither from this candle of the Lord, searching the bowels of the belly. Therefore attend Conscience, as thou wouldest keepe thy peace: and let Conscience redresse thy errors, and mend the flaws and cracks of the wheele, as thou spyest them: for God hath put it into the Soule for the support of good conversation. Beware least thou smite out the eye of it, dim it not, disable it not, defile it not, suffer it not to grow secred and senselesse, for then will it not doe her office, but leave thee to error, to hollownesse, to prophaneesse: neither being able to accuse nor excuse aright: without which it is impossible that a good Conversation should subsist. And of this Article so much.


### *The third Article.*

*Qu. What is the third Article?*

The platforme of holy Conversation is the Morrell Law.

1 Tim. 1. 5.

Jam. 2. 8.

**Ans.**  Hat the eternall platforme after which this Conversation of the new Creature is to be framed, is onely the Law of God in the ten Commandements. See 1 Tim. 1. 5. *The end of the Law is love.* What end meanes he? surely not the end of the Lawes begetting power (for Christ doth that) but of the directing power of it. Thus S. James calls it a *Royall Law*, Jam. 2. 8, as being the Scepter whereby Christ our King rules us. And

And he termes it a *Glasse of libertie*: meaning to all beleevers, in that it shewes forth the will of God fully in the point of morall obedience, as a glasse represents the face. So the *Psalmist*, *Psal. 19. Thy Law is perfect, giveth light to blind eyes*; by it thy servant is forewarned, &c. And *Psal. 119. Thy Word is a light and lantern to my feet and steps. And thy Commandments are to mee instead of Counsellors.* And of this part of the Word is that of Peter meant, *The sure Word of the Prophets, shining in a darke place.*

Psal. 19.

Psal. 119.

2 Pet. 1.

**Q.** How comes this direction to be put into the Word? and how comes it to be conveyed unto the soule?

**A.** To the former I answer, the Lord God hath breathed into it this light and direction: himselfe put it into it, no creature being able in so few words as ten, *Deut. 10. 4.* to contrive so perfect a view of all duties: and having out of the depth of his wisdom so done, *God spake these words*, although delivered by the Ministry of Angels in point of attendance and terror, *Heb. 1. 7. He maketh his Ministers a flame of fire*: He himselfe, as the Lord of the Creature, uttered them. And he both devised and uttered this Law, for this especiall and last end, to be a direction unto his Church.

God hath put direction in it.

Deut. 10. 4.

Exod. 10.

Gal. 3. 19.

Heb. 1. 7.

For the latter, I say, That as in the Law he tooke order, that not onely the Priests and Levites at *Ierusalem* in the Temple, but in the Tribes should *reade it each Sabbath*, *Act. 13. 27.* and expound it, *Ezra 8. 4.* so still he requires that the Ministers of the Gospell doe dispense and open it to the people in the speciall parts and scopes thereof, for a patterne of life. For although such common notions of dimme light remaine in a corrupt nature, as may serve to condemne the contemners, yet, no such as might leade on to godlinesse and salvation cleerely, that is a mystery and must be unfolded. And further, the Lord hath added the ministry of the Spirit to the voyce of man, to *write this Law in the soule*: he hath promised it, *Jer. 31. 33.* and doth daily performe it: so that to the beleever, his Law is not a commanded one, (as to all) but a commanding one, in their spirit and conscience.

The Law preached is the direction.

Act. 13. 27.

Ezra 8. 4.

Jer. 31. 33.



**Object.**

**Q.** But this seemes contrary to the Apostle, 1 Tim. 1. for he affirms the Law was not given to the righteous, but to the disobedient, &c.

1 Tim. 1. 5.

**Ans.**

Gal. 3. 19.

The Law  
hath 2. ends,  
Humiliation,  
and Directi-  
on.

**A.** This is answered by the same place, *vers.* 5. as in the first question I said: the summe is, It is not given to the righteous, as to the ungodly: for the righteous need it not so; howbeit, it's given to the godly also for another end, even to direct them. For the Law in Gods purpose served for two ends: One for transgressions: to convince the wicked, to scare them out of their selfe-conceit, and to drive them to Christ: The other, to guide such as are come to Christ, how to lye under his Government: This latter, the Lord looked at more mainly, for his Elects sake; that they should not be left to themselves. But the former also, he intended to the drawing of them out of their ignorance. For as we see, that the Law was given in all terror, and not as a messenger of good things: so the Lord taught thereby that it ought to speake sadly as a minister of death to the ungodly; & so it did in some sort with such as were saved among the *Jewes*: the Ministry of it convinced them of an impossibilitie of performance of it, and sent them to the blessed seed who should bring in righteousness, and breake the Serpents head: and to such, this Law ceased to be a *killing letter*, and began to be a *direction to life*. In which sence wee here treat of it, as in the first part of the Catechisme of the former: in that as a Schoolemaister of feare, in this of order.

**Object.**

**Q.** But what needes this Law-direction? Doe wee not by this, teach people to serve in the old letter, and destroy that Law of libertie in Christ, which ought to be set up; and restore the Covenant which ought to be abolished?

**Ans.**

**A.** To answer both: First, the Lord hath not given his Church to Christ, nor given them any such liberty in Christ, as to devise a way to themselves, severall (either for measure or number, or matter of obedience) from his owne way: neither will trust man with any such, no nor give the least hint to mans corrupt inventions. But that Law of obedience which he first himselfe devised, he meant it for those that should beleeve, both before, at, and after the comming of Christ:

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Christ : and meant not to alter it. How Christ rules by it we shall heare anon : but he rules by no other. And its worth our noting, that the first Sermons he ever preached, *Mat. 5.* and *6.* and *7.* he urgeth nothing more than this. *Thinke you I am come to destroy the Law? No, but to fulfill it, and so settle it.* For the second point, I say, that it must be explained ; what it is to serve in the letter : and secondly, what it is to restore that which is worne out. *To serve in the letter* then, is to be mistaken in the scope of the Law, *Doe this and live :* to thinke that the Law gives life to the obeyers of the letter of it, and to thinke a man may of himselfe obey it, and be saved by it ; whereas the Law imports no such thing, but urges an obedience exactly, which is impossible : now to serve thus, is to serve like a slave, without reward. Thus doe not wee affirme the Law to be served. Secondly, to restore a Law to be abolished, is to maintaine this error, that by the Law of *Moses* a man may be justified, and needes no other : and to oppose it to Christ in the point of being so justified. This doe not we in affirming the Law to be our direction ; for wee affirme, that a man is first justified by Christ onely, abolishing the Law in that point wholly. Therefore this cavill is falsely cast upon us.

*Mat. 5. 6. & 7.*

What it is to serve in the letter.

*Gal. 3. 21.*  
latter part.

*Q. Explain this better : for you seeme herein to confound the two Covenants, Doe this, and live ? and, Beleeve this, and live : doe you not so ?*

Further  
Object.

*A. God forbid: for the opening of which, it will be fit in a word, to shew in what respect these two Covenants are opposite, and in what not: The old Covenant is contrary to the new, onely in the point of living, by doing or beleeving, and being justified by doing or beleeving. Whosoever will be justified by doing, destroyes justification by beleeving, as both those old hereticall Pharises, and now Papists doe. As the Apostle in *Rom. 11. 6.* urgeth; *If of works, no more of grace, for so workes were no more workes: If of grace, not of workes, for then grace were no more grace.* In this respect then the Law of doing, and the Law of faith are irreconcilable, and as contrary as to be saved by ones selfe, is contrary to being saved by another : and in this respect doth *Paul* so oppose these,*

*Ans.*

Wherein the old and new Covenant agree and differ.

*Gal. 3. 21.*

Gal. 3. 21.  
former part.  
Gal. 3. 24.

vilifying the Law, and exalting the Gospell: calling the one *an old letter*, the other the *Spirit*, the one wanzing and to be abolished: the other to be settled by the others ruine. Else the Apostles phraſes cannot be approved: for he onely confutes the error of the *Jew* that took that Covenant of works to import a possibilitie for nature to doe it. But the old Covenant is not contrary to the new in point of direction to obedience; neither is the Law contrary to the promises, but subordinate rather; for as the Law first served to prepare a way to Christ, so having once trodden the Law under Christs feete, (in that supposed strength thereof to justifie a sinner) it's safe to affirme, doe this under the Lord Iesus, doe this in faith, and live: not that workes are causes of, but the way unto life, even that life which faith hath procured and Christ purchased: as one well said, No causes of a kingdome, but the way of reigning. And thus the Law falling into the streame of Christ, is not opposite unto him, but in order of direction to a beleever, how he may walke unto salvation.

*Q. Yet one doubt more appeares, for by this opinion Christ is made a Law-giver.*

How Christ  
may be sayd  
to be a Law-  
giver?

*A.* True, but with a distinction. Not as if he by dying should merit to us a way of justifying our selves by the form of the old Covenant, *Doe this and live:* (which some Divines have affirmed, & they are lately well confuted) for this were but a nice trick to establish *Jewish* and *Popish* justification: but he is our Law-giver by directing us to life by this Law, having first justified us by his grace.

*Q. Is then God tyed to his owne Law?*

*A.* No. But he tyeth us thereby rather, as by a tedder, to obey. He hath power to discharge us when he will from this Law: which dispensation although he doth not reveale himselfe in, to us in these dayes, as formerly he did, both in generall, (as to the *Israelites* in allowing them to rob the *Egyptians*) or in speciall, (as to allow to *Sampson* a marriage with a *Philistine*, or to *Ruth* to breake modestie and uncover a mans feet being alone in bed, which might else have snared him and her) yet still it is in the power of him that makes a Law,



a Law, to disanull it. And all to teach us, That then wee obey God when we doe as he bids us. And when he forbids us, then our disobedience is obedience. *Woe is me* (saith Paul). *if I preach not the Gospell*: and yet such a necessitie may lye upon us, that our preaching the Gospell may be a woe to us. To wit, when wee will preach that wee might preach, our Conscience repugning to the conditions of preaching honestly. In such a case to desert it honestly is better, and not to be diligenter than God bids us. For so wee shall have as small thanke from him, as *Abraham* had, who having nothing to doe to stay the Arke, yet would needes doe it. As if the Arke must needes have broken save for him: as if God could not have sustained it, except he had upheld it. Thus no doubt many would keepe their Ministeries in *Gardiner's* time, under colour of expecting better times: till their words came out at their nostrills: and by that resolution, they both snared themselves in preaching of base points, and biting in of the pith and marrow of truthe, occasioned the Lord to forsake them: grieved the soules of the godly by their equivocations and betraying the truth: encouraged their raging enemies to devise straighter Lawes against them; made themselves more odious than they that suffered: bewrayed themselves to be Time-servers, & added heavier chaines to their brethren.

*Q. But seeing the Law was a yoke not to be borne, and an impossible Master to obey, as Act. 15. 10. is spoken: how can it be made a direction for us?*

Object.

*A.* Iesus Christ hath taken away that yoke, and so put it upon us: the same Law, yet altered much in the propertie thereof, and that sundry wayes: and so made it no yoke of the Law, but a yoke of his owne, *sweet, and easie, and light*; and which he tels us wee may well beare, being rid of the other, as *Mat. 11. 29. 30.*

Answer.

*Q. Show that: wherein stands this easie and libertie?*

Mat. 11. 29.

30.

*A.* He hath purchased it for us, as our Priest, King, and Prophet.

*Q. How as our Priest?*

*A.* Sundry wayes. First, by discharging us from that old

fence

A maine head  
to be noted.  
How Christ  
hath made  
the Law easie.

I

As our Priest  
five wayes.

Gal. 4. 9.

Col. 2. 17.

Col. 2. 20.

Gal. 3. 13.

1 Joh. 5. 3.

Gal. 4. 5.

Ephes. 1. 8.

Rev. 1. 6.

2

As a King,  
two wayes.

I

sence of the Law, the yoke of superfluous ceremonies of the old ceremoniall and judiciall Law. *Col. 2. 14. Blotting out the hand-writing of ordinances, which was contrary to us.* In this we got a great quittance of the Law. The more wrong doe they unto us who restore this burthen (as the Papists) and thinke they doe us a good turne, destroying Christs ease: who hath rid us of all *beggerly Rudiments, Gal. 4. 9.* and *Col. 2. 17. so that wee are dead with Christ from them, Col. 2. 20.* Secondly, He hath freed us from the rigor of morrall Lawes, as that one of the Sabbaths excessive observation; but especially the whole burthen of the morall Law, *Gal. 3. 13.* that immoderate impost of doing all according to the full matter, manner, and measure; so that now the Law is quallified, and is onely required of us as the obedience of faith, and accounted unto us as full as if wee could wholly fulfill it. By which meanes these commandements are not *burdensome, 1 Joh. 5. 3.* But thirdly and especially, he hath rid us from that wofull penaltie of *curse* (more heaueie than all, *Gal. 3. 13.*) even eternall death of soule and body, which throughout our life enthralled us, *Heb. 2. 15.* and that by his blood, *Gal. 4. 5.* Further, he hath taken away that strength of sinne, whereby the Law did excite and provoke sinne and rebellion in us, *Rom. 7. 10: 11* so that now it provokes to righteousness. Rebellion is now turned to selfe-deniall and sweetnesse. Fourthly, He hath remooved that unwelcomenesse of our persons, whereby all that came from us was irkesome to God, and made both us and our service accepted, *Ephes. 1. 6.* yea, and that even in our wants and infirmities. *Revel. 1. 6.* even Priests to offer up acceptable sacrifices. Lastly, He doth by his intercession procure acceptance still for us, that no time or age may make the Father weary of us in our poore service.

Q. What hath he done for us as a King?

A. First, He strengthens and stablisheth all those eyes and bands of obedience due to himselfe from us: that the more freed wee are from bondage, the more we may be tyed to the liberty of this royall Law of his: setting up his throne in the soule more fully thereby, upon better prerogative: before

before it was justly urged, but weakely, because the strength of Creation was lost and gone: as, *Rom. 8. 3. That which by the Law was impossible through weaknesse of flesh, &c.* But now being recovered upon tearmes of easinesse and delight, he may more equally and duely require it, without excuse. And by this the Law is the more established in us, *Rom. 3. 31. Doe wee then by faith frustrate the Law? nay, rather we establish it.* For as the Lord requires obedience of his Creature, upon the planting of his image in it: so, by this restoring it from her ruine and curse, he much more settles the same upon the beleever; Faith (to say the truth) being the grace that conformes the soule to this image in the utmost intent of God: which when shee hath perfectly done, shee shall be of no more use. To this end pertaines that, *Rom. 10. 4. Christ is the end of the Law, for righteousness, to all that beleue.* Meaning, that the Law is fully satisfied in her scope of perfect obedience by Christ: seeing faith in him hath obteyned a full acceptance of obedience, as if it were legally perfect.

*Rom. 8. 3.**Rom. 3. 31.*

Note.

*Rom. 10. 4.*

2.

Secondly, He doth by his Kingdome infuse strength into us to obey the Law: enclines our wits thereunto, and makes it to us actually as Christ found it to himselfe, and hath made it to us, even perfect freedome: yea, meate and drinke: according to that, *Jer. 31. I will write my Law in their hearts, and cause them to walke in my Statutes:* that is, put strength of mine owne into them, to agree with my Rule, and stoope to my Scepter. Kings command their people, but serve themselves upon their strength; cannot put any into them: but Christ is served by his owne. He causeth it.

*Jer. 31. 33.**Eze. 36. 27.*

Q. *What hath he done for us as our Prophet?*

A. His Prophesie commeth yet neerer to the matter in hand; for although all that I have said be to be supposed ere the Law can direct us; yet the actual worke of direction issueth from his Prophesie: And first by a Declaring, and secondly, by a Revealing Worke. The Declaring worke is a witnessing to the soule that he is the true Lord & commander of his People, *Esay 55. 4. that he rules by his Law as by his Scepter, that all his Priesthood and merit ends in his King-*

How as our  
Prophet?  
two wayes.

*Esay 55. 4.*

dome



Psal. 2. ult.

dome and obedience, that it is his honour that *all knees bow to him*, and that they *kisse the Sonne*; that he is the object of it through whom the Father is honoured: that true Libertie stands not in having our will, but in putting on this yoke; and who so doth otherwise, deceives himselfe.

2

Luk. 1. 79.

But secondly, By his revealing worke: by this he directs the soule, and sets the steps of it in peace: by this he uses his Law to be a lively finger to point out dutie for every occasion, and to frame the soule to draw his Law to every need and use in the life; according to that, *1 Iob. 2. 20. 27. TEE have an unction from the Holy One, who telleth you all things*: And in *Esay 30. 21. Their eares shall heare a voyce behinde them, saying; This is the way, walke in it.* This is a Revealing with direction; by which the soule sees the use of Christ in every Commandement, and is led on by him as her Guide thereby, as if an Oracle should speake from heaven; *Esa. 55. A Leader and Commander to his people, vers. 4.* And thus a Christian may see how the Commandements of the Morall Law are the directions of Christ, and how he is the Law-giver of the soule in them all; and till this be conceived, it is no wonder, if we account them as a strange thing, *Hof. 8. 12.* But by this meanes, familiar.

1 Iob. 2. 20.

Esay 30. 21.

Esay 55. 5.

Hof. 8. 12.

*Q. I conceive now, how Christ hath made his Law a direction to godly life; now come to the directions themselves, what are they?*

The Directions themselves.

I  
The opening of the Law.

*A.* They concerne either God himselfe in the first Table; as his inward worship of feare, confidence, and setting him up to be our God alone *in the first*: Or, our outward reasonable service, and worship of him in pure manner, *in the second*: Or, our faithfull abearing our selves in all holinesse, in such actions of common life as are not immediate worship *in the third*: (for I referre oathes and vowes to the second, which I desire wise Readers to thinke of,) or the set day of our Worship, upon one day of seven (since the eighth day was turned into Gods day, or the Christian Sabbath) and that *in the fourth*. Or else our neighbour and our selves in the other six; Subjection to all Superioritie *in the fifth*: Maintaining his precious life (as being better than all that follow)

amob

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in the sixth : Of his Chastity in the seventh : His Estate in the eighth : His Name in the ninth : The tenth, forbidding not onely that concupiscence which reaches to the detriment of our neighbour, but under that, (as most sensible to us) all that wicked propension and bent of nature (before actuall sinne) whereby originally we are prone to all unjustice, and impiety, and intemperance. Concerning which, as having said enough in the second Article of Conversation, and it being no part of my purpose to repeat what hath been written by so many learned and faithfull Writers : I omit to say any more, onely contenting my selfe to lay downe some briefe rules how the Law is to be conceived, the Minister of Christ for righteousness ; and so to conclude the Article with briefe uses.

*Q. Mention then some of these Rules.*

*A. First,* that all the Lawes of Christ must be understood to be of another manner of force and authority than the lawes of men, even the greatest ; for they are limited with exceptions in all kindes, and doe but reach to the outward man, and penalties thereof. But these do reach to the conscience, and they binde the inner man : *God, whom we have to do with,* seeing the soule (in her utmost retirednesse) as a thing naked, *Heb. 4. 13.* and his word being pure as himselfe, and piercing betweene the ioynts and marrow, *Heb. 4. 12.* and therefore there hee sets up his Throne, and there is no evasion from him.

3.  
Rules of Direction.  
The first.

*Heb. 4. 13.*

*Secondly,* Let us know that his Commands are not idle things and arbitrary, which we may obey at our easie ; or if not, yet God is as a weak King for whom his Subjects are too strong, as *Joab* and *Abisai* for *David* ; but real Lawes from an authority that both knowes offenders, and can punish them ; yea, which accurseth all transgressours, and will not hold them guiltlesse : *Heb. 12. ult.* *a consuming fire,* as the manner of his uttering them, *Exod. 30.* in earthquakes and thunder shewed ; and therefore be we afraid to provoke him : and yet he is a God able to gratifie his obedient ones, in ample manner, even to a thousand generations ; and its not to be neglected that both kinde of sanctions are

The second.

*Heb. 12. ult.*  
*Exodus 30.*

expressed

expressed in so short a view: *see* in the second, third, and fifth Commands.

The third.

*Iam. 12. 11.*

*1 Sam. 2. 25.*

Thirdly, Observe, that the Commands of the second Table, are the Edicts of the same God whose the first are, *Iam. 12. 11.* and therefore in which the Lord takes himselfe as truly either honoured or not, as the first: which I speake lest any should cavill and thinke, that *1 Sam. 2. 25.* (*If man sinne against man, a man may judge: but if against the Lord, who shall entreat?*) to be meant of morall offences. No, but onely of common discourses or breaches, which are in mens power to release. For even those finnes of *Elis* sonnes were against women: and yet he tels them, the Lord tooke them as against himselfe. So that although men be the object of the second Table, yet not the last object into which the morall offence is carried; and therefore it is not in man to release any more of it than his owne damage, the rest the Lord onely can remit: as the sinne is of equall guilt, so the forgiver must be of equall power.

The fourth.

Fourthly, The Law must be alwayes understood according to the scope, even as every other part of the Word, as promises and threats. Wee must not rest in the bare letter, and so destroy the life and spirit of the Law. How should ten words include all our conversation, except the letter of the Law be enlarged to the meaning of the Law-giver? The Law then rests in the true intent of it: Therefore, as for all Pharisaicall, licentious, or prophane wretches; who doe limit this Law, and acknowledge no more than serves for their purposes, chopping and changing, (as Papists, who leave out the second Commandement quite, and make up ten by making two of the last) let us abhorre it. Let us abhorre both their enlarging of duties beyond the Law, and where God hath made no finnes, there making finnes: and where he makes no Lawes, making them to binde the Conscience, urging them more severely than faith and repentance. Oh! it's most intollerable! And so their shortning of them, and cutting them off by the middle, making them reach no further than the notorious evils of them. But let this be our rule, that looke what God aymes at under the grossest,



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grosseſt, let us alſo ayme at, and both abhorre each appearance of evill as well as the moſt odious, and cleaving to good in the leaſt as well as the greateſt. He that *breakes the leaſt*, *Matth. 5. 19. ſhall be the leaſt in heayen*; and is guiltie of the greateſt. If the ſcope of the ſecond Commandement be (next to the worſhip it ſelfe) to provide for the puritie of it, any will-worſhip ſhould be to us as an Idoll: and all rebellion, as witch-craft, *1 Sam. 15. 23.*

Mat. 5. 19.

1 Sam. 15. 23.

The fifth.

Fifthly, We muſt conceive the commandements as importing no patcht or pecced obedience to one or a few charges, but an entire and whole one: as the coagmentation of the Lawes of both Tables doth import. Let us alway conceive the ſcope of the Law to require integrity; and all partiall ſervice to be a forfeit to the whole Law; and be farre from all ſuch hypocrites and Civilians, of whom the one colours his unrighteouſneſſe by his pretended devotion (which men cannot controll) the other, their impiety and prophanenes of their hearts, by the outward civility in ſome of the Commandements of the ſecond Table; both in truth breaking both.

Sixtly, The Lawes of the former Table are generally to be preferred to the duties of the ſecond; yet with an exception, that we conceive the rule upon equall termes: thus, that the commands of the firſt ranke in the former table have precedency over the ſecond, not each branch of the former above the ſecond in their firſt ranke. It is generally more excellent that God have his due than man: but not particularly, for the neglect or contempt of a Sermon are not ſouler ſins than the murder of a man.

The ſixth.

Seventhly, Vnderſtand the Commandements to require at our hands the utmoſt of our wit, device and courage to ſerve God: that if we be beaten off in one kinde, yet we deſiſt not, till we ſee that we be denied altogether. Elſe, to take any occasion of perill, (perhaps ſuppoſed onely) to neglect dutie, is to diſcharge our ſelves of ſervice, ere God doth.

The ſeventh.

Eighthly, Let us obſerve, the Commandements of God never croſſe each other: if any ſuch caſe occurre, as wherein one cannot ſtand with the other, let us know the one muſt alway

The eighth.

alway yeeld to the other: as, if the childe be set about his Fathers lawfull businesse, he may not at the same time neglect his Calling, though to a religious end, as to heare the Word, &c. except the parent release him: the prerogative of the first Table above the second, notwithstanding. It is wisdom to discern it.

The ninth.

Lastly, Let us note this, that duties of necessitie and mercy, which cannot be otherwise done, are to be preferred to duties of pietie, at that season: as that the Physition doe attend the patient, that wee helpe the Oxe out of the ditch, rather than worship God first, and suffer these to despaire the whilest: Obedience in such cases is better than sacrifice: and the omission of a dutie is no contempt with God. But I cease to mention any more.

*Q. Conclude then the Article with some Uses.*

*Use 1.*

*A.* First, This Doctrine teacheth us to abhorre the audaciousnesse of Popish and hereticall or schismaticall ones, as, forgetting this scope of God in establishing one eternall, immutable, and pure Rule of righteousness: dare take upon them to curtoll this Law of God, and to diminish it, cutting off the second and tenth Commands: Also (like the Pharises) by their *Corban* of their Catholike cause, or their Popes transcendency, or for their pompe and kitchen, to disannull the Lawes of God at their pleasure, as in point of Divorce; dispensing with the Censures of Christ: making Lawes and unmaking them, Crowning and Dethroning them at their pleasure: and finally, for gaine and bribes, prostituting the sacred Ordinances of Baptisme, Preaching, the Supper: making Marriage degrees reach as farre as they please; and in a thousand other things, sitting as God in the midst of his Temple, and appointing Lawes, or cancelling them, as they make for or against their owne ends. So that if they may prevaile, not the Morall Law, but their Commands must be our Rules. Also, It strongly confutes all enemies to the Law of God, either old Atheisticall Antinomists, or late Libertines and carnall hypocrites. Its no wonder, that they are so rise in these dayes of loosenesse; for even our Saviour did touch upon such, *Mat. 5. 17.* and the Apostle writes few

*Mat. 5. 17.*

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few Epistles, but he meetes with such turners of the grace of God into wantonnesse; men of corrupt mindes: and Peter writes that many abused the Epistles of Paul to their owne destruction, 2. *Epist.* 3. 16. It is no wonder; if theeves might have their will, they would suffer no watches to be kept: or that deformed women lothe or break all true Glasses. Let us so much the rather abhorre them, as odious enemies to God, and under pretext of the Law of liberty walke as lawlesse libertines, and overthrow the Law of Conversation.

2 Pet. 3. 16.

Vse 2

Secondly, Let us consider how dangerous a thing it is to worship God according to our owne fancies and inventions: The Lord, wee see, will not trust his owne Family of Beleevers with prescribing of Lawes to themselves, under colour of their faithfulnessse. It was a good speech of old, They are the best Lawes which give least power to the Iudge. God will have no Iudge to be his Chancellor, to make or interpret, or change Lawes; he knowes our boldnesse and Sacriledge in this kind. Nay, hee knowes that curiosity of our braines, which being weary of his Lawes, devise new, and love their owne better than his: and so in time iustle out the Lords with our owne. And as we can open our mouthes against Papists in this kinde, so let us hate them in the root, and cast out of our selves all such selfe & selfe-love as under a colour of reteyning Gods Lawes, yet seeke a breadth of our owne in his narrow, and make his Lawes our owne, through our bad mixtures. This is the sinne of hypocrites and time-servers; let us (if wee bee ignorant) study this Law of God duely, and when we see his will (which is as the decrees of Medes and Persians) let us not descant upon it, and nibble at it as a fish at the bayte being fearefull of the hooke: striving by the rottennesse of our deceived heart to bring Gods Lawes to the bent of our owne bowes, and corrupt them in the simplicity of them.

There is little oddes betweene the carnall wil-worship of them that thrust upon the Lord, their owne: and the spirituall wil-worship of them that take away from him, his. Thus did Balaam, *Num.* 22. 12. whom the Lord at first told plainly, he should not go with Balaacks servants; but that an-

*Num.* 22. 12.



Vers. 19.

swer not pleasing him, loe, how he goes betweene barke and tree: causing them to stay a night longer, *vers. 19.* What was this but to make the Lords charge a nose of waxe? Was it possible the Law of righteousness could stoop to a Law of covetousnesse? Beware we of this hypocrisie, least while we dally with God, when we know it, the Lord suffer us to dash out our owne light, and lay offences in our way, and leave us to our selves, that as he when he would needes goe with them, and fetch incantments from place to place, yet being dazeled and besotted with his owne lust, should not know himselfe to be an hypocrite, nor be capable of conviction; what is more terrible than to heare such an hypocrite make himselfe beleieve, that if *Balack* would give him an house full of gold, he would not goe one inch from this charge? or when he smote, and answered his dumbe Ass (in the depth of his lethargie) yet to say, If thou be displeased I will returne? See *vers. 29. 34.* As we would avoyde such a plague, so let us beware of such hypocrisie.

Use 3.

Thirdly, If the Law be the director of our Conversation: let it be use of exhortation to all Gods people to embrace it, and to submit to this scepter of Christ, to establish his Law in our soules, and to lift up him in the honour of our hearts, who hath honoured us with this royall Law to be our direction. Let us desire information in it: let us beware least wee shrugge at the naked, inward, and spirituall truths of it, as afraid to know that which we are lother to obey: but let us concurre with him, and say, *Lord, thy Scepter is a Scepter of righteousness, Heb. 1. 8.* I desire no obedience over or under, against or beside thy Lawes; I count that no sinne which thou never forbaddest, nor dutie which thou never requiredst: but esteeme thy sacred will my rule of righteousness. It is one maine peece of the trade of an honest heart to search out the Lawes of the Lord Iesus, that it might obey. Many teachable hearts who would faine obey, yet faile in knowledge; and many that have knowledge, faile in a good heart: the latter is worst, yet makes not the former excusable. The *Lawes* in the point of the Law were so curious that they knew how many words were in *Moses* his bookes.

Heb. 1. 8.

They

*They wrote these tenne words upon parchment phylacteries* (that is, preservatives) and pind them to their sleeves, fringes and frontlets, in reverence. If they did so (who for the most part little gained thereby, but sinned, with their parchments about them) what should wee doe whom the Lord Iesus hath made them easie yokes unto, and a light burthen? If they did so, who yet in their so doing, looked for an erroneous justification by them, and were but meere slaves, looking their rewards, what should our zeale be, who know our selves to be free from this bondage, and to obey with assurance of heaven?

Oh! let us not be worse than good common-wealthsmen? Wee shall see (perhaps) in a great Towne, some one among fortie households buy the Statutes of the Land, & verse them well over, and be able to tell their neighbours what is Law and what not; and these are counted men of good use among ignorant ones. But how would God esteeme us for goods subjects, if these Lawes of his Kingdome were well conned? If (as we teach our children to say them, so) wee our selves understood them. If the Lord would so honour his royall Law, that he would have the King himselfe who made lawes to their subjects, yet to be learners of his Lawes: and not to suffer his to depart from them in the government of others: how farre greater cause have meane persons to carry it with them into each part of their owne conversation, and to rise up, walke into the trade of their life, lye downe with it? It is reported by Mr. Fox of one *Crom*, a Sea-man, that being in ship-wracke, and having cast all his racklings and wares, and five pounds of money into the Sea, hee kept his New Testament about his necke, so swimming upon his broken Mast, and after foure dayes (all his company being drowned) yet hee was at length by passengers discovered and taken up, all frozen, numb'd and sterv'd; but yet his Booke hee held close to him. If wee in the ship-wrackes of this world, would keepe our soules from wracke, what course should wee take? Surely keepe this Law to us close, and not suffer it to depart from us: loose money, wares, ship and all, ere wee forget

Esa 8. 20.

that, least we loose our conscience, and disorder our conversation. And in all our doubtfull cases, whether vowes, oaths, marriages, dealings with men, entercourse with God, or any difficultie, goe to the Law and testimony, *Esa 8. 20.* for resolution. If our owne skill serve not to finde out the will of God, then let us goe to the Priest, whose lips should preserve knowledge, and by that rule proceed? Many will doe so, but either they desire to mis-informe the Minister, that they may pervert the judgement; or else *first vow, and then enquire, Pro. 20. 25.* both which are odious. But let us for ever count the Law as an Oracle from heaven, being glad that the Lord hath found out a way to cast the wavering scale, and to direct our conversation.

Psa 20. 25.

N/c 4.

Fourthly, And lastly (because before in the second Article, in the life of faith in duties, I promised here to insert it) let all that finde themselves to come short of this platforme, I say, let them live the life of faith in duties: And to this end and purpose, let us first apprehend and digest well, what the sovereigntie of a Law, and the rye of obedience from God to the Creature meanes. They that know a Command shall feare it. Wee carry about us the wofull scarre of *Adams* breaking onely a Positive Command: we thinke the penaltie was hard; but we consider not what an insolency it is for dust and wormes meat to dare venture upon so sovereigne a barre as a Command of God, or to despise a threat of his mouth. Feare not him who when he hath kild the body, can goe no further: But him feare, whose will is righteousness, and whose power is revenge: yea, who can cast both body and soule into hell: I say unto you, him feare. It is not amisse that our base hearts be taught by presidents of others, how to feare a Command. The Lord would needs try *Saul* by two Commands, neither of them of the most morrall nature. One was, to stay for *Samuel* ere hee durst venture to sacrifice before the battell. There were great colours for his transgression, for *Samuel* kept not his day, the *Philistines* were readie to cut his throate, his Souldiers went all away from him, and they were unarmed: He also was a King: But what came of his disobedience? He lost his



his Kingdome for it without excuse. So againe, The Lord tryes him with another Command, *Goe, slay Amalek, all, man and beast.* There wanted not colors of disobeying, even from pittie & spoyle of the fat creatures which might serve for use. So *Achans* sinne against the Charge of *Iericho*. But the one was stript of his Crowne, the other of the life of him and his. *Vzza's* example is also notable: But O man, stop thy mouth with the sovereigntie of a Command! Looke not at the smallnesse of the Charge, but the sovereigntie, the greatnesse, the righteousnesse of the Commander.

Gods people are taught obedience from their youth up, both to doe and suffer, without cavils, distinctions, or exceptions. The first lesson they learned in the Schoole of Christ, was selfe-deniall, and naked obeying the Promise. That obedience to Christ hath taught them obedience to God the Father: Christ hath made their yoke easie, & burthen light; So that now they delight in the Law, being made Christs Law. There is a carnall vertue in Popish government, that the Iesuites by the Authoritie of their Iesus, will obteyne of their novices any obedience, even to murthering of Princes, and the losse of their owne lives. And thinke we that the Truth it selfe as it is according to Iesus, cannot effect it much more? Can any thing seeme hard to that soule to doe, or suffer for Christ, who hath received salvation from him? Will any streight or difficultie seeme tedious to him? Therefore, let all who have broke through the bryars of the maine Command and Promise, (*Believe, and thou shalt be saved? Come, and I will ease you:*) learne to proceed to all Commands of obedience also; and beware of Cavilling. That yong man who went away so heavily from Christ, had never overcome himselfe. But who so hath kissed the Sonne, & sworne alleageance to him, hath set him up as Lord and King in his soule, to beare sway at his will: That as before his lustes, so now his Lord Iesus may sway him. And this sweetnesse alayes all the harshnesse, difficultie, and burthen of his Commands. Now the Commands of God, are the Commands of a Father, and of a friend, not a Iudge and enemy. Now the soule studies his Commands: desires to be informed in all of them,

the hardest as the easiest: the more it knowes, the more it may: would have no Command of God hidden from it selfe: seekes knowledge with an heart to obey: looses all cavils of reason, and lying vanities of the flesh, in the Command: If God have a tongue, thee hath an eare, yea, a bored eare, *Speake Lord, for thy servant heareth.* Yea, the voice of God in the poorest Creature is forcible, (not onely in an Angell) much more the meanest Minister, Christian, inferior, be he never so poore, yea my wife, childe, servant. And all difficultie is cast (now) upon the promise: The Lord can make good all losse, trouble, an hundred-fold. *Abraham* having beleev'd the promise, could not onely change his Country, but kill his sonne at a Command: And *Caleb's* faith could turne the feares of his fellow Spyes into an encouragement. Yea a childe of God, where he meets with a Command which concures with his own streame, as to follow his calling, to preach, &c. (whereto he finds gaine and credit annexed) rests not till he can say, This Command I obey, not for outward respects but for conscience: I would chuse a Calling, I would preach, though neither gaine nor credit were present. This is a sweet signe.

¶ 5.

Fifthly, This convinces all hypocrites obedience to the Law. Alas! Its no Direction for their lives, they looke at the Law still as a whip and bondage. They dare not suffer themselves to be informed of the Law: when they cannot resist it, yet they are not convinced in Conscience: They thinke it bootlesse to obey, *Esay 58. Mal. 3.* They wish the Law were according to their owne scantling, or else were not at all. Hence all their life is nothing but a study to interpret the Lawes of God with favour to their owne corruptions: They fret at all such as obey better than themselves, hating them deadly for their precisenesse: because they reprove their course. They consult with their owne Oracle, selfe, ease, wit, will, credit, lusts, formall Religion: if there be ought in Gods Commands which crosseth these, they beare it downe. If they yeeld in generall, yet when the occasion is offered in speciall, they rebell. Their trade is a nibbling from one Command or other, till they have overthrowne the very

very power and authoritie of the Commander, and put him under the foot-stoole of their lusts : And when all their trickes and colours are washt off, yet with *Saul*, they returne to their principle, and conclude themselves hypocrites, *Honour me before the people*. Yea, when they are put to it closely, if lyes will not serve, as to say, Wee know not this to be Gods will, if we did we would doe it : yet if there be no remedie, they professe themselves openly, *The Word of the Lord spoken by thee, mee will not doe it*, as they in *Jeremy* tolde him. In all these, they shew apparantly, that they are not freed from the guilt and condemnation of the Law, but lye still under it : for else, they would count it as a Law sweetned, qualified, and framed according to their inner man. Alas ! he that lookes at the Law as commanded with terror and tyranny, flies from it so much the more. Onely he that beholdes it as a Law of Grace, a Testimony of love for love, under hope of acceptance and covering of all faylings : he will venture himselfe, and put forth all his courage and strength to give the Lord content. It is no motive to any, save them that know God a tender Father, to consider, *That God is a consuming fire*. The sence of mercy onely causes the sence of Power in God, to be effectuell. Else, it workes a desperatenesse in the soule, to take it owne ease for a while, and have a Paradise here at least, though hell after.

Lastly, Let this teach us to live by faith, for Abilitie in Christ to all performances : trust wee God upon a promise for each part of this course, to God, men, our selves ; in solitarinesse, company, calling, in Sabbaths, subjection to superiours, and common life. Say thus, Lord, these duties are above me, I can doe nothing to purpose ; *Enable me to doe as thou biddest, and bid what thou wilt* : else the number and weight of them will tyre and clogge me. Thou hast eased mee, oh Lord, of the burthen of *Moses* ; but still (even in my libertie from Christ) I carry old *Adams* burthen about me : therefore write these thy Lawes in my heart, I beseech thee. If all that thus speake at Church when the Law is read, prayed in faith, how happy were they?



Say thus, and plead, Is it not thy promise Lord? where is it then? where is the Lord God of *Elia*? where is an humble heart? where is meeknesse, love to the distressed, service of the time, providence without covetousnesse, bountie without wasting, wisdom without subtiltie, simplicitie without foolishnesse, vertue without extremities? Lord fetch life for me from the fountaine of duties; from him who never failed in duties, never did any without knowledge, never faulted either in over-doing or under-doing, neither in the purenesse of manner, nor fulnesse of measure, nor uprightnesse of ayme; who fulfilled all righteousnesse, and obeyed upon earth better than Angels or Saints in heaven: looke upon me in my loggish unchearefull spirit, in my crazie limbs, lame joynts, feeble hands, nay rustie tooles: and revive my heart within, and scoure up my weapons without, *That I may delight in the Law in my inner man*; and that I may run thy Commandements with chearefulnesse. And this also for this third Article may be sufficient.

### *The fourth Article.*

Qu. *What is the fourth Article of this third part?*

The Lord hath given helpes to his Church, to uphold her in obedience.

1. **H**at the most wise and loving God, foreseeing how manifold and large a Conversation of duties his Church is to walke in, hath suitably ordained helpes and meanes for her better upholding and growth therein, till shee be perfect in her measure. Reade 2 *Pet.* 1. 3. *Ephes.* 4. 11. *Mat.* ult. ult. *Ioh.* 14. 26. 1 *Cor.* 12. 4. 5. 6. 7. In which Scriptures we have all the order of this provision of God, & that in foure degrees. First, In our outward ordinances themselves, as preaching, receiving Sacraments, &c. Secondly, The instruments or lively Organes serving to minister therein, as Pastors, Teachers, Ministers of the Gospell. Thirdly, Gifts and Administrations vouchsafed unto them for the better dispensing and officiating

In 4. things.

officiating those services. Fourthly, The Spirit of God to assist and enable them to all these performantes. So that the Lord is no hard Master to his people and Church, but tendereth it most fatherly, and is not wanting thereto in any furniture, which any one member thereof needeth for the building of her up in grace.

The Lord is not as *Pharaoh*, who tyrannously exacted the same *taxe of his Bricke* when the Israelites *wanted Straw*, as when they had. But rather deales with us as with his people in their passage from Egypt to Canaan: as he would bring them by the way of the Wildernesse farre about and difficult; so he sticke close to them in their travell. He brought them by his Angell of the Covenant both into that desert through the Red Sea, as it were their baptisme of initiation: thence he led them as sheepe, *Esa. 63. 11.* by *Moses* and *Aaron* his guides: he went with his two Pillars (as it were Law and Gospell) before them day and night: he prepared each place of their pitching anew upon their former remove, in 42 of their periods (which resembles the going out and in by his Spirit with his Church:) he gave them his Manna from Heaven, and the rocke gushing forth miraculously with waters (as his two Sacraments now to us, for so *Paul* expounds them) he did in a word spread them a Table (in the Wildernesse) of Quales a great depth about the host (noting the choise dainties of his Table) and by sundry miraculous courses annexed to his other directions, as deliverances, crosses, patience (sutable to his wayes of government to us) he did convey them at length into the land of promise. So doth he now in spirituall manner: so that it is not for nothing that *Paul* doth so punctually apply them, and our Saviour toucheth upon them; See *1 Cor. 10. 1, 2, 3. Ioh. 6. 31.* And great cause, for he is the *Alpha*, and *Omega*, the beginner and perfecter of our Sanctification. *Heb. 12. 2. Phil. 1. 13. 2 Cor. 6. 1.*

The Lord is  
no hard Task-  
Master.

*Esa. 63. 11.*

*1 Cor. 10. 12.  
Job. 6. 31.  
Heb. 12. 2.  
Phil. 1. 13.*

Q. Is God tyed to these absolutely?

A. It is not for us to meddle with his secrets, *Dent. 29. 29.* Revealed things are for us: what he can doe by an extraordinary power, where these helps are denied, we leave

God is not  
tyed to his  
Law.  
*Dent. 29. 29.*

to himselfe; but in ordinary course we say, that the Lord doth tye himselfe to his owne way of working, that so we may know where to have him: and he doth in like sort tye us (in the matter of our calling & building up) to these meanes, that we might not vanish in other wayes or devises of our owne. And wee shall note it, that in some texts the holy Ghost doth purposely joyn these with the Spirit it selfe, when he speakes of the necessity of salvation. As in *Iohn 3. Except a man be borne againe of water, and the Spirit, he cannot enter.* And *Marke 16. Hee that beleeveth, and is baptized, shall be saved:* not excluding all unbaptized ones, nor including water equally with the Spirit, but to awe our spirits to an holy seeking God in and by them, and deterring of us from contempt, when they may be had.

*Q. Doth he exclude all other wayes to walke by?*

*A.* Not all other wayes of profiting; but all other wayes of revealing himselfe.

*Q. What other wayes doth he exclude?*

*A.* All wayes of mans devising, whereof Popery is full at this day, by Masses, Images, Crucifixes, other base and carnall devotions of our owne fancy and spirit, as Anabaptists and sectaries doe invent, both Ministers, doctrines, dreames and Revelations of their owne.

*Q. What other wayes of profitting doth he admit?*

*A.* Any secret administrations by his workes of providence may be blessed to the elect, as Gods patience, benefits, crosses, examples, preventions and intimations to our conscience; but how? with, and under the word, not else: except they attend and follow the ordinances, *there is no wisdom in them, Esay 8.* because he hath made no promise unto them. They are but as Witches whisperings under the earth, and have no lively voyce without the Word; they are sanctified by a word, or no way, and so they may be coadjutors to the word, and helpe forward the worke: we see little good done till God afflict; yet neverthelesse crosses are not causes but effects of working.

*Q. But of what nature are they now; are they as those ancient revealings of God were to his Church in the manner thereof? Or if not, then why doe they differ?*

*A.* They

Difference  
betweene the  
way of Ordina-  
nces, and  
of Admini-  
strations.



A. They doe wholly differ from them : I meane from those immediate revealing of God to the old Fathers and Church, as by the Priests *Vrim* or *Ephod*, *Prophets*, *dreames*, *visions*, *fire from heaven*, *Cloud filling Temple*, *sacrifices*, or the like miraculous courses, *Heb. 1. 1. 2.* Now the Lord onely *speakes by his Sonne* : and that by no such immediate way, but mediate onely. Hee avoideth any courses which tend to any visible, audible, or sensible presence, sight, or voice of God himselfe ; nay abhorres so much as resemblances of shapes, which now are common in Popery, as by the shape of an old man, a Rood, or a Dove : and now he onely treats with his Church at a distance and absence, even as if a Prince should make love to a Lady, not by any presence or going to her (face to face) but by spokesmen or Embassadors : and so winne her love, or by love-letters, tokens, and his picture sent to her.

Difference  
betweene  
Gods old  
manner of  
Revealing  
and his New.

Q. *But is not this course to our Detriment ?*

Quest.  
Answ.

A. No ; for as the way is more obscure to the eye, so it is more open to the soule by the ministry of the Spirit of God. For as those former dealings of God, although they were fit to convince the senses of ignorant and blind ones, yet were but weake in the concurrence of the Spirit (as appeares by that infinite sottishnesse and infidelitie of such as had them) so now the Lord doth supply the darkenesse of these by the powerfull presence of his grace ; as the phrase imports, *Heb. 1. 2.* But now by his Sonne, that is, there is more of the Lords revealing in these, than was in all theirs at the best.

Q. *What store hath he given us of these ?*

A. He is neither abounding in superfluous ones for a pompe and Popish state, nor yet wanting in necessary ones, as appeares by this ; he hath not given us any more wayes than Covenant and seale : and no more of the former than which might call us to Christ (as the Law and Gospell) and hold us in him ; nor more seales than two, one Christ to be seed and food : none but ordinary for common, and extraordinary for speciall use : and in a word, as he is sparie in clogging, so yet plentifull in providing varietie for us, because

The Number  
of Ordinan-  
ces.

because he knowes wee need as well in private as in publike : and being soone weary of either, wee had need of varietie to keepe us occupied with delight, without wearinesse.

*Q. Are all these equall in excellency ?*

The Meanes  
differ in their  
excellency.

*A.* No : as the Lord hath planted such a light in the Sunne, as gives light to all inferiour Planets : so hath he given to the Ministry of the Word an eminency above the rest : so that therefrom ( as the begetter of faith and grace ) doth issue all ability and strength to other ordinances. The Moone may helpe a traveller when the Sunne is absent, yet shee hath but a borrowed light therefrom. So have other ordinances of the Sacraments, prayer, conference, and the like, their foyson from the Word preached, which I speake not to diminish the rest : for all have their speciall use, and each of them with the Word are above it onely : the Sacraments in their sealing propertie, and private duties in their peculiar familiaritie ; although if comparison be made, the Word preached hath the preheminence, *Rom* 10. 14.

*Q. What uses serve these for ?*

2 Cor. 6. 1.

*A.* As I said, for the building up and preparing the soule for every good worke, and the perfecting of Sanctification in the feare of the Lord, *2 Cor.* 6. 1.

*Q. I would heare them named and distinguished.*

*A.* It is not the purpose of this view to make common places of any thing : which as many others have excellently performed, (the seven Treatises especially :) so to omit them, I desire my reading Auditors to review those severall Scriptures, upon which all these have beene at large handled : as the Doctrine of Fasting, upon *Mat.* 6. 6. of publike thanksgiving, upon *Lament.* 3. 23. of hearing aright, upon *Esay* 55. 3. of the Sacraments, upon *1 Pet.* 3. 21. ( by the way ) and large upon *1 Cor.* 11. 28. of experience upon *Lament.* 3. 27. of watchfulnesse, *Mat.* 24. 42. And so of Communion and Assembling, *Psal.* 133. and *Heb.* 10. 25. To give even a little taste of those Sermons would fill the Booke, ( which is now much fuller than I meant, ) yet for the desire of your good, somewhat of five or sixe of the chiefe I will say, of their

*Mat.* 6. 6.

*Lam.* 3. 23.

*Esay.* 55. 3.

*1 Pet.* 3. 21.

*Lam.* 3. 27.

*Mat.* 24. 42.

*Psal.* 133.

*Heb.* 10. 25.

their nature and use in helping to godlinesse. And first to distinguish them: They are either private or publike, and both these sorts are equally, either ordinary or extraordinary: Begin wee with the latter, and they are, either fasting or thanksgiving.

*Q. What is Fasting?*

*A.* A solemne ordinance of God, attended with rest and abstinence, wherein the Church lawfully assembled to heare and pray, doth powre out her soule in selfe-affliction and supplication, with importunitie for the turning away of some great present or imminent sinne and danger.

The briefe names and definings of them.

1. Fasting, what?

*Q. And what is Thanksgiving?*

*A.* A solemne ordinance of God, wherein the Church lawfully assembled, powres out her selfe in prayes & thanks for some rare blessings and deliverances. And let this also be understood of private in both extraordinary kindes, termes being observed.

2. Thanksgiving, what?

*Q. And what are the publike ordinary?*

*A.* The Word read and preached, with prayer, and the administration of Baptisme and the Supper.

*Q. What are the private ordinary?*

*A.* Prayer, family duties, reading the Word, meditation, conference and the like.

*Q. What is the Word preached?*

*A.* It is a publike eminent ordinance, wherein the Minister lawfully deputed, doth distinctly and soundly reade the Word, give the sence, ground the Doctrine, and convincingly apply it by instruction, reproofe, confutation, exhortation, and admonition.

3. The Word preached.

*Q. What is the Sacrament of Baptisme?*

*A.* The former Sacrament of the New Testament, wherein by due application of water to the infant, all Christ is sealed up to the soule for regeneration.

4. Baptisme.

*Q. What is the Sacrament of the Supper?*

*A.* The second in order, in which by due giving and receiving of bread and wine, the Lord Iesus is wholly given and taken by the beleeving soule, to be nourished to eternall life.

5. The Supper.

*Q. What*



## 6. Prayer.

*Q. What is private Prayer?*

*A.* A lifting up of the heart to God in the name of Iesus Christ, in confession & supplication for the pardon of sinne, the granting of all good things, and acknowledging of mercies already received, with thankfulness.

## 7. Meditation.

*Q. What is Meditation?*

*A.* A serious reviving of those truths we have heard, or the administrations of God towards us or others, that both minde and heart being seasoned with the favour thereof, we may be furthered thereby to dutie.

## 8. Conference

*Q. What is Conference?*

*A.* A wise and loving laying together (by two or more) of such things as concerne the glory of God, and our spirituall edifying for mutuall information and quickning: I ayme in these descriptions, rather at the good than the humor and conceit of my Reader, and that by way of digression: and by these let the rest be aymed at.

*Q. Now that which you must ayme at being to shew how all these make for the growth of the soule in godlinesse: let me heare you treat of it in particular, How may they be thus used?*

*A.* I will give a view of some of the chiefe, and so hasten to end, with use. First, For that of hearing the Word, be sure thou hast true right to the blessing of it: This Article of the meanes belongs onely to the new creature, to further him in his course: else the Word cannot build thee, except first it have begot thee. See 1. Pet. 2. 3. *If yee have tasted how gracious the Lord is, then come to the Word to grow by it: Else it will poyson thee, if thou be impure, nothing is pure. Ephes. 4. 22. 23. If yee have knowne the truth, as it is in Iesus, then come and put off. &c.*

Secondly, Prize and covet it. Prize it, as that Word which hath bene the seed of immortalitie and glory unto thee. It will be no hard worke to prize it, if thou have found it so (in the former) unto thee. For this experience will send thee to the Word with all reverence and esteeme, saying, Where shall I finde such treasure as here? It is my life and the food thereof: no Market can afford that ware that the Word offereth: if thy heart be not lost in profits and pleasures, fresh and

A taste of all these in particular, and of their use for the helping of a godly course.

I  
The Word  
preached.  
Sundry rules.

*Rule 1.*

*Rule 2.*

Rules of Hearing.

# Article 4.

## A Practicall Catechisme.

III

and ease, but prizeth above all things the grace of an holy conversation, surely that Word will be precious that directs to it. This made *David* thinke himselfe in a store-house and treasury, when he came to the Word, because it served to order all his matters. Now if it be precious, it will be coveted, hungred after, attended with all heed, yea snatcht with violence, as precious things are, *1 Pet. 2. 2.* Cover & eagerly tuggle at the Word, as the child at the brest. Sleepe not, wander not, gaze not, but attend the Gates and Posts of Wisedome and Understanding, if thou lookest they should preserve thee.

*1 Pet. 2. 2.*

3. Rule.

*1 Pet. 2. 1.*

Thirdly, Come from an holy course and practise when thou comest to heare: Come not from thine owne course of wrath, world, selfe: purge these first, *1 Pet. 2. 1.* and so come. Repent of all old sinnes, of hearing: thy triflings and dallings with the Word, thy base mixtures, and come from a good course, and so the Word shall send thee back to it with more strength and grace than thou camest. Who is he that eates the favoriest meale? The idle and sluggish one? No, the strong labourer, toyled and worne with worke: he feeds hard, and goes to his worke better than he came from in. *To him that hath shall be given.*

4. Rule.

*Esay 55. 4.*

Fourthly, Deny thy selfe, & thy own wisedome, partialities, prejudices of man, of gifts, of ordinances; if the Lord will have the Minister forget all his owne for Gods ends, and for evidence of conviction: how much more thou? Oh come without thy selfe, and say, *Speake Lord, for thy servant heareth*; Incline mine eare to heare and to be meeke, teachable, simple, (as the babe) *Esay 55. 4.* and remember, if the Lord have given thee all to be thine, *Cephas, Paul, Apollos*, doe not thou say onely one is thine: Set the Lord above man, gifts, and thy owne depth: *Be a foole that thou mayst be wise.*

5. Rule.

See and ponder *Mic. 2. 7.* the end.

Fifthly, Beleeve God: 1. That in his Word this direction to see life is to be found, search the Scriptures, *Iob. 5.* for therein yee looke to have eternall life: let nothing come betweene thee and it: and lot upon it as thy portion, for thy use, against thy lets. Secondly, That he can guide his Word peculiarly to doe thee good, and speake to thy soule, though thou be but one of many hearers. The Lord Jesus that great Steward of Gods

Gods

*Esay. 28. 7.*

The sixth  
rule.

The second  
Ordinance,  
Baptisme.

1. Rule.

Gods provisions hath given in charge to his steward, *Luk. 12. 42.* to give thee thy portion, whether weake or strong, milke or meate, correction and instruction, for crosses, or blessings: be thy need what it will, hee will finde out for every member of his household. Thirdly, mixe the word *with faith*, beleeve it, obey it, feare it, see God true in it in all his promises, charges and threats: and stand readily to catch that part of it which is thine, as the tradesman stands ready with his mould to catch the molten mettall to frame his vessell: looke not at other mens wants, but bring thy owne, that when any thing falles from God, thou maist catch it up for thy use. Be humble and tremble at it, *Esay 28. 7.* and *66. 5.* weaned from the breasts. Strive not so to catch at shadowes, to bring away all, each pretty speech, that thou forget to carry away thy owne due, which is ever the best part of the Sermon for thee. As hee said to his sonnes, I leave you my Kingdome, but looke to find it to you as you are to it; so I say, come to the word with your wants, and mixe it with faith, and it shall bee so unto you.

Lastly, Depart from hearing as well apaid, well fed: keepe your charge, loose it not in the ayre of the world, carry it with you into each part of the world, but let nothing rob yee of it: and so, (musing of it after, applying it to occasions which are many) and going to it againe, with reviewing that is past, wait still for more, take forth a new lesson daily, have an eare to heare where God hath a tongue to speake, loose not one under another, *2 Ioh. 8.* and so sanctifie all with prayer; and I see not, but (in spite of Satan) the hearing of the Word may especially helpe thee on to an holy course.

*Q. Give also some directions about the Sacraments.*

*A.* The former of them is Baptisme. To omit all other, take these few notes about it.

First, As it should teach all that bring their infants to Baptisme, to dedicate their children to God by prayer; so especially, let all others ((that solemnly attend the Sacrament there) recall to minde, how the Lord hath beene aforehand with them in like sort, even hanging his badge upon them when they were cut off and knew it not; let them now be-  
ing



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ing hearers of the Covenant, fetch from it the sealing power of it, to assure their soules that the Lord meanes them well: beleeving that in this Layer, the Lord Iesus was conveyed to them, not onely for a matriculation into visible Communion, but for effectuall Calling them to be the sonnes and daughters of the Almighty: Let it by faith carry their fearefull weake hearts into the assurance of Gods Covenant, (that pardon and adoption is theirs, union and ingrafting is theirs) and that into the Baptisme of the holy Ghost and fire, which is the new Creature, and the grace thereof.

And secondly, Let them hold the Lord sure to them in this Covenant, by this seale, as a Corporation would hold their liberties by the Kings Broad Seale. And when the Devil filis thee with doubts about thy Conversion, the condition of faith, the beleeving in the promise, strength to a godly life; flye to thy Baptisme, as thy uttermost assurance; and say, If the Lord were found of an Infant that could not seeke him, and gave me his seale that he would save mee, what will he doe now I seeke him faithfully? Can he now turne from me, who first sought me? No, except I despise his cognizance, and runne from him. When thou lookest upon his Rayne-bow in the Clouds, thou fearest no flood any more; but Baptisme is better, *1 Pet. 3. 18.* its Gods Arke, which by water, saves thee from perishing by the waters of Gods wrath: rest thy soule in an holy quiet and secure right & title to all which the Lord gives his Church in Christ, (of which Part 2. Artic. 5.) Remember that the Spirit by faith doth as really dip and drench thy soule with his pure water, *Eze. 36. 25.* to rinse away thy guilt, blemish, and curse of sinne, and to quicken thee up to the life of the new Creature in righteousness; as by his Ministers hand he dips thee into, and takes thee out of the water. Know that Gods Ordinances are no vaine things: as Saint James of the Word, so I say of this Scale, *Doth the Scripture speake in vaine?* So, doth Baptisme seale in vaine? No; they are Tunnels (by faith) to powre into the soule regeneration.

Rule 2.

*1 Pet. 3. 18.*

*Ezek. 36. 25.*

*1 Jam. 4. 5.*

H h h

Touching

Touching Infants, what God is able to blesse Baptisme unto, in them, I say not : this I say, that as Baptisme doth them no good by faith, so yet it settles upon the elect ones, the reals of Christ, Adoption and Holinesse, and the fruit of Election, though neither onely (seeing they may dye before it ; nor necessarily, for they may enjoy it after,) but yet really, to so many as, or when as it seemes good to the Lord of it, to use it to that end : And let us beleewe that the poorer this *Jordan* is, in respect of that Popish *Abana* and *Pharfar* ; the stronger shall be the Spirit of God in it, to cause thy flesh to returne as a little childe, that thou maist be cleane. Marke then, if one great stop in a Christians Conversation stands in distrust about the truth of his estate in both parts of Gods Covenant, how can that which secureth the heart of it choose, but be a singular helpe to faith and godlinesse ?

*Q. How is the Supper such an helpe ?*

The third ordinance. The Supper.  
*Rule 1.*

*Psal. 119. 94.*

*A.* Thus ; First, The Soule knowing that God doth sustaine her by the same whereby he begat her, doth, upon this Baptisme received, with holy confidence goe to the Lord for her due nourishment by, and in him : Saying thus, *Oh Lord, I am thine, save mee, Psal. 119. 94. Of thee I am, who art made unto me, not onely Righteousnesse, but Sanctification, with growth and encrease in it : I come therefore to pleade my right in all humilitie : If I had never come to birth, or to the light, I had so beene at an end ; but seeing thou hast not denied me the life of a childe of thine, doe not leave me to shift, but Lord bring me up at thy cost, and let mee have my portion from thy Table, and my daily bread from thy hand. And as a good Parent thinkes it little to keepe the life of his childe, that it sterve not ; but he allowes all things for comfort, as well as need, (if he be able) that it may live, and prosper, and grow up, and be like in him, and enjoy what he hath to give it when the due time is come ; so, O Lord, deale thou, (much more) with thy servant in Grace, till Glory. My Baptisme I already enjoy in the death and life of Christ, to make me thine ; O Lord, let also his Bloud, Grace, and Spirit, run in the veines of my Soule,*

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Soule, to strengthen me in the inner man with all long suffering, and well-pleasing, and joyfulness; all grace of thy new Creature, let it be mine. As thou art in the Father, so let mee be thine; as thou art Gods, let me be Christs, dwell thou in me, and let mee dwell in thee by thy Spirit, and grow uprighter, stronger, and holier while I have a day to live. Let thy Sacrament of the Supper nourish mee also to eternall life.

Secondly, Prepare thy soule to this feast of the mountains, *Esay 25.* as oft as thou comest, (which must be oft, *1 Cor. 11. 29. 30.*) and come not without thy feast Apparell. And let this be one Rule unto thee, Doe not catch up this Robe on the sudden; but weare it daily betweene Sacrament and Sacrament. Thy Father is a King, who can bereeme and maintaine thee to weare thy best clothes each day of the weeke, and make thy Friday better than the poore mans Holiday. That faith in the Lord Iesus thou walkest or wouldest come with to the Supper, live by it daily: Christ is the same in the promise, and the Seale. That Repentance thou walkest with to the Sacrament, practise it daily: better is a Souldier taken out of a Garrison, than new prest. That broken heart thou wouldest faine have in the searching and lamenting of thy sinnes, nourish daily: he that in a great frost would keepe the yce thin, must keepe it broken every day: So thou, thy soule-issues, lest thine heart harden. That desire thou hast after Christ Sacramentall, or wouldest nourish in the promise daily, nourish daily and each houre after him; else it will not be with thy soule as with thy body, that many hungry meales will make the next a glutton; but rather thy emptinesse will make thee senselesse of it. If thou wouldest not thinke it a burthen to doe thus, Oh how sweet should preparation to the Supper be to thee, which now is tedious!

Thirdly, Being thus come to the Supper, set thy faith on worke; say thus, I know no Devill in hell can sever Iesus Emmanuel, my meat and drinke, from the Elements; but his Word hath united them for ever. Why, oh my Soule, hath the Lord care of Bread and Wine? Or is it, that by Sacra-

H h h 2

mentall

Rule 2.

*Esay 25.*

*1 Cor. 11. 29.*

Rule 3.



mentall union with them (as sensible) he might unite himselfe with me spirituallly and really in this Seale of his; that my impatient, worldly, dead, distrustfull heart, might be purged, and I filled with the Lord Iesus my Food and Restorative in all graces of Regeneration; and that in a full festivall manner. Lord, if I by unbelceefe doe not, no Devill can divorce thy Christ Sacramentall from me.

## Rule 4.

Fourthly, Seeing him there thine, take him, eat and drinke him, and enjoy him; let thy soule apply him to thee for that thou lackest, and he serveth; that is, to supply thy wants where the hedge is lowest with thee, to pare off thy superfluous part, to fill up and supply thy decayes and voydnesse; I meane such gifts or graces as concerne thee either in thy particular Calling, or in thy generall: beware thou doe not streighten this feast, bring not thy owne browne bread in thy pocket, scant not his bountie, but take it as he offers it; by so much the more meet for him to give, by how much more thou unworthy. Bring thy biggest pitcher, and open thy lappe in the largest manner, to equall his bountie with thy faith, and let not a little satisfie thee when abundance is offered thee. And how much this feast seemes in thy eye to come short of Popish Masse-Christ, (for they give him to God, and take none of him from God,) by so much the more let it be to thee a spirituall Banquet of all *refined Wines, and fat things*; and if thou canst feed with the Saints, thou needst not care for Papists, whom if thou didst suppe with, they would robbe thee of thy drinke, which were to choke thee with thy meate.

## Rule 5.

Fifthly, Least thou shouldst stagger about thy right and part herein, remember the end of the Sacrament is to rid thee of this feare. For why? it is Gods seale to the Covenant of his Grace, to make thee his Sonne and Daughter, and to sanctifie thee: its his uttermost securitie for any outward one; nay, its his Instrument of conveying the greatest measure of his Spirit unto thee: Distrust him not in his chiefe evidence. As a man when he hath sealed up; delivered his Writings, and given up the possession of all to thee, can doe no more; so, this is G O D S uttermost evidence, whereby

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whereby he hath made Iesus thy Sanctification, and growth in it, as sure as heaven can make it.

Sixthly, Having so received it, live by him, depart as one well satisfied, enlarge him both for number and measure of growth to all parts of thy life, all estates, graces, duties: And in the strength of this Cake and Water, 1 King. 19. 6. 7. goe to thy journey, even fortie dayes, till thou come to the Horeb of heaven; hold this thy comfort by prayer and watching, and till thou come to a new bait, live upon this; and from one to another, till thou grow to thy measure. And so doing, who can deny the Supper to be a chiefe helpe to goodnesse?

Rule 6.

Q. May the like be said of the rest, either publike or private; as, reading, singing of Psalmes, conference, prayer, meditation? If yea, then shew how, and first of Prayer?

A. For Prayer, (in a word to touch it, and gather one or two cares out of an harvest of matter) let me be conceived to speake of it in each kinde, (saving due respects) for brevities sake. First then, Retaine this heavenly ordinance of God in that due esteeme which the Lord hath graced it with; for all ends both of humiliation and supplication. The Lord and thy soule (by experience) doe know it to be the key of all the coffers of God, and that High Priests living way, made by the bloud of Christ, whereby thou hast access daily, yesterday, to day, and ever, (the oftner the welcomer) to the Holy of Holies, to the seat of Mercy. Maintaine and hold this right and title of thine. Thinke not that this Spirit of Grace and Supplication is spent, though thou see not God so clearely in it for all ends, as thou desirest; yet give it not over: thy sinne hath bound thee in chaines, but prayer is not bound; rather it bindeth the Lord by promise to thee. The care of God is not heavie, that he should not beare: He is not as a man, that he should be distracted by multitude of praying Suppliants at once: a thousand to him are as one, and one as a thousand. Beware of Atheisme in this kinde.

The third Ordinance, Prayer.

Rule 1.

Heb. 13. 8.

Secondly, Goe in the Lord Iesus by a promise, having thy wants in a readinesse, and thy faith on wing: let not thy

Rule 2.

H h h 3

course

course in praying issue from a formall platforme ( though I judge not any man for reading a prayer ) but a lively feeling, and humble pinching of soule for thy necessities.

## Rule 3.

Thirdly, Shake off all extremities of a corrupt heart, by faith, which must hold thine eye fixed upon thy Mediator ( by his Spirit upholding thy faintnesse, and groining within thee ) against all thy presumption, commonnesse, dulnesse, deadnesse, coldnesse; and beseech the Lord to stirre thee up to pray as he shall suggest unto thee, by the present occasion ( well digested ) either for the Church, others, or thy selfe. Tye thy selfe to no punctualnesse ; but ( as the holy men in Scriptures have done ) so let confession sometimes goe before, or follow prayer ; and either of both, thanksgiving. Come not to the Lord with either an heart moyling & lowring with discontent, without faith ; or bold and venturous without humiliation ; but let both have their due weight. If thou wouldest be heavenly in prayer, first abase thy selfe as a worme, dust and ashes, yea ( as Master Bradford ) hell and the sinke-hole, before the Lord who is heaven and holinesse : if the Lord have any speciall draught for thy net, he will put thee out of conceit with thy owne Art, & thy selfe, as Peter was when he had toyled all night, & catcht nothing. Emptinesse is the onely raiser of our mindes in prayer : Oh ! how hard is it to get ? and then secondly, by faith, be quickened to wait for an answer ; these two will fill thee with heavenly affections, and rid thee of thine owne inventions, manner, and ends.

## Rule 4.

Fourthly, Adde these meet qualities of Prayer ; viz. fervent importunitie, as one whom God cannot be rid of, till thou speed : and frequency, as having sped well already. If in prayer thou finde little stirring, know it is not because Prayer is not Gods Ordinance, but he would try whether forme, and the worke done, be not above spirit and faith in thee : if they be not, persist and goe against the edge of thy owne deadnesse, resting in that measure gladly which the Lord sees best ; for in this case thou wilt pray ofttest,

2 Cor. 12. 10.

as 2 Cor. 12. 10.

## Rule 5.

Fifthly, (and above all) come not to pray with any tainted knowne



knowne sin: I say not onely grosse, but even secret and close; through a lasie heart loath to cast them off; or a loose heart, loving them better than the things thou prayest for; lest the Lord justly leave thee to be wearisome to him and thy selfe. Cast out thy wrath, and earth, and disdain, and censures, and uncharitableness; yea, let thy praying awe thee against them ere thou pray, that it may arme thee when thou hast done. Till prayer become thy familiar friend, and bring thee into acquaintance with God, for a supply of wants, pardon of daily sinnes, helpe for all duties of conversation. And so looking up to thine Advocate for a covering of thy weakenesse, this dutie shall be a speciall helpe to godlinesse unto thee. Touching the Lords Prayer, I send my Reader to the speciall Treatises thereof.

*Q. Let somewhat be added about Meditation.*

*A.* There is cause so to doe: although it be to be lamented, that men (for the most part) finde it such a yoke (whatsoever can be said to commend it) that they seeme to crave pardon, though they cannot meditate. Who, if once they knew the worth of it, would count it the sweetest burthen that ever they bare. For why? The Holy Ghost calles it, A sinking downe into the heart, as *Luk. 2. 51.* a pondering in the heart: a considering: a weighing with our selves, and the like. Even as the Sponge sucketh up the water, and holds it till it be squeezed out for use: As the Still full of sweet flowers, by vertue of the fire put under draweth up and sends out the water for use: As the skilfull digger for metals, lights upon a veine of gold or silver to enrich him: As the cleane beast chewing the cud, makes the nourishment the sweeter: and as the thred which bindes the stalkes of flowers together from scattering: yea, as an hundred other sweet things are, even the best sweets among linnen, so is this grace of Meditation, kindly improoved. Yea I may call it the highway to all good conversation: yea, I may say, its as the smoke of the sacrifice, in which the Angell, *Judg. 13. 20.* went up to heaven: I set it not above prayer, but magnifie it, to set an edge upon people, who will not know it. And surely, if that be an helpe to God, which both takes away lets, and both in

Touching meditation the fourth Ordinance.

*Judg. 13. 20.*

How it is an helpe

the act and effects of it, is so admirable, judge what an helpe meditation is. Tell me then, first, what are the chiefe lets to grace (in them who (otherwise) want not knowledge;) Surely, either giddinesse of mind, or unfavourinesse of spirit: The former like a sieve out of the water, loofeth all it gets, suffers nothing either truths heard, or workes seene, to abide long in the heart. But Meditation settles them in the Spirit, that they leake not out, *Heb. 2. 1.* Thus the life of a thousand Sermons, yea of mercies and occasions is preserved. In stead of the latter, it seasons the heart with the sap, the life, the favour of good things. They are not heaps upon heaps, leaving us athirst, but we drinke of them, digest them, and make our soules merry with them: Even as an envious man so long chews the cud of his malice in his bed, till he have heat his heart, and devised revenge; so is meditation a reall grace (on the contrary) and wheteth upon the promises and works of God, till it be fired with the love of them. Againe, it makes the meaning, view, scope, and order both of particular doctrine, and the whole frame of Religion to become our owne. And lastly, wee come hereby to the ease of practice; the fruit hereof, Experience; so that if once we have found crosses to doe us good, wee feare not when new ones approach: if we have felt the gaine of a Sabbath, we get a delight therein: in a word, whatsoever is easie, it becomes sweete: and therefore if this be worth somewhat to find the yoke of God easie, and his burthen light, (asto say the truth, it is the upshot of goodnesse) well may we then say, Meditation is a Divine helpe to a good course. Oh! how its to be lamented that men know it not? they get no matter to chew upon: they separate not themselves to it, (thinking they may meditate while they be at worke) they do not curbe their wilde and wandring hearts from other objects, and so this piece of Gods Worship is irkesome unto them.

*Q. What other meaves of godlinesse are there?*

*A.* I adde now three other, (all graces of the Spirit) to wit, Resolvednesse, Watchfulnesse, and Experience. Resolvednesse is a grace of the Spirit, standing in an holy firmnesse

nesse of minde and heart, to keepe fast the Truth of God, both in judgement, and the power of practise. For the first, Truth if it be once lost in the judgement, will not long hold in the practise: therefore wee must be well principled and grounded in the Truth, love it for it selfe, and embrace it with our best affections: Not being wheeled and hurried about with the new trickes and deviles of men of unsound judgement: Nor yet put on some truthes, for a time, with great zeale and heate, and suddenly when a greater heate of opposition arises, out of a giddy minde and fearefull heart, recant as fast and betray the Truth of God to Time-servers and Enemies. It had beene better we had never knowne it, than so to start from it. If *Peters* feare were so dangerous, what was *Demas* his hollownesse? Therefore we are bidden, *Buy the truth*, (whatsoever wee give for it) *but sell it not*, (whatsoever we might have for it:) *Contend wee for the Faith*, *Iude 2. yea, unto blood*: and suffer wee not that pure truth which we have received from God, to passe through our fingers more defiled.

Resolution,  
what?

Branch 1.

To this end, Let us wisely and strongly observe, resist, and reject, all novelties and schismes starting up among us, and abhorre them; bearing wittnesse to the Truth of God to our uttermost, so farre as it imports our calling. Thinke we the least Truth worth the lives of ten thousand of us: renounce we our selves in our own ends, profits, and pleasures, for the Patronage of truth: (which else will betray us to be hypocrites) and by faith be we armed to beleve, wee cannot suffer so justly for any thing as for Truth: which shall stand and prevaile, when all her enemies shall perish: and that whatsoever we loose in the defence of Truth, we shall gaine it another way an hundred fold. Whereas by forsaking the Truth, wee shall cause many to fall (as little stones rattle downe if great ones fall) God shall deny us before men and Angels: and we shall get nothing by our treachery, save the losse of our soules in finding our lives.

Branch 2.

The second part is, Resolvednesse to cleave to God in the power of Practise. A solemne course used by all the Saints both in ordinary, and by occasion.

*Ishmael* (Cap. xlii.) tells



*Israel, That he and his house would serve the Lord: David did not onely resolve, Psal. 119. 57. and vow, Psal. 116. to keepe the word of God, but also sware to keepe his righteous judgements. It was the summe of Barnabas his Sermon, Act. 11. That they of Antioch would with full purpose cleave to the Lord. And so by occasion we see both how the whole Church, and particular persons, practised this by occasion: all, to take order against their ficklenesse, and inconstancy in a good course. The people in Ezra came to the oath and Covenant, sealing thereto; to binde themselves to God the more strongly for starting. And Tobee is said to vow to God, 1 Chro. 4. 10. So Iacob at Luc. So sometime upon a riddance out of a crosse, as Hezekia, Esay 38. and Ionah cap. 2. when the one was healed, the other cast up: make their songs and vowes: that is, were mightily raised in their resolutions to a better measure of zeale. And the like we see by the recovery of the Saints out of their plunges and falls: See for the one Psal. 73. 24. It is good for me to draw neere to God. And for the other, Psal. 31. Then shall I sing joyfully of thy righteousness, and sinners by me shall be converted to thee. Oh that in these staggering, degenerate times, wherein daily so many fall at our right hand, and so many at our left, we might be sustein'd with this Resolution of heart, to be the Lords for ever! Oh that we could endure the Crosse, despise the shame that followes it, and say, If this be to be vile, I will be more vile! Sure it is; Then is our best season to honor God with Resolution of heart, when the whole world is sicke, not of a Palsiey, but a generall falling sicknesse! Deny we therefore our owne strength, and give up our selves to God, and pray for strengthening by the might of his power, to be stablished and rooted in faith and grace, unto all long-suffering and joyfulness, Coloss. 1.*

*Q. And what is the next?*

*A. Watchfulness: which is not onely given the Saints to awake out of their dead sleepe: but when the Lord hath given them light and grace (in stead thereof) and purged them from their filthinesse; Then doth this Grace preserve them cleane, and keepe them from defiling againe. It is like both to the eye & the eye-lid: The one is the spy of the body to look before,*

Watchfulness,  
what?

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*A Practicall Caterbise.*

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before, and to marke the occasions and opportunities offered by God of all dutie & service, that we may doe it: The other is, The keeper of the eye from the least dust or mote which might fall into the same to annoy it. Concerning the former, the Christian soule must keepe the watch of God, *Nam, 9. 18.* They must observe the Cloud and the Pillar of fire constantly, to pitch or remoove according to the mooving or resting thereof. That is, looke what worke the Lord hath for us to doe, whether in the round and course of our life, or in our particular Calling, in which God hath set us: that must wee watch unto: yea, we must watch against all enemies & annoyances from without or within us: And this worke wee must doe with the best spirit we are able.

Rules:

The Word first must be the light by which we must watch in a world of such darkenesse as we live in: There must be a voice behind us saying, *This is the way*: even as watchers have their Torch-light or Candle set up to keepe them watchfull. Then secondly, There must be a marvellous active spirit in us, attent to the worke of God. As the phrases of the holy Ghost do shew: *Watch* (or attend) *to reading*, watch to prayer, watch to dutie: and there are few duties urged, but watching is added, as to the Armor, *Eph. 6.* All to shew, that *watching* is rather an instinct of the Spirit of vivification in the soule, serving to qualifie all graces of it, than any speciall vertue. Thirdly, There must be a sensible tendernesse and circumspection in the soule, not to suffer any such dutie or occasion of it to escape, as God affords, but to be awake & aware of it, to welcome and observe it. Fourthly, There must be a speciall difference put between such occasions as are more safe, & such as are more dangerously beset, as all lawfull liberties are which lie open to much abuse. Fifthly, There must be a very wakefull heart against the most secret affronts of a good course, not to stay till Satan appeare in his foulest hue, but even to watch the least Appearances of danger: which requires a marvellous, jealous and scrupulous heart (and yet ruled by knowledge) not to be a foole to beleve every thing: But wise to discern both of persons, things, and occasions: for a jealous heart makes way for a safe passage: as the poore Snail feels, that is, shuns or chuses her way by her hornes. Sixthly,

6

7

8

Vse.

Sixthly, There must be an heart watchfull as well to the grounds, manner and measure, intent and meaning of our Action, as to their nature and lawfulnessse. Seventhly, There must be the Companions of watching, fruitfulnessse, unweariednessse, chearefulnessse, and fulnessse in dutie, redeeming our season, and filling up the time with plentie, abhorring emptinesse and barrennessse. And lastly, Such a watching heart to a constant course, will breed a watchfulnessse for the coming of Christ: a walking in the eye of God with holy Reverence and awe, which the Scripture alway prefixeth to watching: *Be sober and watch.* That is, be awfull as they who know what eyes of God and man are upon them: as they who often looke into and view their course; keepe God their friend, and returne apace when they have slipped; have their Account in their bosome, and are ready to yeeld it up in the blood of Christ, sealed and assured: That so being thus found by him at his Comming, (be it when he please) they may hold up their head with comfort. Oh! how few watch thus! Most watch to profanenessse: others to loose liberties, taking the uttermost: others are weary of watching; as its said of all the Virgins; *They slept, while the Bridegroome tarried*: To some duties they watch, to others they are carelessse: easily circumvented; and so I might be endlessse. But a stayd and steady eye and heart to marke and attend each becke of God (though with weakenesse,) yet uprightly, is a rare jewell, a blacke Swanne in this age, wherein every one turnes the libertie of Christ into loosenesse.

*Q. What is Experience?*

Experience,  
what?

*A.* The life of a Christians observation of the whole course of Gods government towards him, both in his patience, blessings, corrections: also examples of others good and bad, living & dying; together with all his threats & promises against evill, and to goodnesse: with the Performances therof: and especially the Watch-words and warnings of Conscience out of the word, teaching us what wayes to shun, and what to embrace. As it is in the bodies case, that a wise man will so marke his body, that he will quickly become a Physician



Physitian to himselfe, knowing what will hurt or doe him good ; So here. But the wicked are fooles in all their experience : They have no life of experience in them : They catch a fall, and yet stumble instantly at the same stone againe. They rush upon all occasions, as the Horse into the battell, and are wounded and punished for their rashnesse. Their life is onely from hand to mouth : They live onely for the present : never enjoying the former life, that the latter part may learne of it, to be guided the safer and better : But the godly marke the goings of God, and their experience teacheth their reines in the night season : and when others sit in darkenesse they see light. When others are at their wits ends, they are upheld. Their experience being unto them like the Angell at midnight, which appeared to *Paul*, telling him the successe of his journey, *Act. 27.*

This experience teacheth the people of God to be every one an *Ecclesiastes* to another, a Preacher, telling others what they have observed in the course of things, teaching them what is vanitie and froth, and what is substance. The issue of which is this, That the whole dutie of man is this, to feare God, and keepe his Commandements. By this they keepe their senses, thoughts, affections and lives, from ranging, unsettlednesse, busie meddling with worldly matters, letting loose the raines of the tongue, drowning themselves in pleasures, profits, or liberties : mixing themselves with all Companies : admitting of all occasions of evill without suspicion : And contrarily, they walke warily, humbly and circumspectly, both against those temptations which come from within themselves, or from Satan and men without : being armed against credulitie and colours of evill, not easily to beleieve, nor hastily to venture upon it ; It is a Stock, as I may say, of wisdom, and the eye in the head of the wise, alway lively and active, to preserve them from the snares of death.

Examples we have in Scripture of both the experience of the wise, and the folly of the wicked. For the latter, *Moses* speakes of the *Israelites* in the *Wildernesse*, thus, in *Deuteronomy*. *The Lord hath not yet given thee an heart to observe*

Examples  
of it.

*Deut. 29. 4.*

and

and keepe the words of this Law, and to walke with thy God. All those miracles and deliverances which God did among them, to traine them, humble and inure them to his hand and yoke, alas! passed away as water through a pipe, and left no print behinde. When all was done, they were still so blinde and hard, that *Deuter. 32.* the Lord calles them, an *unwise and stubborne people, who would not learne.* They had both Word and workes of God to ripen and mould them in Gods way; but they would not learne. Such a foole was *Balaam*, whom the Lord both by voice and by actuall courses taught, what he would have him to doe: but an ill Conscience did faster blind-fold him, than those could teach him experience. But Gods people are of a more docible heart, and tender eare; frequent instruction mixt with Gods reall government, sokes into them, and becomes an Art of direction (for Art is made of experience) to them in all their practise. The best of Gods people in a long way have staggered and noddod sometimes: as, *Iehoshaphat* haunted *Iehorams* company, after experience of *Ahabs* dangerous league: But ordinarily tis not so: but their experience is as a well-spring of life unto them. *David* came no more into that snare of uncleanness, nor *Noah* of drunkenness, nor *Peter* of Apostacie: The Proverbe is verified of them onely, *The burnt Childe dreads the fire*; and that which they once surfet on, they dare no more meddle with. Bray a foole in the mortar of experience as with a pestill, yet will not his folly depart from him: he is an invincib'le foole. But one word to the wise, prevailes more than a thousand stripes to a foole.

It is an universal helpe.

This experience doth not onely helpe them in some one passage of their lives, but as the Soule through each limme, so this goeth through all their life. Both to present the madness of excessive liberties, and vanitie of earthly contents: the vexation of lusts and evils: as *Salomon* brought in this verduit of both: And so *Paul* in *Rom. 6. 21.* *What fruit have yee had of those things whereof yee are now ashamed?* So in Crosses, *Lam. 3. 27.* & *Psal. 119. 71.* *It is good for a man to beare the yoke from the youth. Before I was corrected, I went astray: but now I have learned thy Law.*

And

And Ephraim, *Ier. 31. I was as an heifer unused to the yoke: but after I was chastised, I repented. So Iob, Cap. 41. Once have I spoken, [impatiently] but I will speake no more. So in all other kindes, as Blessings; O Lord my portion, Psal. 119. 57. I have determined to keepe thy Law. Oh! mercies of good marriage, children, successe, deliverance in their streights, never goe out of their mindes till death; as David upon his death-bed sware, As the Lord liveth, who hath delivered my Soule out of all adversitie, &c. And by this experience of theirs, they are able to tutor and teach others. As David could teach Salomon; My sonne, feare the Lord, and keepe his Statutes, for this shall establish thy Throne. And againe, I have beene young and am old, yet never saw I the righteous forsaken! And againe, Come hither my Children, and I will teach you the feare of the Lord.*

Oh how is it to be lamented, that men so vanish in their course, and observe little in this kinde! All other Arts and wayes of men are brought to a ripenesse and perfection, but Religion is still a bare and barren Trade! And yet many have tongue-experience enough to talke of, but no heart-experience, to guide and sway them! Old men with one foot in the grave, and full of gray haire, who can teach others the law of buying and selling, and all worldly experiments: yet by all the Word and workes of God, have neither learned to know him nor themselves, much lesse to order their course and die well: least of all to direct others. Holy experience is out of the Element of a naturall man, he is hedged out from it. But it is the most blessed helpe to the godly to order their life; a true mistresse, not as to fooles.

*Q. But are the extraordinary helpes so too?*

*A. There need be the lesse question of that, because as their nature is more solemne, so is their use, if they be attended accordingly. And first that of Fasting. Of which I say this, that if wee esteeme that receit above all which doth cure a disease, that no other medicine could, then surely Fasting deserves account. Our Saviour tels us, This kinde of Devils goeth not out, save by fasting and prayer; that is, all the ordinances of God are effectuell, but this above all, for this end.*

Wherefore

Vse.

Extraordinary  
meanes are  
great Helpes.

I  
Of Fasting.

Mark. 9. 29.



Wherefore ( briefly ) whether wee bring the Churches, or our owne cases, either sinnes or sorrowes before the Lord to be done away:

*Rule 1.*

Let us first, Arme our selves to the chiefe worke, which is soule-affliction. Let us consider, if we were pined with necessitie of abstinence from meat and drinke for any time, what a fearefull anguish would it bring us unto? And is not ( thinke wee ) sinne that deserves it, of more afflicting, vexing nature? Oh! if we could prevaile with God to feele this sting in kinde, how sweet should a fast be? and how saplesse is it, when we can scarce in a whole day feele one dart of sin or wrath to pierce us? Let us ayme at it then, and much more that sinne doe humble us than any sorrow whatsoever.

*Mic. 7. 9.*

Let us first, *Mic. 7. 9. beare the indignation of the Lord for our sinne*; and for the rest, let God alone to plead our cause: for what should it helpe us to be rid of all other enemies, while our owne pride, selfe-love, hypocrisie, vaine-glory, worldlinesse, and hardnesse of heart still glow at our hearts? Therefore as poore *Vriah* was faine to be set in the forefront before his fellowes: so let us set these before all enemies; that if any dart, any strength from heaven be sent us, these may have the first handsell thereof; for the strength of all our sorrowes and enemies lies in our weaknesse: therefore let us so lye under the affliction and confusion of these, that the Lord may bow his heart to be afflicted in all our sorrowes: and then he will soone bow the heavens, and melt our calamities away: although they seeme as mountaines, yet they shall flow downe at his presence, *Esa. 64. 1.* yet let us not onely doe thus: remember that fasting is also a Sabbath of reconciliation: therefore let the Lord Iesus his Redemption be looked at by faith, and keepe us from base bondage and the feare of hypocrites. Let us beleve that upon one crosse he both satisfied for our sinnes, and conquered all enemies: and therefore in his merit let us confidently approach to the throne of grace, for pardon of the one, and deliverance from the other.

*Esa. 64. 1.*

*Rule 2.*

Secondly, Apply our selves to all the supports of a fast, which the Lord hath granted to keepe us from deadnesse and wearie-

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wearinesse; the Word I meane fitted to turn occasions; and the like, yet as serving to the maine of humiliation and confidence. Adore we the Lord in his owne strong way, and utter nothing. Let us blesse him, that we be freed from those Popish dumbe Pageants (who beside the outward abstinence) want all furniture of fathers.

Thirdly, Consider that the Scripture in no one thing affords us greater consolation and hope than in this: for there is scarce one example of a fast, which wants the experience of good success. yea, extraordinary like it selfe, as in *Esther*, *Nehemiabs*, and *Ezraes*. *Israels* against *Benjamin*; the Churches, *Act. 13.* doth appeare. Nay, let our owne experience hearten us: when ever did wee meet anew without proofe of some blessing upon the former publike humiliation?

Rule 3.

Fourthly, Considering it must be no small grace, either of mourning or faith, which must prevaile against those holds, either without or within which we pray against; let us know that our lockes had neede be well growne (with *Sampsons*) for such a purpose. Therefore let none dare to compasse this Altar with unpreparednesse of heart. And so, looking to the Lord Iesus for covering us, and accepting us, let us desire some signe of mercy, and consuming of our Sacrifice, that we depart with comfort and hope to have God to set his face to our suites. And so shall wee finde tasting a speciall helpe to grace.

Rule 4.

Q. Conclude with Thanksgiving: Is that an Helpe also?

A. Yea verily, if first, wee come full of the matter of our thanks, (for so are all the thanksgivings of this kinde, which the Holy Ghost recordeth; *Moses*, and *Miriam*, *Deborahs*, *Dauids*, and the rest. And therefore to carry a living memoriall and Catalogue of the chiefe publike ones (of which a reverend Writer of our Church hath deserved well) and so the like briefe of our owne, were most needfull. Remember the great providence of letting the Gospel, and banishing Popery, and since that, the strange miraculous deliverances not once or twice from foraine enemies, home

2  
Of thanksgiv-  
ing.  
Two Rules.  
Iudg. 5.  
Exod. 15.  
The first.

judgements : In secret record our owne : our first calling, since that, our many staggers and revolts : his renewed mercies by occasion, in our changes of estate, in our streights, in deepe desertions, when wee could no more sustaine our selves, than if we had hung in the ayre ; how he hath ever beene our portion when friends have forsaken us unthankfully, and will be so still : our blessings above many, in gifts of minde, condition, and calling, graces of soule, how God kept us from forsaking his Covenant in our deepest temptations of Satan and enemies. Secondly, Be enlarged accordingly with due sympathy both for the Church & thy selfe, rejoycing with her, with and for whom thou hast oft mourned, and preferring her peace to thy chiefe joy. Affection is the fire to the Sacrifice, and know that *Psalm. 30. vsr.* hee that prayseth God honoreth him : and the ascent of prayes shall be the descent of blessings, and happie is he who may maintaine this entercourse with God for the enlarging of him to more grace. And so much of the whole doctrine of the meanes.

*Q. Is there any use to be made hereof?*

*A.* Yes, and first seeing the chaine of these holy helpes is so precious and profitable to a godly life ; first, wee confute all that breake the links thereof, and unfavorily make comparisons betweene one and other, to the overthrow of all. Some betweene preaching and prayer : some betweene Word and Sacraments, as the Papists doe. How is the Sacrament of the Altar magnified with them ? and how are all other vilified thereby ? Whereas we doe hold that they have a sweet harmony, and neither without other to be set up : yea, we are to confesse, that each of them with the other, is better than other ; neither sundred from other, Covenant from Seale, Seale from it, private from publike, are profitable. Let each one have his precedency, and his prayse : How should any be wanted, when no one hath the peculiar use of the other and yet all will supply each others defect ? Let the solemneste of the publike, the familiaritie of the private, and the need of all, affect us with exceeding thankfulness ; e-

specially

The second.

*Use 1.*

Branch 1.



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pecially for our libertie in the use thereof, which Popery had debarred us of in each kind by a stranger tongue of Scripture, a Sacrifice for a Sacrament: yea, a confusion of many for a few. And secondly, All such as carry away the honour from the Ordainer, to the Ordinance, by fearefull sacriledge; ascribing to the bare words of Scriptures, (as the Gospell of Saint Iohn.) a conjuring power to exorcise Devils, and to the meere *opm operatum* of Sacraments (the Masse especially) as great power as to Christ; putting the pix-bread into dead mens mouthes: thus falling in love with the meanes, and renouncing faith to set up God above them; whereby the true power of all Religion is turned into a meere Idol: God justly blissing that which opposes his glory.

Branch 2.

Thirdly, It convinces all such as live under the meanes of grace barrenly and unprofitably: especially such as live under the just punishment of their sinne, being stript and debarred from the Ordinances, for their contempt, and fruitlesse hearings. Such Gardens, Orchards and Grounds as having beene long planted, watered, and husbanded by the hand of God, yet afforde him no fruit, scarce so much as an Apple, a Berry, a Flower, to taste or smell of, for his content: Oh! what an heauey judgement may they expect? Let such looke upon this, whose hedge God hath pulled downe and layd them waste: and yet in the midst of their affliction, cannot lay their sinne to heart. Is it so? Are the meanes and Ordinances appointed by God for the growth of his People in grace and good Conversation? What a case then are such in, as never were begotten to God at all by the Word, the seed of the new birth? God never created in them the first fruite of the lips; I meane peace through forgiveness. What wonder that such get no other fruite? That they out-grow not their swearing, covetousnesse, lying, hypocrisie, or grow not more chaste, patient, upright? How should they? The chiefe Ordinance of the Word never converted them from their Idols to God; nay, the Law never layd the first stone of sensibility.

Branch 3.

To my owne flocke: and others like.

Note well.

blennesse of their sinne, to stoppe their course, and cut their combe: much lesse did the Gospell ever beget them to a lively hope through grace. Now whom these two parts of the Word never beganne to worke upon severally, by grounding them: those, the whole Word joyntly considered, never built up in the true use of the Gospell or Law, to the life of Faith, and obedience in the course of their lives. And therefore how doe they carry the brand of their misery in their foreheads.

Aggravation  
of unprofita-  
blenes under  
the meanes.

2. Cor. 4. 3.

As Paul sayth, 2 Cor. 4. 3. *If our Gospell be yet hidden, its hidden to such as perish?* So, I say, If still, yet, after thirtie, fortie, fiftie, sixtie yeares (you know whom I meane) there be no fruit of our preaching to be seene in hundreth of our hearers, in point of Conversion; who lookes for any fruite of Conversation, for more faith, more humilitie, or the like? And therefore oh woefull Creatures! Doe yee not see how one unfruitfulnesse hath begat another? And, how your dallying with the Word in one kinde, hath accused you with unfruitfulnesse in another? So that yee are become a very lump of unprofitableness, and it is come to passe, that now no meanes can profit you! In Gods feare looke about yee in both respects: God is guiltlesse: If one day hee shall justly condemne those that never were under the Law, Pagans, Turkes, Iewes: what shall become of such as have lived under the Law and Gospell all their life, without the least tincture of fruite therefrom? If this be done in the greene tree, what shall be done in the dry? How shall the wrath of God smoke against such? and what corner in hell shall be hot enough to torment them? If an husbandman occupie such ground as partakes both of the influence of Heaven, and the husbandry of his owne hand to the uttermost, and yet brings forth nothing but bryars and brambles fit to bee burnt, (but no fruite more for the dresser, either seede to the sower, or foode for the eater.) shall hee not renounce his occupying think wee, and forswear medling with it any more? The very trash is, the soyle of many hearers under the meanes of grace, is, of the nature of such soyles as will

2. Cor. 5. 8. 9.

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will take no amendment by all the cost that is layd upon them : neither doth cost mend, nor neglect payre them. They are as *Pharaohs* evill favoured Kine which devoured the fat, but were as leane still as ever.

And therefore, oh yee unfruitfull ones under the meates, tremble at your condition ! If your sinne reached no further than your selves, yet it were too much : But yours makes others worse : yee cumber the ground, yee take up the roome of better Plants ; sowre the ground, and cause all that growes neere yee to be little worth ! Should it not affright a bad wife to thinke both that shee cumber the family, by keeping out a better, and sowreth both the fruit of husband, of children, and servants ; that so long as shee abides, there is no hope of any good ? Oh ! Shee should thinke both sleeping and waking, that God will come and rend her up by the rootes, and give her place to a better than her selfe ! The like, I say, to an unfruitfull husband, childe, and servant ; and to each hearer in that kinde ; Should not the Lord take the Napkin and Talent that yee have digd out of the earth, and give it to your neighbour, that will husband it better, and turne you out of your Tenure into a place of horror and woe ? Should he not pull up the fences, and lay all open to wilde beasts to devour yee ? Doe we wonder that God leaves such wofull persons, Congregations and Countreies, to utter wastnesse and desolation ?

Admonition  
to such.

Let this humble you, (if any sparke of grace be left in yee) and behold in what case yee are, how bereft of sence, how forsaken of God, how left to your selves, to your lusts, pleasures, vanities ! and never lin till the Lord have rouzed yee out of your dead sleepe, and forgiven your sinne, that he may restore you to wonted liberties againe, with double appetite, and fruit in time to come ! I speake this, because I note it, that when men have no list to confesse any other sinne upon their death-bed, as their griping, deceit, lying, hypocrisie, usury, or the like ; yet they dare venture upon the sinne of unprofitablenesse, to confesse that ! Surely, it is not, because they count it the foulest of all, (like true Penitents) but the most veniall of all others, (like hypocrites.)

Exhortation  
to such.



Whereas they should know, that no sinne either provokes God more to upbraid them, or makes him more at his wits end, how to doe them good : I adde, no sinne there is, whereof there is more doubt to be made whether God will pardon it : or of the pardon whereof there be fewer examples in Scripture : or whereto are attending more fearefull Companions, as, hypocrisie, impenitency, hardnesse of heart : or, whereupon are Consequent more terrible judgments.

Conclusion of  
this use.

And (for you of my owne flock) consider seriously, God will have his searching time for yee, and discover who have gotten a stocke of faith and humbleness by all his cost : he will have Tryals for yee, and an houre of Temptation, to try who will keepe the word of his patience ; and who are dead-hearted hypocrites, and Time-servers. Hitherto, God hath let yee alone, and yee are still senselesse of your sinne, and his rod ; but there shall come a strong winde one day upon yee to shake your frame : If it stand, well : if not, that he may make yee known what yee are, and your ruine may be great. Trust to it, ere yee dye, God will send some tryall or other, to know all which is in your heart ! Stick to him then, and get some fruit into yee before that day, or els yee shall vanish and perish in the tryall, and come to nought, and become an hissing to all that have knowne you.

Use 2.

Secondly, How precious and adored should the Wisdom of our God be, in appointing so many, & neither more of these, nor lesse than the need of his Church required : neither pampering nor starving them, but nourishing them ; Oh I say, how should these lift us up to God ? As once an holy man riding by the Meddowes in the Spring, seeing and smelling such variety of flowers, said, Oh sweet Creatures ; but how sweet then is your Creator ? If this foot-stoole bee so set forth, what is his Throne ? So let us say, Oh sweet Ordinances, oh beautifull Assemblies, oh usefull varieties, but then how sweet is your Ordainer ! Could we thus meditate hereof (for even the workes of God deserue it, how much more his word ?) how should that harmony which riseth out of them, ravish us ? What compound of odours, what consort  
of

of Musicke should be like them? Who should keepe us from them? or what lustre of a Princes Treasure and wardrobe, or sight of exquisite beauties should draw from us those words which *David* upon this Meditation uttered, *Psal.* 84. 1. *Oh how amiable are thy Tabernacles?* If we be held from them, how should our soule mourne for them, till the Lord gather us to them? *Zeph.* 3. 18. and how should our spirits and flesh both together, long for them, desiring the Lord to restore them to us with more power, and us to them with more thanks than ever?

*Psal.* 84. 1.

*Zeph.* 3. 18.

Nay, How ought this wisdom of God to teach us holy wisdom to discern and make use of each flower in this garden of Ordinances? How lamentable is it, that to this day most of us are so blind in this point? Who sees the use which the Law serves for apart from the Gospel, to be as a needle to draw the thread after it? Who blesses God for the severall power of the Word, converting and building up the soule? Who perceives the difference of Baptisme the Seed, and the Supper the food of the Church; or maketh use of both in their divers temptations? Who knoweth (with the Bee) how to flye to each of these flowers for the vertue of every one? Who goeth to singing of Psalmes when hee is merry; or to pray, when afflicted; or to fasting in his streights, or against such Devils as no other will expell? Oh how were this wisdom to be desired, that seeing these manifold graces, we might in nothing be wanting? So we sing or reade, we doe the worke, and all salves serve for one sore: we see not but reading may convert as well as preaching, and so any thing be walking, what care wee? Not to speake of those phantasticke spirits, who forsaking Gods Ordinances, blessed by his mouth, runne into their owne corners to compass themselves with the sparkes of their owne fancies and revelations: Let such know, there is no wisdom in them, *Esay* 8.

*Esay* 8.

*Pse* 3.

Thirdly, Let this be exhortation to all beleivers: first, to use; secondly, to live by faith in the use of the means. First, to use them all, closely, constantly, wisely: despise not the sillinesse, simplicitie of them: judge them not by man or out-

sides

Phil. 3. 11.

sides of appearance; sever not the things which God hath united: he hath ordained both their coherence, and use: seeke him in all, if by any meanes, *Phil. 3. 11.* we may attaine our desire. Forget we not the scope of the whole Article to be this, That in the use of Meanes under God, the whole body of godly life is to be preserved: Marke then how each grace, dutie, libertie, fares the better for it. No small use of them will support so great a frame. Use all: not knowing in what box our chiefe health consisteth, let not one eclipse and staine the other; affect not private to exclude publike; honour not publike, to weaken the esteeme of private; extraordinary, to despise ordinary: or ordinary to exclude them. These are the usuall humors of men: if they take a toy in their head, no other Ordinances shall be in price, save such as they list. Let not the difficultie of meditation, of fasting, or the rest, dismay thee from them; but be afraid that any one of Gods Ordinances should be a stranger to thee. Reject none, as thou wouldest be sorry to want the use of any: the contempt of any, will accurse all; because the charge equally concernes all. And for the neglect of the publike, (which is a common sin with most) to lunker at home, when the Word or Sacrament might be enjoyed: I say, it is no marke of a thriving Christian: Grace is as fire, it must have fuel, else it vanishes alone. No meanes, no grace: little use of them, little grace; great use of them (as before qualified) great grace. I will speake boldly, The Lord (in this case) sells grace for labour, to an honest heart. If thy conversation be so poore, and thou so barren in the use of all means, standing up to the chinne: what wouldest thou prove, if thou shouldst quite neglect them? Even stinke where thou goest. Set not any Ordinance above God; but tempt not God in refusing, or scant using of any: Looke not to grow alone without Word and Sacraments.

We 4.

.8 103

.2 117

And lastly, (to remember my promise in the point of the life of faith in the second Article,) let this teach us to live by faith in the use of Ordinances: I have already urged it in every of the particulars almost, Fasting, Hearing, Sacraments, &c. This in generall I adde, Therefore the Lord hath not trusted us with outward shewes and glory of the world, but with

abb

4 111

with



with meane and foolish Ordinances to the eye of man; that our senses might not pore upon the face of things, but dive into the substance, and flie above them, to him that made them, and filled them with Spirit and Life, that wee might sucke it out by a promise. As once an old man being asked if he grew in goodnesse, said, Yea doubtlesse, I beleeeve I doe, for God hath said it: So, let the Ordinances be no object of our sense, but of faith: and let us say, Lord, I beleeeve thy Word can helpe me to beare my crosses, thy Sacraments will leave me better than I came to them; strengthen mee in the inner man, not because I feele it as I would, but because thou hast said it. Therefore by faith, let us cry out as the Church in the *Canticles*, *Arise, O North-winde, and blow upon these flowers and spices, that they may come into my nestris*; Else thou maist be in the midst of the Garden, & savour nothing: only that breath which put in this smell into them, can draw it forth againe, and let it in to thee, that so thou mayst say, The Word which others heard as the sound of many waters, hath beene the savour of life to me, to breed me to a lively hope. Not the words uttered, not the bare Elements, but the promise belonging to both, is the object of my soule: He that saith, *I will be in the midst of two or three*, *Mat. 18. 20.* and *Mica 2. 7.* *My Spirit is not streightned, but my Word is good to them that walke uprightly*: The Word is pure as the Lord himselve; yea, piercing the soule, &c. is still able to make good his promise. And so I may say of all promises made to the Sacraments, *My flesh is meat indeede, and my blood is drinke indeed* and so of the rest: therefore I conclude the whole Article thus; All these publike and private helps serve to further and ripen a beleever in an holy conversation; all and every one of them. But if I be asked, Dost thou finde each part of thy Conversation to be holpen, and thy selfe bettered by each of them? Answer thus; I am poore in grace, and dead-hearted, but yet for all that, I beleeye it to be so, for God hath said it. And this for the fourth Article, and his branches be spoken.

Mat. 18. 20.

Mica 2. 7.

Iob. 6. 35.

The

## The fifth Article.

Qu. What is the fifth Article of this third part ?

The Conversion of the New creature is beset with many lets.


Heb. 12. 1.

1 Pet. 5. 8.

1 Ioh. 2. 16.

Mat. 4. 1.

The Illustration of the Point.

**A.**  Hat the New Creatures whole life within and without, is beset with manifold lets and encombrances, which doe threaten to set him backe and hinder him in the course of Christianitie. See Texts, Heb. 12. 1. *Cast off every weight and clogge.* 1 Pet. 5. 8. 1 Ioh. 2. 16. As it was with Christ, after his Baptisme and annoynting, instantly Satan set upon him, Mat. 4. 1. So here; Formerly wee have set forth the Church of Christ as his Spouse in all her habiliments and costly Bride-attire, that shee may be amiable in her Bride-groomes eye: we have described her by all the Jewels which Christ hath sent her as Love-tokens, by all her outward Ordinances, and all her inward priviledges on the right hand, and the left, within and without, to bring her to heaven: now we change her habit, and bring her in with the mourning weed of her Widdowhood, and in her Souldiers or Travellers habit, with her Trewell in one hand, the Sword in her other; as the bed of sweet violets beset with nettles; the Lillies and Roses, with thornes. The best part wee have seene ( or shall in Article six ) now wee must behold her at her worst, that wee may know it before-hand: and if wee will be new Creatures, then resolve upon it; the next newes will be lets, enemies, shrewd turnes, and yet the Rose is the Rose still for all these. And as it was with the *Israelites*, the rebellion of their spirit made a journey of fortie dayes, to be of fortie yeares; The Lord would not carry them to that good land with ease, through the *Philistims* land, but the Wildernesse, full of wilde beasts, hunger, thirst, toyle and travell: So is it here, our unrenued part causes much woe to us, and fills our life with sorrow; which though our good  
God

God meanes to doe us good by at length, and to make us partakers of his righteousnesse, and more than Conquerours; yet the whilest, a yoke will be a yoke and pinch, and lets will be lets, and the Devill like to himselfe: there is no remedy of it; the remedy is in our being armed against them, as the members of the Militant Church.

*Q. But may not this seeme to trench upon the Providence of God, and the merit of Christ? Might not he even here quit us of all these, and set us in a state of freedome?*

*Object.*

*Answ.*

*A.* We say not that in all these he leaves us as orphans; no, he diets us, physickes us, and exercises his graces in us, and at length will deale by us as by *Iob*, whom indeed he was content Satan should smite, but his ayne was to make his last dayes better than his best. This Sun-shine of crosses, and army of lets and enemies may sullie her face, and eclipse her beautie, but never divorce her from her husband; temptations and afflictions are lets, but they are not the losse of Gods favour, grace, or heaven, but make for our victory & Gods glory, *2 Thess. 1. 6.* Therefore as touching the Objection, I answer, The Lord cannot be dishonoured in the way of his owne honour. As for us, we are not capable of any other state here. For first, our abode here in an earthly Paradise, is turned by the bountie of God; to an heavenly abode with God; and therefore we are not to expect our journey should be like our home: and our sea-faring as our haven. Besides, what derogation were this to our head? that he, *Act. 1.* must suffer first and so enter into his glory, and we his members, put off our harnesse? Surely, if he (while he was here) was burthened with all our sinnes and sorrowes, enemies and opposition, till his death (onely by this way, *Phil. 2.* he was exalted farre above all Angels) why should we here as pilgrimes, looke for better measure? It sufficeth that our full redemption in heaven shall pay for all.

*Iob 42. 12.*

*2 Thess. 1. 6.*  
Why the Lord  
sets not his  
wholly at li-  
bertie from  
all lets in this  
life?

*Act. 1.*

*Phil. 2.*

*Q. Are all these lets equally threatening hurt to us?*

*A.* No; for the chiefe of all these are our own lets within us: we carry about us our owne bane of soules, as in our bodies, of death. The lets without us are nothing to those within us: that corruption of our owne, is the sewell to all other.

Lets are not  
all equally  
dangerous.



other fire, both the Devils and the Worlds : but for this, they could not come at us, as our Saviour said, *The Prince of this World commeth, but he hath found nothing in mee.* Wee shall finde them all to be lets, and that great : howbeit, the chiefe enemy is from within us.

Q. Of how many sorts are these lets ?

A. Of three sorts, and they are, Sinne, Satan, and the World,

Q. In how many respects is sinne a let unto us ?

A. Two wayes, either in respect of it selfe, or in respect of the penalties thereof.

Q. How in it selfe ?

A. Either in respect of our native corruption, or of our actuall lusts within, and actuall evils without.

Q. How is our sinne in it selfe a let ?

A. First, In our corrupt unrenewed nature abiding still. That is a wofull clogge and back-byas, retarding our motion to heaven, and slowing of our race, *Heb. 12. 1.* reade it. Also a most tedious contrarietie in us, and perpetuall enemy, *Gal. 5. 17.* lusts against the spirit, as a continuall dropping. In the former respect I might liken it to that unnaturall setting of the Sunneten degrees backe : in the second, to that *Perinna, 1 Sam. 1. 7.* which vexed *Hanna* day by day, and upbrayded her as her enemy ; or those daughters of *Herb* to *Rebecca*, that were eye-sores, that shee could never be quiet for them, her life was made wearisome to her. Moreover, this causes a most bitter mixture, with the good graces of the Spirit, darkening, blemishing them, yea, defiling them : as *Salomon, Eccles. 10. 1.* *Dead flyes cause the ointment of the Apothecary to stinke* : so this causes grace to be unsavory. One pang of pride how doth it distaste much grace, how much more then that spirit in us which lusts to no other ? *Iam. 4. 3. 4.* And to conclude, as the furnace sends out infinite sparkles : so doth this corruption minister fewell to all our course : what wofull deadnesse, distemper, distaste, wearinesse, loggishnesse, doth it bring upon our course ? how doth it cast wilde-fire into the thoughts and affections, and the spirit of a man ? so that this sinne is not onely a let and a way,

Three sorts  
of them.

1. Sinne in  
it selfe.

1

In our unre-  
newed nature.  
*Heb. 12. 1.*

*Gal. 5. 17.*

*1 Sam. 1. 7.*

*Eccles. 10. 1.*

*Jam. 4. 3.*

way, but a let in the nature of a principle.

**Q.** How else?

**A.** In respect of our inward actuall lusts and passions ; which as *Saint James* saith, fight in our members, *Iam. 4.* but as *Peter* addeth, fight against our soules : These, whether yee looke upon *Saint Johns* description, *1 Epist. 2. 16.* *The lust of the heart, the lust of the eye, and the pride of life,* (meaning the world of lust within us, concupiscence after profit, intemperance by pleasures, sensuality by glory of the world) or whether our Saviours, *Matth. 15. 19.* or *Pauls*, *Gal. 5. 19.* making an induction of particulars, pride, ease, covetousnesse, an evill eye, malice and revenge, uncleannesse, &c. I say these lusts do smother and kill the growth of goodnesse in the soule, and overdrip the grace of God as a sowre shadow and the bowes of a Walnut tree doe keepe under some tender plant : or as the blasting of the East winde, the blossomes.

Of our inward actuall lusts and passions.

*Jam. 4. 1. 2.*

*1 Iob. 2. 16.*

*Mat. 15. 19.*

*Gal. 5. 19.*

**Q.** How thirdly?

**A.** In the actuall breakings out in open offences and excesses : as oathes, blasphemies, impiety to God, and open contempt of his Word, Sabbaths, patience, crosses, blessings : open coosenage, uncleannes, intemperance, idlenesse, wrath, rage, unmercifulnes, revenge, worldlines, and the like. If these waste families, and states of men, then how doe they much more waste and devour the conscience ? how doe they defile the soule as nasty creatures doe their litter ? what horror, what woe, repentance, complaints doe they cause ? yea vexations and troubles here ; what streights doe they bring a man unto, by snaring him, that being once deluded, a man is as *Sampson* hampered with his Mistress, unable to get out of her fingers ?

3  
Of outward breaches and offences.

**Q.** How doth sinne let and annoy by her penalties ?

**A.** Sin at the first did, and still doth scourge her selfe. She brings God against her both by spirituall desertions and outward crosses : both, being stinging things to grace and to our nature. For the first, when our will hath driven God away from us (as from *Sampson*) or covered his face from us, that we walke not with that peace, ioy and cheere we did before ;

2 way.  
Of sinnes letting us : By the Penalties of it.

before; are as a bone out of ioynt, or as a man left in a wood, all wo and wan in our spirit, yea, perhaps besotted all the while as *David* was a whole yeares space; what a let is this? And so when this also changes all our course of comfort into heaviness, brings God against us in our bodies, estates, posterity, successes, as *David* after his adultery: or takes away spirit from our selues that our counsell is turned into foolishness, and we bring sorrow upon our selves; or justly arme men and enemies to make our lives wearisome to us: how just is it that God should encomber us thus, to shew what an heaue burden it is to his Maiesty? Nay, how wilfull, impenitent, desperate, rebellious doth it leave us? Alas! how unfavory doth a lust make our hearts? how dead, defiled? how doth the heart wax polluted thereby as a sink-hole? how is it first deceived, then defiled, then habited to ill Custome, then growing to a nature, riveted and confirmed? then how fullen, dead and darke doe we grow by it, how endles an appetite of adding drunkennes to thirst doth it procure? How averse doth it make us to close with hearing, Sacraments, or to performe duty, prayer to God, mercy, love to men! Patience under the Crosse?

*Q. And what is the second let of a Believer from godlinesse?*

Second general Let,  
Satan.

*A.* That arch old enemy Satan: who although he could not doe us hurt but by our sinne, yet by that tunnell lets in a wooll deale of his owne into us, worse than our own, enflaming and exasperating sinne in us by the adding of his own malice to our sinne, as more waters make the flood greater.

*Q. Many think we doe Satan wrong herein, and thinke all our hurt is from our selves: what thinke you of it?*

Satan is not unjustly accused.

*Jam. 1. 4.*

*A.* I say they are very charitable and equall toward him that will not be so harmlesse to them: they alledge *Iam. 1.* Let no man say when he is tempted, &c. but there, temptring is not so ascribed to our concupiscence that it is denied of Satan, but onely removed from God. I grant indeed we are Devils to our selves: but to deny also Satan to be one too, were pride and security, yea a spirit of Satan in us, to lye against the Scriptures which tell us, he was a lyar from the beginning, and so abides; and it's his element to be so, can be no otherwise,



otherwise, yea, should not be, except he could cease to be malicious: besides those texts, 2 Cor. 11. 3. *Least as he beguiled Eve, &c.* and 1 Pet. 5. 8. *Your adversary the Devill is a roaring Lyon, &c.* and Job 1. 7. *From compassing the earth and walking in it: with an hundred more.*

2 Cor. 11. 3.

Job 1. 7.

*Q. But this may seeme to dishonour God?*

*A.* No; neither in point of justice, nor providence. Not the first, for it's just with God that sinne should practise it selfe till it be out of measure sinnefull, and so Satan deceive, and sinners be deceived, for the mutuall misery of each other. Nor the latter, for the most holy God well knowes out of this deadly poison of the bad wils of Satan and men, to worke forth his owne will to his glory. But without leave, hee can doe nothing: Satan I meane, he is as a dog in Gods cheyne.

This is not dishonorable to God.

*Q. But how should Satan tempt us?*

*A.* Either by an externall way of perswading by the object of evill very aptly fitted & suted to our spirit (the frame whereof he knowes by our carriage) or else by an insinuation of his subtil and spirituall wicked selfe into the spirits of man, either the spirits of senses, or fancies (as the temptations lye) and so to the reasonable part. Even as the plague favor enters into the naturall and vitall spirits to destroy nature. Howsoever it be, so it is: let us rather learne to resist him, than to question a thing out of question; because difficult.

How Satan tempts.

*Q. But if the Devill tempt, and sinne tempt too, how shall we know a difference?*

*A.* There is use I grant of this for some causes, especially for stay to the mindes of such as are foully tempted; yet I could desire that many who aske this question, would rather strive against the thing it selfe, than descant about the cause. And first, I say, temptation may well (and commonly is) mixed of both Satan and corruption. But for answer briefly thus. In five different properties I would discern these two. First, by the grossenesse. Secondly, the irksomenesse. Thirdly, the pertinacy and length. Fourthly, the impetuoussnesse and violence of them. Fifthly, the insultation.

A differencing of our owne tempting our selves, from Satans temptations.

Five differen-

The

The temptations from our selves doe not commonly resemble these.

The first,  
By their  
grossenesse.

First, By grossenesse, I meane foulnesse and odious measure of sinfulness in the temptation. Corrupt nature is not so foully wicked as Satan; therefore temptations of this ranke, as to Atheisme, to deny the Scriptures, not to rest in lusts naturall, but to proceed to foule, unnaturall, and outrageous; hath more of Satan than corruption.

The second,  
By their irke-  
somenesse.

Secondly, By the irkesomenesse, I meane when temptations lye quite out of the tract and course of our ordinary inclinations and bents; as when a man exceedingly addicted to be chaste, or liberall, or confident in God, shall be buffeted with irkesome objects of uncleannesse, or of basenesse, or of distrust of providence, whereof no reason appeares out of particular nature. These favour of Satan; as when *Paul*, 2 *Cor.* 12. alway well occupied, findes an irkesome pricke in the flesh, to be unapt to any good, praying or preaching; (for so I thinke, God cured and prevented pride by eclipsing gifts and Spirit.)

The third,  
By their per-  
tinacy and  
cleaving.

The third is pertinacy and length. Corruption is more finite, and sooner weary, than Satan who is more boundlesse and full: therefore as the property of a Fly is to light upon a galled plat, as oft as it is beaten off; so the Devill (that god of Flyes) doth importunely, and unweariedly tire and dog the soule with his temptations, hoping to doe that by tediousnesse which hee cannot by malice: So that to be never rid of a temptation is a third marke of Satan.

The fourth,  
By their vio-  
lence.

Fourthly, the violence of them; that is, when he so fires his darts, that they come impetuously as a whirle-wind, so sudden and boisterous, that there is no time to resist; but they come as if they were unanswerable, and the soule must yeeld, no remedy. Corruption, commonly, is more leisuredly, and more graduall, abhorring violence and hidiousnesse, as wee see in some that have in their heat ravished Children, and others who devour themselves.

The fifth,  
Their insult-  
ing and pre-  
dominancy.

Fifthly, The insulting and fury of temptation which followes the fourth, that it comes with a trampling of the soule under foete with a disdain, as past all resistance. If these

markes

# Article 5.

## A Practical Galatisme.

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markes be in our temptations, wee may by the messenger knocking, hee the Masters feet not to be farre behinde. Oh! what should such a point teach but this, what wee are, if God leave us? how cursed a spirit, and sty of evill we carry within us? And therefore as to be comforted that they are not wholly our owne; so yet to beg of the Lord, mercy to stop the rage of our enemy, who if he be let alone, is crueltie it selfe: yea his mercies and allurements are greatest cruelties.

*Q. Well, come to the temptations themselves: how many things consider we in them?*

*A. These two: The properties of the Tempter, and the substance of the Temptations.*

*Q. What are these properties?*

*A. These, First, Malice ever sets him on worke against the body and soule of the Creature. Secondly, Vigilancy and attention alway doe assist his Temptations. Thirdly, Mischiefe and woe is ever in the end thereof, to pull the soule from union and Communion with God. Fourthly, the Method and manner of his tempting, which is to be weighed according to the parties tempted. If weake and unable to resist, he treads downe the low hedge, never troubling himselfe further needlessly. And thus he is himselfe, a Lyon; as *Act. 16. 27.* the Taylor being under terror, easily surprized, and as if the prisoners fled (for so he thought) would have desperately slabd himselfe. The Devill beinsinde him, tels him, As good so as be executed; but by this he would have prevented his Conversion. But if he finde other objects, and strength of grace to resist sinne as sinne, he goes another way to worke, As, first, to anticipate the counsell of the heart in preventing sinne, by the suddennesse of injection. Thus, *Mat. 4.* in the twinckling of an eye he had darted in his glorious bait of honour into our Saviour. Secondly, to assault judgement and conscience both at once, in blinding the one, and in bidding the other: Thus he blinded Eve in that speech, *God knoweth that your eyes shall be open, and yee made as Gods.* What was this, save to make obedience base, and sinne sweet? that is, In obeying, yee shall*

K k k

Two things to be noted here.

I  
The Tempters properties foure.

The Method of his Tempting.

I  
If weak, treads downe the low hedge.

2  
If strong, then he is subtil.

I  
By sudden injections.

2  
By blinding the mind.

but



2 Sam. 19.  
And binding  
the will all  
at once.

but serve the envie of an enemy. And your eating were to make yee better. So he did bleare Davids eye in *Mephibosheths* case, knowing that else he had never prevailed: by *Ziba*, therefore, he presenting him as a Traytor, makes *David* say, *Why sellest thou me of thy matters*, 2 Sam. 19.

Secondly, By his binding the will in poynt of her resistance; and that by the excessive sweet of the bair. Thus to *David* in *Bathsheba*: Oh! Who would thinke a woman so goodly, so alluring, to be dangerous? A companion so fine spoken and complementall, to be so sinfull! This beates all downe. *Sampson* went to see her who was precious in his eyes; that bleared him. Thirdly, By putting on the person of one unsuspected: as sometime pursuers of a man will praise him to get others to betray him: and *Iael* to deceive *Sisera*, brought him Creame in a lordly dish. And thus he becomes an Angell of light, as holy as a Preacher. Thus he tempts *Christ* to leape downe, and to make stones bread, out of a godly end (forsooth) that Gods power might be glorified in a miracle. Thus hee tempts good men, you are well knowne to keepe a good conscience, to doe such or such a thing for so good an end; oh, who will see it? Avoid Devill, God needs not my sinne to honour himselfe; I sinne too much unavoydably, I need not adde sinne to sinne willingly!

3  
By Deluding.

Thirdly, By the delusions and deceits which he beguiles silly soules by, that he may circumvent them & bring them into his snare. Sinne is a subject which admits infinite cunning, to deceive the soule, that it may be catcht ere it be aware. He hath fine names to set upon odious crimes: that with the names, the things might enter easily. Adultery or fornication are but trickes of youth: prodigalitie but good fellowship: fashions, but handsonnes: miserlinesse but providence: pride of heart and life, but good courage, and living in good fort: These are his dice-play and cunning, *Eph. 4* The Harlot entises the young man by her spices, Carpets, & perfumes: her husbands absence: These delude the heart & bleare the eye, till like a foole his heart be darted through. Such are the subtil promises and bayts which his hookes are covered with:

with: As to *Eve*, *Thou shalt be as God knowing all things*: Oh! thou shalt be rich, accounted of, great, and come to preferment, if thou wilt not be so precise: none are so singular as thou but fooles and beggars.

*Q. But when he knowes he cannot finally prevaile, it seemes foolish for him to tempt?*

*A. Yea: If his wisdom were from above; but it is earthly, sensuall and diuellsish: Therefore he goes against the edge of his wisdom, even as his instruments doe, defiling themselves in the things they know. If ever he knew any, he knew our Saviour to be out of gun-shot; yet out of his fulnesse of malice, he assaulted him bitterly. If he cannot keepe the people of God from heaven, yet let it auaile as it may, he will see if he can make them halt to heaven. And yet I may adde, that he hopes well to get many to himselfe, who as yet seeme fat enough off; his hopes are impudent, *Mat. 12. 44.* he saith, *I will returne, & bring seven spirits worse, &c.* He knows not but he may doe so with any; but to be sure, he will not faile to try: and preuailes with too many.*

Satan tempts against the edge, because he is malicious.

*Math. 12. 44.*

*Q. Proceed to the temptations themselves?*

*A. These concerne the godly (for of the other I speake not here, but in the first part,) since that these are Temptors both to themselves and to others; and they are ruled by the Prince of the ayre, who rules in all the children of disobedience, *Eph. 2. 2.* and leades them as the Oxe to the slaughter, out of their fat pastures, and according to his will, *2 Tim. 2. 26.* Therefore, (to returne) these concerne them either in the point of their calling to be the Lords; or in point of their estate being called.*

The ungodly are Devils to themselves.

*Q. In how many respects about their first Calling?*

*A. Either in Gods preventing call, or his assitting, or his perfecting. Touching his preventing thus: No sooner doth he see any sinner make toward the voyce of God, to looke into his old course, or hearken after a new: but presently he sets upon them even in their entrance. First, By presenting old sinnes, with all their circumstances, order of them, number, hainousnesse, continuance, long contempt, &c. to dismay them from possibilitie of conversion.*

I  
About calling  
The Temptations of the godly are three-fold.

I  
About Gods preventing grace: and how?

If they answer him, they had more neede to seeke mercy, he tells them, Its too late, God will not take the leavings, they should have given him their best strength, courage, time, &c. Or, he assaults them with their weakenesse of capacitie, or memory, gifts, or parts, that they shall never compasse such great things; Learned wise men are too little for them. Or he discourages them with their husbands ill will, the losse of fathers love, and land; the worlds disdain, the reproach of their old companions, yea, perhaps brethren and kindred: Or, that the things they must forgoe both in libertie and lusts, are more than they can beare: that they shall never endure the trouble of repentance, and change of heart, or at least they will be of another minde when charge and trouble comes, and shall never persevere to the end. But; O Satan, avaunt! The Lord hath prevented me, and drawne me out of darkenesse: shall he suffer me to perish in light? No; as thy first assaults, so his grace will be most eager in my entrance to hold me out of thy clawes, and from revolting.

Q. How tempts he in the assisting grace?

A. Especially in the first workes of the Law, he corrupts the minde and spirit, both in the enlightning part, and the terrifying. The former, he abuseth to multiply the fearefull view of sinne : The latter, to make terror intolerable. He tempts to be weary of this Discipline ; tels them, some good people never had terror ; that it will spoyle their natures, ( and so it will in a sort ) that they were best to put it by, for feare of melancholy, and these Preachers will kill them : let them be merry, and sport themselves with pleasures, with ease and libertie, and then their senses will be fresher, themselves fitter for good. Now they are but dulled, and the Preacher will cast downe tenne, ere comfort one ; and therefore leave off with small trouble rather than great : and, terror is not conversion neither, it can doe no good, but kill. And when many are thus snared, they destroy themselves by violence, despairing of any helpe. But if they grow to some hope by the Gospell, ( and not to make their hell another heaven, ) then he tempts them



them about the condition of the Promise, either for kinde or measure, that they never saw that sweetnesse in Christ which should breake their hearts : they never thirsted enough, nor hungred, nor tooke paines aright, nor prized the Promise ; or if they did, yet for necessitie, or else out of selfe-love ? Alas ! they have despised the Gospell it selfe, and can grace save them that have hardned themselves as well against it, as the Law ? Besides, they see others called home long since, themselves behinde ; they are so vile, hardned, unworthy, cannot pray, meditate, and therefore, God may doe much, but they are daily worse rather than better ; & so in the rest : it is not condition can save them, but faith : They seeke not Gods glory, but themselves.

*Q. And how in the worke of Beleeving ?*

*A.* Here he labours to hold them under, especially by their irkesome bondage. Oh, saith he, Faith is onely of the Elect, and thou art none : it's the free gift of God, and he may deny it as well as grant it : Many have come to the birth, and have dyed so ; and to beleeve, is a greater thing than to talke of it. Sometimes he makes it lesse than it is, to puffe up the heart with presumption : Or, he hides the vertuous favour and strength of the Promise, the simplicitie, the faithfulness of the Promiser, and the offer. He tells them, if they beleeve, they must be changed, ( which is hardest of all. ) The Apostle, *2 Cor. 4. 4.* summes up the whole matter briefly, He blindes the eyes of unbelievers, that the light of the glorious Gospell should not shine unto them : and so holds them in feare and infidelitie : yea, rather than faile, he will seeke to pull down the whole frame of God over their head : fill them with temptations about the truth of the Scriptures, as if they were but fables, and as if Ministers preach their owne fancies : He poysons them with melancholicke distempers and feares, asks them how they know whether this Word ( which they so cleave to, ) is the Word of God or not ? Puts worse temptations into them ; namely, whether there be any God or no ? And ( most usually ) keeps them, betwene the doubt of the Condition, and the doubt of the Promise, to be alway at uncertainties. But, oh poore soule,

The third,  
In the persi-  
ting grace.

Rev. 3. 4.

how shalt thou know thy Election save by beleeving? or what is that freedome of God, save his bountie to the miserable, and who are worthy (Rev. 3. 4.) save those who are made so? Looke backe to that I have written in Part 2. Article the last, and God stay thee by those Answers.

*Q. Proceed to his temptations of them that are called?*

A second sort  
of Temptations  
concerning the al-  
ready called.

*A.* These concerne them either in point of their faith (and as touching the former, he tempteth two waies: either about the being, or the life of faith;) or else, secondly, their obedience.

*Q. How about the being of faith, doth he tempt?*

I  
About their  
faith; either  
in her being,

*A.* Thus: he takes advantage of the weake setting at the first, and by that unrenownednesse of nature, which opposes this spirituall grace, he seekes to overthrow them in the holding of their confidence. He knows this is their onely prop, and therefore sometime by shewing them how poore their fruits are, or how small their humblings were, or what selfe-love is mixed with their faith, or how deadely and dully they walke, or that they cannot appropriate Christ in each part of his merit, or by the like, he concludes their faith is but temporary, and no faith of the Elect. And at such a bay he holds some for lacke of knowledge, that they yeeld, and are ready upon the least Sermons touch, or observing of other mens confidence: (for many are too confident) or upon the occasion of any meanes to be used, or dutie to be done, or crosse suffered, or the urging of any priviledge of a beleever, to start and say, yea, if I had faith! But I have none. Poore Creature, if thou ever hadst it, thou yet hast it: and therefore hold that thou hast got, 2 Ioh. 8. And, dispute for grace, and thy selfe, not against them.

*Q. How about the life of faith?*

Or her life.

*A.* Exceedingly. For in truth, this proves the other. He therefore knowing what advantages he hath in this by either that naturall ease, sloth and awcknesse to enlarge the truth of one promise to all: and partly that willing want of Christians in this point, who chuse rather to soder with God in duties, than obey him in nourishing their faith daily: he doth very much prevaile: and by the small life of faith, seekes

to

to destroy the being of faith: If thou hadst but faith as a grayne of Mustard seed, thou mightst remoove mountaynes: But alas, what faith hast thou, who canst not beare such a sleight crosse, a pette fillip of the finger, an ill word for thy profession, the losse of a little matter, Cow, or Horse? Nay, many that want faith, can beare more than thou. If thou livedst by faith, either in states, meanes, graces, or duties, thou wouldest be otherwise than thou art? not so soone unsetled: not so little growing, not so defective in the measure of grace, in uprightnesse, integritie, &c. But let the Reader reade of this, in the second Article of the life of faith. Take from Satan his chiefe weapon, thy carelesse neglect, and the Lord shall sticke to thee in point of weakenesse.

*Q. How doth he assault in point of obedience?*

*A. Either he tempts them about it, or against it.*

*Q. How tempts he them about it?*

*A. Thus: he buffets them in their comfort therein. For whereas its Gods will that he that walkes uprightly, should walke safely and sweetly; loe, Satan separates the end from the meanes. An hypocrite separates the meanes from the end; looking for peace where there is no uprightnesse. But here the stratagem of the Devill is contrary; and therefore, either he hides that from his eye, which should be his inaine comfort in all saylings: or else takes vantage by that which should be his humiliation, to be his utter discouragement. And indeede, he is rightly himselfe in this: for as in the former point he belyes God to the soule, as if he could not support it for ever by his promise in the life of faith, as Heb. 13. 8. so here he belyes the soule to it selfe, and holds it in bondage. And although he cannot robbe it of the truth of grace, yet he robbes it of the comfort thereof, choosing to play at any game, rather than sit out. For the former of these, what is the joy of a deare servant of God in his poore obedience, duties, Sabbathes, but that of Hezekiab, O Lord, thou knowest I have beene upright. This the Devill hides away from the soule in poynt of comfort by it, as if it were little worth for lacke of measure.*

3  
About their  
obedience.

Heb. 13. 8.



And then, where is the want of measure, integritie, fruitfulness and constancy, should onely humble them, loe, it dejects them: Oh (say they) what good doe I, what serve I for? a very clod of the earth: what wife, husband, friend, neighbour or stranger fares the better for me? None live so as I: so barren! Oh, put case it be true, it should abase thee, but seeing there is uprightness, it should not dismay thee! And looke what the poore Christian doth most note by himselfe to be amiss, that Satan takes for granted, to doe the soule most hurt by; Loe, these finnes thou confessest, therefore of thy owne mouth God may condemne thee. No, wofull enemy, for he that confesses and forsakes them all, and would be as fruitfull as he is honest, as wise as he is upright, shall not be cast off. Oh! the wofull bondage that Satan holds many a sad heart under, (though sincere,) by melancholy and feare.

Prov. 18. 13.

Q. And how doth he tempt against obedience?

Or against it.  
By bringing  
under the  
Soule to  
sinne.

A. Sundry wayes he labours to bring the soule under sinne, to renounce a good course, to be slacke, remisse, loose, common, prophane, unprofitable, even by consent. And this is his most naturall temptation. For, as he is exceedingly wicked; so, its little to him that comfort be stopped, except the conscience be wasted; now that he knowes sinne against knowledge will doe: and hereby bring God against a man also. As *Balaam*, Numb. 31. 16. seeing Sorcery could not curse *Israel*, sought to lay blocks of sinne before them, that God might curse them: Oh! What a May-game was it (I thinke wee) for him to see *David* foyled by Adultery, *Nash* by drunkennesse, *Lot* by incest, *Hezekia* by pride, *Peter* by revolt? How doth such successe put hopes into him, to keepe and practise his Trade upon the best? Therefore here he uses all meanes to bring his purposes to passe. He takes vantage of each thing. First, He marks his season and time, when the heart is most naked, unarmed, at ease, (as *Abulom* noted *Amnon*) lying most open, and being swept and garnished; which, perhaps, another time would have bene armed, jealous, and fearefull. Thus *David* in *Bathsaba*: He concurs not onely with the corruption of the

Numb. 31. 16.

1 way.

UNA

the heart, as before : but, secondly, with the constitution and complexion of the spirit of nature in a man : Is he propense to lust, to uncleannesse, to jovialnesse, to ambition ? Oh, (saith he) he is mine ! I will tempt him with meet baits. Thirdly, He watches the accomodation of occasions ; as when excesse of chearefulnesse, or of sadnesse, of praises or disgraces, of wel-fare and successe, or defeat, or the like ; and when the spirits are open, then is his opportunitie to worke the heart to wanton speech, to riot, to wrath and discontent, to swelling pride, to ostentation of gifts, to the making away of a mans selfe, and the like. Fourthly, He will make use of their best Graces and Priviledges : all men know you well enough to be one that make conscience, you may doe such or such a thing, and no man suspect yee ; therefore be not so nice in trifles, defeat an Orphan, oppresse the fatherlesse, falsifie the trust reposed in yee, &c. Fittly, Sometime of secrecie of time and place : who shall ever finde it out : who is here ( twentie mile from neighbours. ) to discover thee ? Sixthly, By fine colours of pretended meanings ; as, *Ananias* and *Saphira* meant well to the Church, why might they not meane well to themselves ? So, by colour of justice, my paines have beene such and such in businesse for others, why may not I pay my selfe so and so, they being never the wiser ; and, perhaps, never the worse, as the case may stand ? As once a wretch spake of money given him for the poore, Who is poorer than my selfe ? Seventhly, By their falls, to drive them to sinne for somewhat, rather than to be punished for a little, over-shoes, over-kneets : So, by comparing themselves with worse than themselves, to be bold and presumptuous in libertie-taking : By the oft shunning of sinfull occasions, to venture beyond their calling, and so be snared. Nay, by truths of God, both in examples of the Saints falles, why maiest not thou doe so and repent ? And in rules, that the best men have their infirmities, and therefore why should I be free ? Infinite is this field, ( let the rest of the sheaves be brought to these bandes : ) but if he can so dazzle the heart till he have snared us, he will be content we shall afterward see in what pickle we are, get out how we can ? This for a taste,

2 way.

3 way.

4 way.

5 way.

6 way.

7 way.

taste, although I might say that his oppressing the soule being thus fallen, that it might not rise againe; with-holding the sight of mercy, encreasing either stupor of conscience, or slavery of distrust, and so whirling off the soule into death, is worse than the former. But I cease.

*Q. What is the third let? Can the world let us also?*

*A.* Yea, most dangerously, and that by defiling the minds, the wils, and courses of men, both in doctrine and manners. See, Ephes. 4. 14. Rom. 12. 2. 1 Iob. 2. 16. And againe, 1 Iob. 5. 19. [*Lyeth in euill*] as in the sequell shall appeare.

*Q. But how can this be? Shew it plainly.*

*A.* It both containeth in it all euill, and setteth it forth, and is it selfe set on fire by the Devill, who is the Chap-man of it, to set the glosse upon them, and to vend the wares of it. For the first of which; see that in *Iohn*, *All that is in the world, is the lust of heart, lust of the eye, pride of life*. He speakes of these, not onely as the appetites of bad men, but as worldly objects. This Ware then being the worlds Merchandize and Staple, no wonder if shee defile. For the second, shee is carefull not onely to keepe in her Ware house, but to lay forth upon the open stall, and set out to sale these Wares in the most busie manner that can be: No Market or Fayre, no company or meeting, no family, or place of resort, but favouring these commodities; eyes gazing, feet walking, hands reaching after, tongues jangling, members of body, and powers of soule attending and acting this Merchandize; and therefore Saint *Iohn* sayth, *The world lyeth in euill*: saped in the Conversation of it. For the third, The Devill, the god of this world, and Lord of this Staple, and Common-wealth, to whose banke and Exchequer all this Custome and Tribute goes, (I meane hell) is not wanting both to suppress all meanes which might marre this Market of mischief; and is at hand to unite, to acquaint, to accommodate these wares to all Customers (as their minde most stands to one more than other) that the buyers are as forward as sellers, and ware as plentiful as either; and he wants no skill, nor policy, nor art to put off his wares, that

The third general  
Ler, The World.  
Ephes. 4. 14.  
Rom. 12. 2.  
1 Iob. 2. 16.  
1 Iob. 5. 19.

How the  
world may  
be said really to de-  
file?

1

2

3



that they lye not upon his hand so; but he may live richly upon his revenue. Therefore no question but the world is a wofull let.

*Q. Wherein stands this, and how manifold is it?*

*A.* The whole world of evill may be called either the dead world, or the living. I call it not dead, as if there were no perswasion in it, but to distinguish it in the manner of perswading.

The world is either the dead world: desisting

*Q. What meane you by the former?*

*A.* Not onely that the world is dead in sinnes; but this; that the world, though shee doth not actually speake out, yet her very guise doth defile and delude; and that in two particulars: first, Examples: secondly, Errors.

*Q. How by her Examples?*

I  
By examples.

*A.* In these respects: 1. By imitation of them: 2. By exchanging them: 3. By the streame of them. Touching the first; As in Drovers the former Oxen or Sheepe leade all the rest; so sensiblenesse leades on sinners by each others examples. No way to defile and scatter sinne so easily as this; rules would not so soone doe it. We are very apt by the eye or eare to follow bad, because it goes with the haire: inward lust tickles; but examples doe much more perfect sinne.

And that,

I  
By imitating them.

*Exod. 22. 2. Follow not a multitude (or the great ones) to sinne.* When Ministers, Magistrates, Learned ones, ancient ones, and the greater part of these be king-leaders, people, subjects, simple, young, easily follow. Hence that phrase, *Rom. 12. 2. Be not fashioned according to this world.* The world hath a fashioning qualitie in it, and one Ape will follow another: Man is sociable: and as those that live in Cities, learne more than poore people in a Village; so, sinne committed in the view of many, taints more than concealed, or private. As we know a thing conveyed by a Pageant, or a song, sinkes deepest; so here. That which men catch up in Ale-houses, Play-houses, Fayres, meetings, hath a peculiar fitnesse to enter. The parents example saith nothing, but speakes most strongly.

*Exod. 22. 2.*

*Rom. 12. 2.*

*Q. How doth the world defile by exchange?*

*A.* When no former one hath licked up a bad example, but

By exchanging them.

but presently he retales it, and gaires thereby. As it is in Fame, it encreaseth by passage; so with the sin of the world; Men thinke they must adde somewhat of their owne, to the ripening and making up of it. If the Father teach the childe to sweare, he will teach his to forswear: If one teach theft, another will teach sacriledge: So it comes to passe, that sinne abounds, and is growne out of measure sinfull; each man putting in his owne art, skill, and experience to the common stocke. Its our nature, if we have a seed, to sow it, and see the prooffe of it: and if a gift, to put it to use. Every one sowes this Darnell and Cockle; and sinne having had long time to practise, is growne rich, plentifull, selfe-supporting, able to defend her selfe by all trickes, invention, equivocation and devices. As he said of a decaying world, We are dwarfes, and our children will be gnats; so I of the encreasing, We are strong men, and the next will be gyants. Wee commit it, they will be hardened and naturalized into a custome of it; defend, extenuate, and maintaine it.

*Q. How doth it hurt by the streame of it?*

3  
By the stream  
of bad exam-  
ple.

*A.* By the violence and irresistiblenesse thereof: For sinne in the two former, will soone amount to a torrent or streame of universalitie; so that none almost will be found to resist: and then as the necessitie of an armed theefe is upon a naked Traveller, so is the streame to particular persons. As the *Sodomites* said to *Lot*, *Shall this man rule over us*: so saith the streame of sinne, Who shall controll us? What, are they wiser than the world? When that which is evill is done by priviledge, then its come to a streame. As in Nationall vices; drunkennesse in *Germany*, pride and state in *Spaine*, uncleannesse in *Italy*, &c. Thus we see this peece of the dead world hath yet an objective life in it selfe.

*Q. What is the second part of this dead world, the error of the world?*

2 part.  
Of the dead  
world, error  
of the wicked.

*A.* It is that which in one word the Apostle elegantly and pithily, *Ephes. 4. 14.* calles the Dice-play of men; and cunning craftinesse, whereby they leade aside to deceiver. Reade it, and marke it. And it stands in the Art of the world in men-deceiving. And you may judge it by these five branches

of

of it. Error, first of tradition: secondly, of scandall: thirdly, in base and blinde custome: fourthly, conceit: fifthly, cosenage.

Five-fold.

**Q.** What are these? explaine them?

**A.** The first is of tradition, which is when some preualles by succession from man to man: Thus the errors of Popery: and old ones new minted, pleading antiquitie. Reader *Per.* 1. 18. he tels them they lived in sinnes taught, and obtaining by the tradition of their fathers, from age to age. As it is reported of that heathen King when he was brought to Baptisme, shrunk from it, asking, whether more of his predecessors or fewer had beene Baptized: and hearing that fewer had beene, refused it, saying, I will doe as most have done. Men rather love to erre with a current of interpreters, than to speake true with one. So those *Samaritans*: compare *2 King.* 17. last, with *Ioh.* 4. and behold what error will doe!

1. Tradition.

1 *Per.* 1. 18.

**Q.** What is Scandall?

**A.** When the world, glad to river her selfe in evil, concludes her selfe with the offences of hypocrites, and by their scandals layes blockes in mens way, that they might stumble at the truth. See *Math.* 18. 7. *Woe to the world because of offenders*: (both given and taken) God justly suffers damnable hypocrites to play their parts, both to detect them, and to share the prophane: Thus *Paul* *2 Tim.* 3. 13. *The wicked shall wax worse and worse, deceiving, and being deceived*. Loe yee, (say men) what this great Preacher, or professor is become? and even of this stampe are they all: neither barrell better herring. By this error, thousands are quite overthrowne.

2. Scandall, what?

**Q.** What is Custome?

**A.** It is that error which deceives by prescription of long use. Thus divorces prevailed to be Lawes among the *Jews*, being lawlesse things, because *Moses* had permitted them: and so at this day, Customes of Games, Dancings, Fayres upon the Sabbaths, Wakes, and drunken feasts, with a hundred such upon such and such dayes are swallowed without any scruple. Customs growing another nature: every Preacher,

3. Custome, what?



cher, Magistrate, and Law pulling them up, saving those that trie. That old Canon of the Greeke Councell still being in force, Let old Customes prevaile. Good ones are puld up as a tender new-set plant; bad ones, as old Okes.

4. Conceit & opinion, what? *Q. What is conceit and opinion?*

A. Error against goodnesse, by prejudice: See *Act. ult.* We know that this Sect is every where ill spoken of. This is the worlds leaven in the three peckes of meale of mens perswasion, till all be leavenned. Thus wicked men to confirme themselves in evill, take up base, triviall conceits and errors against the way, the servants and Ordinances of Christ, which being once given out, proove irrevocable: See *Math. Cap. 28. 15.* The Priests gave large money to the Souldiers to give it out that Christ was stolen away: and this prevailed long after against the Resurrection. So men speake of the godly, Tush, doe yee beleevē them? I warrant yee they can breake their promises, be as hard, and covetous as others. This new learning never did good; wee lived better ere it came: there was better house-keeping, love among neighbours: your greatest Professors shutting their doores, and living in some corner of London to spend all upon new fashions, or else to hoard up for their Children, (which is too true.) And so they speake of the good Ministry; they doe but drive men out of their wits: they are factious and turbulent. And in old times, the world reported of the faithfull, that they met in the night, and after their devotions, put out their lights, and fell to uncleanness: with a thousand such.

9. Cosenage, what? *Q. What is Cosenage?*

A. That Trade, of which mainly that Text treats, *Ephes. 4. 18.* whereby false Teachers, Schismatickes and Hereticke blanchd their conceits: wresting their wits to abuse the Scriptures, to set false Colours upon their opinions. And so the subtil and cunning devices which drunkards, and the like, set upon their sinne. So, the cheating chapman hath his glosing protestations, colors, and trickes: that harlot *Iozabel* abused fasting to cover her murther: the Strumpet in the *Proverbs* sayth, *Shee hath payd her vower:*

when

when that Woman came with her circumstances to David, hee asked, *Is not the hand of Ieab here?* So may wee say, If the Father of lyes and trickes were not in this world of cogging and cosenage, how could it deceive so as it doth?

*Q. Proceed to the next Branch of the living worlds defilements: wherein doe they consist?*

*A.* Partly in words, partly in deedes. The former are the open corrupt Counsels of sinners, or their secret insinuations. Of the former, see *Prov. 7. 18.* the harlot tempts her Paramour, *Come, let us take our fill: my husband is farre off.* And the theefe, *Prov. 1. 13. Cast thy lot in with us, wee will have one purse.* But more close ones are such whisperers as the Apostle calls, *Privie corrupters of mindes, whose words are like a Canker.* *1 Tim. 2. 17.* Thus some doe whisper in secret against Magistracy and good Ministers, and others, against government of parents, enticing their children, servants, yea, wives from their loyalty. So doe wicked Preachers scatter their false tenents, or principles of prophaneesse to taint mens judgements or manners. Thus young novices are beaten off from their zeale and hearing. I would scorne (saith one) to be tyed to their girdles. Thus in Universties and Schooles, there are infinite corrupters of youth.

<sup>2</sup>  
The living  
world.  
*Prov. 7. 18.*

*Prov. 1. 13.*

*2 Tim. 2. 17.*

*Q. What are the deedes of the living world?*

*A.* All their wicked, malicious, cruell intents, threats and pursuits of the godly to quash them, and to uphold their owne Kingdome. As those Scribes and Pharisees had a Law to crucifie Christ, though they made it for the nonce: And *Daniel 6.* those enemies of his. This trade were infinite to rib up. As Popish machavillian plots and devises to dismay, to suppress and destroy all particle of Doctrine and power of Religion. Witness their inquisition, prisons, censures, and torments, both lying in wait for the precious soules and bodies of men, and sacrificing them to their God *Moloch*, wherein they doe whatsoever the Devil their Father hath taught them, with absurd, unreasonable, and implacable hearts to the Truth.

The deedes of  
the living  
world.

What

What doe not Papists at this day? Witnesse their costly, curious, unwearied vigilancy and enquiry after any such as have but once muted against them, either forcing them to abjure, or oppressing their liberties, states, and lives. Witnesse that incredible insulting insolency, wherewith having gotten them, they crow over them, and crush them. Witnesse those politike devices they have, by their Promotions or feares, to separate even brethren themselves, that so the truth might be traduced by their differences, that one might adde affliction to the others bands: and themselves might reigne in their divisions, & crush them both in time. Witnesse those sufferings of schismes and novelties, which rend in two the truth, without any inquiry against them: that so they might keepe their owne Kingdome quiet, while others are about their private opinions. Witnesse their foyling in by degrees here one, there another dangerous tenent, overthrowing the foundation, and so the power of Religion: their bolstering up such as serve this turne: crossing all both persons, causes, and occasions, which might impugne them: Their poysoning of their novices with Preferments at the first to drinke in their doctrine; Their abandoning of Preachers, except in their Lent fast; and setting up their Traditions farre above Christ and the Ministry of faith or repentance. And thus I have gone over this whole Doctrine of the Lets in the three parts thereof.

*Q. What now is the use hereof?*

*A.* Large and plentifull, I will but touch the heads; and first it should be use of Instruction to us; to be humbled, to be comforted, and to long after a full redemption. For the first, Its humiliation to the best of Gods children, for their selfe-love, and for this misery that lyes upon them. For marke it, what out-cryes doe we make if any man wrong us in our bodies, goods, or names, lives, or liberties? (and indeed it is true, we have bitter enemies,) but oh poore soules! who is such an enemy, such a Traytor, such a Devill to us as our selves? At home begin our sorrow and our wor; in our bosomes are those evils of pride, prophaneesse, hypocrisie, and selfe-love, which banous; and what they cannot doe of them.

The uses framed according to the former three Lets.

*Use 1.  
Branch 1.*

and W



themselves, they doe by others, leaving dore open, and letting in Divell and world to rife and rob us of all, without which, no enemy could hurt us. Learne wee truly and cordially to cry out upon our selves for all this misery, which in this vale thereof, lyes upon us. *As Paul, Rom. 7. O miserable man!* Why? This body of death, and world of sinne creates a world of sorrow in us; of annoyances, feares, doubts, strength of lusts, little growth, errors of wicked, deadly feud of Satan, melancholly, crosses, bad times, poverty, bootlesse wrongs, hardnesse of heart, harshnesse to the yoke of Christ, an unbroken, carnall, pusillanimous, froward, impure heart. Are not these sorrow our belly full, to us, at the best? If God alayed them not with inward supports, who should endure them? Oh! so it must bee, yet let us mourne under our bondage, such as are led into captivity, are no merry folke, wicnesse they who hung their harpes on the Willowes, and were so full of anguish, that they could not sing: *How shouldst thou, poore soule, in a strange land?*

Rom. 7. 24.

Psal. 137. 2.

Branch 2.

Secondly, Let yet this comfort them for the present, that it is no otherwise with them in this cheek sorrow, than that wise God, their good Father, hath allotted them: so that if they feele their burden, they may cheere themselves with this, They are as God will have them, it's their Pilgrimage, their way home, their *Babes*, their warfare, the Lord will worke them triumph out of these battels and combats: hee will purge them, and conforme them to his deare Sonne by them; and even the sin and penalties they here endure, yet are conforming and moulding things to make their victories sweeter. It is not well with them (they may say) but it shall be; they see it a farre off: if this were a life of perfection, if any of the faithfull were exempt from the like, then this were cause of all, and onely mourning. But here the best of our perfection, is the sight of our imperfection: we are as well on it, as our head: while he was here in this strange land, he could neither be rid of our sinnes, nor of infirmities, or enemies, but afterward he knew no more. Very gladly, therefore, will I be glad even of my desertions, and temptations, to me its a sure signe of consolation; to them, of confu-

1 Iob. 1. 8.

Prov. 24. 16.

Esay 64. 6.

2 Cor. 12. 9.

sion, and that of God; I onely wait my time to be perfectly redeemed.

Branch 3.

Thirdly, Wait for that with longing, as *Paul* did: *Rom. 7. Who shall deliver me?* Be not so well apaid in this smalnesse of thy grace and measure (because it must be so) that thou shouldst be willing to have it so: no, let it make thee long, and stretch out thy necke a far off, after thy Redemption; and when thy knocking off draws neere, lift up thine head. Here is my Pilgrimage: when shall I come to my Fathers house? How long, Lord, holy and true, how long? Lye under the Altar, and cry till God answer thee. Count them happiest that are gone before, and put off their harnesse. Oh when shall I follow well after, and overtake deare husband, wife, and friend that have got the start of me? Lord, here is not the place I looke for; here is an handsell and earnest; but, Lord, even my very faith and hope (which are my best graces in travell,) are but releefes of misery for a season, eventhese should here cause me to cry out for the Christ of a better life, saying with *Paul*, *If our hope were here in Christ only, of all other, I were wast*: Faith, and Hope, and Patience, and Hearings, and Sacraments shall cease; if then therewith sin and sorrow cease not, what is my best, but misery? but as long as I have Christ for hereafter, I care not: hee will pay for all. If here to be a little eased of my feares, bee such a benefit, what is it to be quite rid of them? If here to be guided by faith, what there to need none? If here to hope for a good end, what there to enjoy the thing hoped? If here to live a barren, poore, sad life, patience mixt with impatience, knowledge with error, faith with infidelity; what there to have the use of them taken away, and Christ made mine wholly, fully, all love without defect, ioy without mixture, peace without disturbance, Christ in his kind, blessednesse and perfection? He was not given me to be some grace, & more sin; but all grace, and no sinne: then I shall not see him through this grate of my prison but with open face, as hee is, and as he sees me. Oh Lord, this coast of the present world, so dimmeth and darkens that coast of heaven, that I cannot behold it! Turne thy love-tokens, oh Lord, once at length into presence and fruition, and shew me thy glory!

Q. What

*Q. What other uses are there?*

*A.* Exhortation, and that in generall; first, to resist all these wofull enemies of our peace. It is a word soone spoken, but of long and hard practice; to stand, I say, upon our guard, therefore a little I would direct about it: though I feele my selfe in a sea of matter, yet I will send my Reader to large and godly Treatises of this vast argument, and my selfe cull out two or three directions best agreeing to my drift. Personall lets require speciall conference.

*Q. Begin then first with the first annoyance or let, which is our owne corruption; how is that to be resisted?*

*A.* I will mention three wayes: 1. The spiritual combat ere sin be brought into act: 2. Watchfulnesse against outward occasions and temptations: 3. Wisdome after we are fallen.

*Q. What is the dutie of the Combat?*

*A.* It is the exercise of that holy Principle of the Spirit of the new Creature, which perpetually fighteth against the flesh in the regenerate. Let this be perpetually maintained, and the hand of Faith, or of Christy rather be continually jogged by us, for the lively quickning grace thereof, to resist our inward selfe-temptations: *Gal. 5. 17. The Spirit lusteth against the Flesh;* and yee cannot be as yee would. There is in the New Creature a rentning throughout in every part, yet not throughout in all. As in a dead Palsey, all one side dead, yet the other wholly alive. How doth the living part fight against the dead? If a man should have a dead carcase bound to his backe till he dyed, were it not an heaveie plague? would it not be irkesome? So this body of death to the living part of the new Creature. Oh! howne and grone is ours. The Physicians say, *Every deepe sigh spends a drop of blood.* Oh! that thy grones might consume this blood? I likened it before to *Peninna*, 1 *Sam. 1.* Let *Hanna* then be to *Peninna*, as shee (to be sure) will be to her: Shee will not see the least look of *Elkana* toward her, the least love-token, nor the nights lodging, nor one cast of favour, but shee will piteously upbraide her for it, vexe at, and grudge her the least drop. Oh! Let *Hanna* doe so to her: Let her, all that shee can, get into her husbands heart, and the more shee is envied, the

Three wayes to resist our owne corruption.

I  
The Spirituall Combat.

*Gal. 5. 17.*

1 *Sam. 1.*

grievous



more let her cling to him, that his love may support her against her enemy: let him be to her above all her feares. Oh! if this were, how happy were we?

Its said of *Rebecca*, that she was weary of her life for *Eſau's* mistes (as I noted) and wiſht them out of doores. Let us be like her; and ſay, Oh Lord! theſe baſe dogging thoughts of ſinne which breed ill affections, and threaten to breake forth daily into action, how noyſome are they? When *Rebecca* felt a ſtrugling, ſhe asked the cauſe of the Lord; and he answered, Wonder not, there be two Nations in thee, a curſed, & a bleſſed one; one whom I have hated, another loved: it muſt be thus, wait thy time, pray for a good travel, the whileſt thou muſt beare this ſtrife within thee. So doe thou; doe not onely beare it, but maintaine it alſo. Say to the Lord, I can never ſhunne evill, but I am the more tempted to it: never chide goodneſſe, but I am driven from it: Lord, why is it thus? Oh quicken up that love, that Image of thy rightcouſneſſe, that ſeede of God, that inner man of the Spirit, which may preſent thee ſo to my ſoule; that thy ſweetneſſe and love may cauſe the Image of old luſt to be deſpiſed, & decay daily more and more: Create in my ſoule that holy nature of thine which may for ever abhor, ſoile & conquer this fleſh, and the oppoſition of it in me: Then, oh Lord, art as holy, as ſin is wicked. Oh Lord, ſhow it, and the prevailing nature of it: let it burne upon the Altar of my ſoule, againſt the Altar of corruption: Oh that I could finde but one day of many, that I were mine owne, and free to rightcouſneſſe, rid of my lumber and clog! That I could feele thoſe ſecret motions and inſtincts of ſin in me, tickling againſt thee, tickling me, ſnaring, and leading me captive, being as ſenſible & awake to marke and diſcover them, and nip them in the necke, as they are to annoy me.

20 Q. What is the ſecond dutie of watching?

2  
Watching.

1. Continually to obſerve and prevent occasions offered, where we cannot ſoile inward motions. Cut off her proviſion, and ſterre her hand. As men deale with fields of weeds which they cannot root up, they hooke them, and ſo kill them by cutting off their tops: ſo doe thou with occasions, ob-  
jects, counſell, provocation to thy wrath, revenge, covetouſneſſe:

# Article 5.

## A Practicall Catechisme.

365

nesse : maintaine a sound desire to abhorre them, that they never enter thy trenches. The welcomming of objects is as casting of Oyle into the fire. As *Iob* for his sonnes, so be thou for thy selfe. *Sacrifice daily* for mercy of prevention, removing of vanities which might annoy thee, especially naturall ones ; or if offered, yet for grace to defie them, and goe to worke by a promise. Iealousie and feare are blessed from heaven to preserve thee : as the eye-lids are made moveable and winking, by nature, to keepe out any mote or annoyance. If this watching heart against objects were kept, and no roguish stragler suffered to passe without stop and examination whence and whither, how sweet should our course be ? Reade Article 4. in this point.

*Q. What is the third durie of Wisdome upon our falls ?*

*A.* Not to be kept in bondage by Satan in point of our recoverie out of our falls, if wee be slipt into any ; but speedily to gather up our selves, ere wee be hardened ; *Ier. 8. 4. Shall a man fall, and not arise ?* Be not sullen as the loaden jade in the slough, that will not stir to get out. If Satan get thee at this bay, he hath his hearts with. But rather goe backe, wound thy soule for thy revolt, seeke to the Lord for staying of thee ; if thou have beene bold with the Lord, recall thy selfe, let thy heart smite thee, and say, *I will doe so no more, Iob 40. 4.* and so lay hold upon the Promise, repent, and doe thy former works, be zealous and amend. Doe not foder up thy breaches with a dead heart, weighing good actions against bad, which will harden thee ; but returne to him whom thou hast sinned against. *Ephes. 5. 29. If thou have beene angry and sinned, adde not drunkennesse, rather let thy wrath and malice and revenge, to thy passion ; but ere the Sunne goe downe, goe to God for mercy, and put it to an end, that the next Sunne-rise finde thee not hardened.*

*Q. Proceed to the two next ; What counsaile is to be taken against the other two enemies, Satan and the World ?*

*A.* I remember that twice already I have spoken somewhat which might fit this Argument : once in the point of Mortification ; and againe, in the grace of Watchfulness. Therefore, (besides that hath bene sayd) put on the compleate

3  
Wisdome.

Remedies against Satan & the world.

plate armour of proofe appointed thee by the Lord in this case, and keepe it close to thee, weare it, and walke in it as the Armour of a childe of light, as the harnesse of the militant Church, and each member of Christ, blessed by him to that purpose. They be not as Pope holy swords, or armour blessed by a sinfull wretch to no purpose: but blessed by God, and they shall be so. They be not charmed weapons, but strong in God to cast downe holds and forts of strong enemies. First, therefore let me give thee some generall counsell, and then a few particulars, about the peeces of the armour. For the generall, these two: first, get wisdome to discover and discerne his temptations. Then secondly, be armed against them. First, I say, discover them: The Apostle thought he spake a great word, when he said, *1 Cor. 2. 11. You know his devices*; as if a man warned were armed. To say the truth, it is a great thing to be warned. Get wisdome then: discerne him in his properties, discerne him in his first onsets in thy first calling, begin this act betimes for it is long: and be assured he will not so let thee passe, but be the more eager against thee in thy faith, thy comfort, thy obedience. He will set wife, husband, children, thy betters, thy equals in aray against thee. Know him ere he come himselfe by his messenger, and thinke not it will be answer sufficient that thou knewest nothing. Aske payson if it will not hurt, because unknowne? or an enemy, if he will turne from thy Castle, because he hath surpriz'd it ere thou wert aware. Was it not supposed thou shouldst have knowne? Let the Lord say of thee, *Thou knowest his devices*. And so know them, as being of a different kinde and nature, not all alike. Some temptations are not like to be durable, because so hydeous; as to Atheisme, against the Scriptures, to blaspheme and deny God & providence. These will wanze. Here learne two things: First, Take heed lest being rid of these, thou be secure of the next; know these fore-runne others. And secondly, know, that seeing these being merely, or mostly Satans, and not thine, thou oughtest to dispatch them as fast as they come, by abhorring them, and being abased by them, but not dismayed by their hidiousnesse. Then againe, there

Branch 1.

are



are temptations on the left hand, and on the right hand; which may not be taken for alike. For temptations on the right hand to sensuall evils, admit not that parley, not plodding upon in thy minde, which some others doe, the thought whereof is fearefull. But rather, the more they are thought of, the more they snare a man. Doe as the Prophet to Job-  
*ram, Answer roughly.* Like to the breaches of two brethren; which, the more ript up, the more they exulcerate: And so I might say of many more. Let the conclusion be, Learne wisely to judge of temptations, devils, or worlds; and let thy long acquaintance with his method, make thee skilfull; praying for the spirit of discerning; & confessing how much thou art mis-matched. Secondly, be armed accordingly, and stand so against him daily and constantly; for this battell hat. no truce. *Salomon saith well, Pre. 1. 17. In vain is the net laid for that which hath wing;* for the Bird mounts up above the snare. Its said of the sonnes of *Ishonadab*, the sonne of *Rechab*, *Iere. 35. 7. 8.* that when the Prophet set pots of wine before them, they were tyed by their fathers vow, upon his blessing, that they should drinke none. This is the tye of God, even our Covenant and oath, in, and since Baptisme, that we would cleave to God as his faithfull Souldiers against all enemies. Shall a man so deeply ingage his children, and shall not our Covenant tye us? Shall we dare to be loose to God? or rather when the Devils cups are before us, shall we not say, *I am tyed to God in Covenant?* how dare I be loose, and runne away from my colours? Oh to be armed is all in all: *David* armed was able to beare downe a *Goliath*; unarmed, not able to beare *Mophiboseth*, much lesse *Nabal*. Let us know, it is not the greatnesse or smalnesse of the temptation, but our armour against it, which preserves us; shall God give us armour, and we not use it? Shall it hang up a rusting by us, & we pierced with darts to death for want of it? They say of great Souldiers, they are shot free. The Lords armed ones are all so, while armed: els as other men. Therefore let this teach us, not to commit our selves to this world naked and unarmed; under hope of shot freedom. *Charles* the fifth, taking his horse to rush into the maine battell, was

dignified.

L I I 4

reque-

2 King. 6. 32.

Branch 2.

 mod. 3  
 of 31  
 31

requisted to be beaten but he answered, *An Emperour was never shot through with a Bullet.* This confidence hath an armed Souldier of Christ; never was beleever shot to death by a Devill, or a wicked world. To discover these enemies is good, but to stand in our daily armour, and to be strong in the Lord, *conquiers as like men*; 1 Cor. 16. 13, is a better grace. It is not our vaine weapon of selfe-confidence, learning, experience, wit, or parts: no nor our great resolutions, our deepe vowes against oathes, uncleannesse, of the like, will save us: or that we scorne the Devill as the slave of God. What shall it boot us to scorne him as a slave of God, when he is our tyrant? Therefore neither feare him slavishly, nor scorne him prophanely, but be armed wisely and constantly, and watch to it with prayer, and the Lord shall be with thy endeavour, and teach thy hands to fight and prevaile.

*Q. But in a word, how should the parts of the Armour be used?*

*Ephes. 6. from  
the 14. verse to  
the 18.*

*A.* If once truly put on, they shall be used the more easily: The most blessed part of thy Armour is faith, which puts on all the rest, and doth (as the shield) not onely defend thee but all thy armour also. It is that grace which carries a poore soule into the field with like courage to David, when he said, *I Sume up.* Who is this dog that defiecth the host of Israel? This day shall God inclose thee in mine hand. It argueth thus: first, by experience, if ever Satan or world could have soyled me, it had been in my onset, being a fresh-water souldier: but even then the Lord kept me against a Beare and a Lyon, and shall he keepe me, to destroy me? I have been kept from him in my first call to God, & shall I not now much more being armed? I am the Lords: he will cover my head in the day of battell. Againe, it disputes for God against her owne weaknesse, by prooffe of continuall assistance: I see indeede, stronger than I have beene soyled, but the Lord can bring a weake novice through, as well as a strong man; the Battell is the Lords: *Race is not with the swift, nor the Battell with the strong:* But he that fights as well with few and weake, as strong and many, gives victory as he pleaseth. And as when we see a weake wearish old man of 80. yeares, we wonder so weake an one should so hold out, when thousands of stronger, dye in their strength:

strength: so here; yet beleve that so it may be, and he that in all our bruits and streights hath kept us, and as the fiery dart hath bene cast at us, hath latched it for us, and (to shew what he can doe for a poore wretch) hath brought us through so many pikes of devill or world already, can he not doe so still? Thus faith, in temptation by devill or malice of instruments, is more than a Conquerour: not to shun temptations, but not to be consumed even in the burning. And faith clapes here to a merit of Christ her Captaine, by a word or promise: *I have prayed for thee, that thy faith faile not: the gates of hell shall not prevaile against it: I have overcome the world, be of good courage,* and the like. These faith cleaves to, and puts all her strength upon them. The Lord Iesus hath disarmed this strong Gyant, triumphed over him on the Crosse, and led him, and all his Captivitie captive; and they fight against mee but with the dregs of courage and policy, since he overcame them.

Secondly, They keepe on the helmer of hope on their head, as a woman would doe her hat in a wet journey: They looke at that final redemption and victory which is set before them when their harnesses are off: and this holds up their faith, which else by one or other temptation would be foyled. *Heb. 12.2.* as Christ, *who for the hope set before him, endured the shame*; so these endure the heat of this bartell, knowing it shall one day joy them to have been so occupied, and the end shall pay for all. As I have noted in the point of Redemption.

Thirdly, The peace of conscience treads downe al, as Sampson trod downe his enemies, horse and foot, *Judg. 15.8.* For why? this peace of God rules their hearts & minds: they are tempted strongly, but they will not lose their peace, and buy repentance at so deare a rate. Their precious peace they will not change for any devils or worlds pleasure. If they should lose it to winne the world, what should it profit them? Shall I (*Judg. 19.*) *for sake my fainesse and sworneesse to exalt my selfe?* God forbid. The false mother cared not for cutting the child, but the true mother trembled at it. So, the true child of God cries, *Save my peace, whatsoever I forgoe.*

Fourthly,



Fourthly, The brest-plate of righteousness next their heart, as a Corset of prooffe preserves them: Lord, thou knowest righteousness and obedience, innocency toward thee and men hath alway beene dearer to mee than goods ill gotten, than all spoiles, all pleasures of sin for a season, all baits of men, or terrors and threats: They have lighted upon my brest-plate, and beene dashed. And, through thy mercie, by whatsoever darts Satan beguile me, I hope these shall not, while I can keepe my integrity. As good *Iob* said to his enemies, *My righteousness shall ye never take from me.*

*Iob 27. 5.*

Fifthly, Their Girdle of truth and sincerity; not of tongue onely, but of soule; not looking with *Balaam*, at base ends, but truly at the honour of God, whose love I can prove, because hee upholds me in my integrity.

Sixthly, The Sword of the Spirit; the Armour of God his Word, that offensive weapon by which the soule is able not onely to save her selfe, but to crush and foyle her adversaries: the Lord having put into his Word, that authority which no Devil can resist; especially, when it is wisely, sparily, and seasonably used; not to dally with Satan, but to brush him off, as the Butchers flap beats off, and crushes the flies. As we see in those apt Scriptures, which *Mat. 4.* our Saviour used; and by using, blessed to us: when we shall (according to our temptations) by faith, retort Satan with them.

*Q. But seeing our selves are our greatest enemyes; and those lusts within us defile us most, conclude with some remedies against them.*

Returne to  
the point of  
Lusts.

*A.* The speciall maladies and corruptions annoying each soule in particular, and transporting them from an holy course, and peace, are so many, that no counsell can be given in generall against them: But they require the lively voice of Gods Ministers to discover their causes: and to apply remedies. Some are vexed with corruptions arising from their complexions, or bodily Tempers: others from the contagion of old custome and examples: and as they are severall, so each Christian (ordinarily) is tempted in his owne kind: as with uncharitableness, lowring and sullenness, envy, indignation at such as offend them (in deed, or their owne conceit) selfe-

selfe-love, slighnes, inconstancy, pride deepe and privie; revenge, unthankfulnesse; or on the other side, with presumption, boldnes, loosenes, distrust, Atheisme, formalitie, wantonnes, ease, and the lust after the world. *Paul 1 Cor. 6.* *1 Cor. 6.* said well, *These were some of you*; (reade it) that is, some plagued with one & some another lust, not all with the same. Therefore, leaving the particular lettes to conference with the godly learned: I will conclude this Article with three or foure Counsells, as they come to mind.

First, Marke well thine owne spirit, and those secret lusts which bubble up in thee: knowing that they tend to defile and harden thee, and to blindfold thy judgement, so that neither thou shouldst reteine any true sight, much lesse, sence of the mischief of them: But walke as a man notelesse, and nonzled up in thy owne ease, peace, and safetie, being yet in deepe danger. Sinne doggeth thee, to this end, that if it may finde accessse, it may make way for an habituall polluting thee at last; yea know, that even in the smallest appearances thereof, it hath a serious bad intent, when it seemes but to trifle. So that it shall goe hard, but every new yeelding & footing in thee, will cast out some degree or other of light, favour, humblenesse, livenesse, courage, uprightness, peace and joy from thee, till it have robbed thee, and at last left thee empty of Conscience, and hardned. Weigh and beleve this thoroughly. Rest not in this; That thou knowest this or that corruption by thy selfe, or canst complaine of it, or canst keepe thy selfe from the open outrage of it; except withall, thou be quickned up in thy spirit to abhorre such feur as hell, *Rom. 12.* and start at the motions thereof at the first assault. A dead, faint, and still giving way to any lust entering, is the next way to make the heart a through-fare for it. Neither onely be troubled at them, and plod upon them as one astonisht to see such guests; (know, its no strange thing,) but by a promise rouse up thy selfe in the sweetnes of Christ to cast them out in their entrance, which is more easie than when entred. Poare not upon them too much: for their sweetnes will sooner share thee, than thy strength will cast them out, except a greater streame of sweetnes beare them downe;

Counsells against them.

I

downe; As for example, that one Text, *Micah 7. last; Who is a God like our God, pardoning and subduing the sinnes of his heritage?* If thou canst make God sweet in both respects, it is enough. Else the bitternes of sinne, alone, will not beare downe the sweetnesse: for this is present, the other absent.

2  
Counsell.

Secondly, If they be such as cleave to thy spirit, and doe salute thee againe, (after long intermission and seeming to be cast out) oppose strongly that mercy of God, that hath forgiven them, even when thou delightedst in them without check. How much more when they returne as intruders? And, adde hereto the meditation of Gods peculiar mercies and administrations toward thee since thy Conversion: binding thy selfe strongly against lusts, by the recording thereof. For example: Hath God beene thy portion, in the greatest streights, and thy losses, the injuries of men and times? Oh then, admit not of distrust, covetousnesse, & the like scurffe! Hath God gifted, graced, and honoured thee above ought thou couldst expect? Count it a base lust to envy others, yea though better. Hath he blessed thee with better health, longer life, oftner recoveries, greater deliverances than ever thou expectedst? Why shouldst thou then set them up as Idols above that God who gave them to a farre other end? And, in a word, let those heart-breaking mercies of God, first and last, being added to his threats and afflictions, heape hot coales of fire upon thee, and melt thine heart to a jealous loathing of such lusts.

3  
Counsell.

Thirdly, consider, There is no sweet lust or strong object offered to thee, but the Lord is in it, to try the love, loyaltie, and power of grace which is in thee: that thou mayst know all which is in thy heart: Thus the Lord hath used his people, whose lot it hath beene to receive much from God. *David* was tryed by his lust of the eye: By the object of revenge to kill *Saul* in the Cave; *Hezekiah* by an object of pride of life, those Embassadors of the Emperour. As the bad, *Saul*, *Balaam*, *Judas*: so the good must be tryed. Say then, Now (my soule) the Lord is at worke, to try and refine thee, to make thee as gold: to humble thee deeply, if thou be soyled as *Hezekia*: or to honour thee highly, as *Abraham*. Beware

now

now



now that thou stick to thy Tacklings, and discover not thy selfe to be as drosse, of no worth. For what is a man till he be tryed? Here then distrust thine owne armour (as *David* did *Sauls*) and cleave to the Lords: Be not unarmed as *David* was to *Nabal*: but armed as he was to *Shemej* and *Saul*. Say thus, If I now faile the Lord (as *Adam*) in the tryall, he may justly suspect me henceforth: and let loose my lusts against mee: Often Lord thou hast saved me from being tempted: Thou canst also give me strength in the tryall: Leade me not into temptation, faile not thy servant, and I shall not faile thee in the tryall of these my sweet objects, and lusts.

Lastly, Get thee some sure bosome friend to impart thine estate unto, thy temptations and bufferings, such an one (Minister or other) as may both keepe thy counsell, and give thee counsell. Deale with him openly; and having upon thy discovery, received Counsell, humble thy soule, seeke not applause, but seeke his reproofe & prayers unfeignedly to helpe thee, and his experience in the like assaults to succour thee. As it is some chearing, that others of Gods Saints as well as thy selfe have beene so tempted: so it will be farre greater, if their remedies may become thine: that so thou mayst be armed against all feares, and made more jealous against lust, if any truth be in thee. And thus much of this last use of Admonition be said, and of the whole Article.

### The sixth Article.

Qu. What is the sixth Article of this third part?

**A.** That as the lets and discouragements of the Children of God in this their militant condition, are many on the left hand by their enemies: so on the right hand, on Gods part, there are many priviledges & favours allowed them, where by their condition is made both comfortable and honourable:

Gods people have many blessed priviledges to encourage them against their lets.

ble:

ble : And that, both to draw on many to be of Gods household, when they see what gaines and vayles belong to his service ; as also to encourage such as are already admitted members of it : and besides, to compell such as care not to joyne themselves to them ( because of some hard conditions to the flesh ) when they see their Priviledges, to acknowledge their state to be above their owne, and to pine & consume for the wilfull debarring themselves of such happines. As then we see it to be in the Companies of Royall Cities, and their severall Trades and mysteries : and in the Corporations of great Townes, they have certaine immunities and royalties which others want in common Townes ; yea, such as those want, who though they dwell by them, yet are no free men : so here it fareth ; The Company and great Family or Corporation of the Lord Iesus, his body, I meane the Church, once truely gathered into one mysticall fellowship by calling, and the worke of the Spirit, hath many honours & prerogatives annexed unto it, which not onely they want which are heathens, but also even they who are visibible members of the Church in point of Ordinances & outward worship : See for this 1 Cor. 3. 22. 23. *All things are yours, and yee are Christs, and Christ is Gods.* Heb. 12. 15. 16. *But yee are come to mount Zion, to the Citie of the living God, &c.* read it at large. 1 Pet. 2. 9. *But yee are a chosen generation, an holy nation, &c.* Psal. 73. 23. *Thou shalt guide mee by thy grace, and shalt receive me to glory.* Psal. 84. 21. *The Lord God will give grace and glory : no good thing shall he withhold.* 2 Pet. 1. 3. *His divine grace hath given vs all things pertaining to life and godlinesse.*

1 Cor. 3. 22.

Heb. 11. 15.

1 Pet. 2. 9.

Psal. 73. 23.

Psal. 84. 21.

2 Pet. 1. 3.

*Q. Why ? these seeme no other than were spoken of in Part 2. Article 4. in the Benefits of Christ.*

Difference of Priviledges.

1 Cor. 3. 30.

1 Cor. 3. 30.

1 Cor. 3. 30.

1 Cor. 3. 30.

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1 Cor. 3. 30.

1 Cor. 3. 30.

1 Cor. 3. 30.

1 Cor. 3. 30.

1 Cor. 3. 30.

*A. Yes: for although both sorts are benefits from one Fountaine, yet the difference is this ; of those former wee consist and are. 1 Cor. 30. Of him are wee, who is made to us, &c.* But by these we doe not properly consist, but wee are much the better for them, and the one concernes our being, as Reconciliatio, Adoption: the other our wel-being; as, That Gods Angels are our Ministers and Guardians: all things be-  
fall

fall vs for the best, with a thousand such more. It is one thing to be a man; another, the Lord of Creatures, or the like.

*Q. But are they not the same with the meanes?*

*A.* No doubtlesse: The meanes although they are rich bequests of the Church, & (in respect of strangers) priviledges also; yet they are no such prerogatives in themselves (save in their efficacie to the Elect) but are given to all as ordinances, either for begetting or building up: and therefore concerne them who are as yet uncalled, by the right of Baptisme. But these belong to the Believer onely.

Difference of Priviledges from Meanes.

*Q. What differ they from Commandements? for many of them are things which God requires of us: as to grow in grace, to abstaine and keepe themselves from open offences, &c.*

*A.* True: yet the things being the same, the respect is divers; they are not priviledges properly, as commanded: but as they are allowances from God to enable and qualifie the soule to performe the things which God commandeth: or els rewards of obeying.

Difference of them from Commands.

*Q. In what doth their nature consist?*

*A.* In these two: First, in their price and worth: Secondly, in their peculiaritie: If we sever either from other, wee destroy a priviledge. For the former:

Wherein the beeing of a Priviledge consists:  
In two things.  
1. Preciousnes.

First, Their price is in this: The least of them cost the blood of the Lord Iesus; and flowes from his sides: their nature is excellent, gracious and glorious; their use is sutable, for they attend the well-fare of the best creature in the world; and the instrument of obtaining them, is no lesse than that whereby Iustification is gotten: Lastly, they are the Legacies of the last Will and Testament of Christ, sealed with his death, and pledges of his presence, till we enjoy himselfe; serving to conduct us homeward in a tolerable manner, as many bayting places to refresh us; till wee come thither.

Secondly, They are peculiar things as well as precious: so ours, that no others portion besides us; we know peculiarnesse doth greatly beautifie a precious thing. As then these belong to the whole body of Christ, to one as another, and to each member from the whole body: so no other but

a. Peculiar-  
nesse.

since



shee can enjoy it: A stranger shall not enter into her joy. For as the Lord doth at the first make his Church a peculiar garden, of a meere thicket & queach of bushes, a dunghill, a wilderness in which there is no delight: (as if a man should take such an unshapen place, and build himselfe a sumptuous Palace with Gardens and Orchards, and dwellings of pleasure and fruit:) so having once done so, and set his delight thereon, he pitches there, and takes it up as his habitation, *Psal. 132. 13.* Hence those phrases which the holy Ghost useth, *Mar. 4. 10.* To you it is given, not to others. *Ioh. 17. 9.* I pray not for the world. *1 Pet. 2. 7.* A peculiar people. *Deut 7. 6.* You shall be my peculiar ones, though all the world is mine. They are called his jewels and precious ones. *Mal. 3. 17.*

*Q.* In how many kinds doe these priviledges benefit the Church of Christ?

*A.* In two. For as all peculiars and liberties doe either concerne some indemnitie and freedome from annoyance, or some right and title to benefits: so doth the whole body of priviledges either concerne riddance from the burthens which lie upon the wicked, who find no blessing to be theirs but to answere for them: or an enlargement to those good things which others cannot come by: as to be kept from evill in streights, to be kept by the power of faith, &c.

*Q.* Distinguish them into their severall heads and sorts.

*A.* Generally they belong to the beleever, either here or hereafter. Here, either in life, or at death. In this life, we enjoy priviledges, either accompanying conversion or following it. Those that accompany our conversion, are righteousness, peace, and joy in the holy Ghost, *Rom. 14. 17.* Of which see the second part Art. 4.

*Q.* What are the consequent priviledges hereupon?

*A.* Either they concerne our persons, or our estates. Our persons (or the persons of ours, for God so esteemes them) thus. That God is ours & theirs in covenant and will be so for ever, *Esay 54.* This is to me as the waters of Noa, &c. He will be our God reconciled (yesterday, to day, & for ever, *Heb. 13. 8.*) and our God all-sufficient, so that in nothing wee need to take thought, for he takes thought for us, *Phil. 4. 6.* and *1 Pet. 5. 7.*

So

*Psal. 132. 13.*

*Mark. 4. 10.*

*Ioh. 17. 9.*

*Exod. 19. 5.*

*Mal 3. 17.*

Priviledges  
are either ex-  
emptions or  
enlarge-  
ments.

Division of  
Priviledges.

*Rom. 14. 17.*

Priviledges of  
our Persons.

*Esay 54.*

*Heb. 13. 8.*

*Phil. 4. 6.*

*1 Pet. 5. 7.*

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So also, No good thing shall be wanting, light or defence, grace or glory, *Psal. 84. All things shall worke together for our good, Rom. 8. 28. All things are ours in right, 1 Cor. 3. and in right use. Tit. 1. 15. His Angels are Ministering Spirits for our watch and good, Mat. 4. Heb. 1. No evill, danger, Devill, enemy shall hurt us, Psal. 92. Wee are deare and precious to him in life and death, and he preserves his Saints, Psal. 116. 15. and we shall walke safely under his protection all the day, Deut. 33. That we are alway before him, and goe in and out with him, Psal. 73. 21. He will bring us wellebrough, and give us Glory, Psal. 73. 23. And as for ours, he will shew mercy to thousands of them that love him, Exod. 20. and will not take his Word from our Seed, and our seeds seed for ever, Esay 59. 21. •*

*Q. What Priviledges concerne our estates?*

*A.* They are temporall, or spirituall. To both in common this doth belong, that God will doe for us in both, above all that we can aske or thinke, *Eph. 3.* and supply abundantly all our wants: he will supply our bodily wants, poverty, infirmities, wits & senses; as our sight and hearing, or such decayes; and our spirituall, as want of knowledge, faith, patience, much more of Sabbaths, Ordinances, good helpes of conference, &c. And besides in neither estate will he require any more of us than according to our abilities, *Mat. 25. 15.* not according to what we want, but that we have. If wee be poore, and cannot doe what we would: if wee be weake in grace, and faith, he lookes at our talents, and no further, so we be faithfull in that little, *Mat. 25.*

*Q. What are the Priviledges of our temporall estate?*

*A.* Our temporall reaches to our estate of the world, and it concernes either blessings or crosses: touching blessings, first, that whatsoever is meete for body, for meat, drinke, apparel, health, life, good dayes, successe, welfare, good marriage, credit, & the like, shall be given us, *Psal. 84. 11. Psal. 127. 4. We need not feare it. Luk. 12. 12. Why take ye care what to put on?* Secondly, that our labours shall be blessed, and we shall taste the fruit of them *Psal. 128. 2.* Thirdly, be it more or lesse it shall be enough, and we content with it as our portion best of all, *Phil. 4. 1 Tim. 6. 6.* with contentment and sufficiency (for so is the word.) Fourthly, a *list of the righteous is but*

ter, and shall goe further than a great deale of the wicked, *Prov. 15. 16.* Fifthly, all they have, they have it from a running fountaine, and with the good will of him that dwelt in the bush, *Deut. 33. 16.* Sixthly, that wee have it without sinne, (an ill conscience in getting, keeping, forgoing, or ill dependance) and without sorrow, that is, carking, distrust, or basenesse. *Pro. 10.* that he will rather suffer the Lyons to want, than us or ours to beg our bread: he will neither faile nor forsake us, *Psal. 37. 35. Heb. 13. 5.*

*Q. What are our priviledges in Afflictions?*

*A.* First, That no more, no other, no sooner can befall than the Lord hath cut out for us, *Iob. 8. 20. His houre was not come, Iob. 8. 59.* he passed through them all. Secondly, He fitteth our yokes for us as wee for our cattell, great and small. *Beare the yoke, take up our crosse, Lam. 3. Mat. 16.* Thirdly, the extremitie of a crosse shall never pinch us: the streight, shall not annoy us, *Psal. 32. 6. Flouds of great waters, &c.* Fourthly, wee shall escape many that the wicked pull upon themselves, *Psal. 32. 8.* Fifthly, these that must be, wee shall be upholden in them, *Mica. 7. 8. He shall shew me light in darkenesse, and he shall cover my head in battell, Psal. 140. 7.* Sixthly, they shall be sent in love, so that they shall not be the envenomed arrows of the Almighty in our flesh, but the corrections of a Father, *Heb. 12. 9. & 1 Chron. 22. 10.* The seventh, when they have done their errand, they shall returne, and we be delivered, *Mica 7. 8. 9. 10.* Lastly, wee shall be more than Conquerours, *Rom. 8. 37.* and partake full redemption, *Ephes. 4. 30.*

*Q. What are our spiritmall priviledges?*

*A.* Some concerne God, some our selves: Touching God this: All his administrations shall profit us, he will discover himselfe in them to us: in the way of his government of the Age and times we live in: in his blessings upon his owne, and judgements upon his enemies: his patience and carriage towards our selves in our whole courses: the sundry changes of this world, the manners of men, the ends of men, the examples of men, good, bad: mortalitie and the vanitie of things: our owne experience: the administrations of God in all shall teach and profit us. See for this, *Psal. 25. All the*

*ways*



# Article 6.

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wayes of God to his, &c. See more of this in the second Article, in the life of faith.

*Q. Touching our own spirituall estate, what priviledges doe we enjoy?*

*A.* They belong to our spirituall estate, either in point of our faith, or of our obedience. Touching our faith: First, That the just shall not onely be forgiven by faith; but also live by faith: as *Hab. 2. Heb. 10. 38.* Secondly, They shall grow from faith to faith, *Rom. 1. 17.* Thirdly, their faith shall never totally or finally faile them. *Luk. 22. 32. the gates of hell shall never prevaile against it.* Lastly, The Lord will count their faith as righteousness unto them: impute Christs merit and holinesse unto them in all their weake services: not looking upon that which is theirs, but judging them according to the better part, that Grace which he hath given them. As their afflictions, streights, and difficulties encrease, so shall their faith: and many more.

Priviledges  
spirituall to-  
wardes our  
selves in  
faith.

*Heb. 10. 38.  
Rom. 1. 17.  
Luk. 22. 32.*

*Q. What priviledges concerne obedience?*

*A.* Some negative, some positive. The negative, such as these; No lets, enemies, devill, sinne, or world, shall pull us from God, or plucke us from our steadfastnesse, *2 Pet. ult.* The positive, are made to the whole course of it, or the particular parts. To the whole, such as these, *God that began his worke shall finish it for us, Phil. 1. 6.* Wee shall be upholden in our whole course graciously, *Psal. 41. 11, 12 By this I know thou lovest me, that thou upholdest mee in my integritie.* And that he will guide us by grace till he receive us to glorie. That wee shall persevere to the end, *Revel. 2. 10.* And such other.

Concerning  
obedience po-  
sitive and pri-  
vative.

*Phil. 1. 6.  
Psal. 41. 11.*

*Rev. 2. 10.*

*Q. And what are the particular parts of our course, and what are their priviledges?*

*A.* Either the course of worship, or of conversation. Touching the former, either they may be referred to the meanes of obedience, or the duties of it. Concerning which I have spoken in the second Article, in the point of (life of faith) and in a word this is all, That the meanes are theirs, all blessed to them for the helping of them home in peace. And the Lord who hath enjoined them duties, will give them strength to performe them, and make them easie, *Mat. 11. 30.* Look there.

Priviledges  
concerning  
meanes, or  
duties.

*Mat. 11. 30.*

**Q.** What are the priviledges of Conversation?

**A.** Either they concerne common life, or conditions of men therein. Common life, as marriage, liberties, company, solitarineffe, or the like manifold entercourses: Conditions of men, as their Callings in which God hath set them, their places of government or subjection, Magistracy or Ministry: their relations in family or otherwise, Parents, Masters, &c. To all which Gods people have peculiar promises, that God will furnish them with gifts, whom he calls to any function: That he will cause a voyce behinde them to say, *This is the way, walke in it.* And according to the changes and conditions of life which hereafter shall befall, the Lord will picke out meet grace, and be the same God to them in all.

**Q.** How doth he this?

**A.** He leaves not his like orphans to shift, sinke or swim. But grants them the Spirit of Christ, to enlighten and conduct them. He gives them a Prophet, as *Exod. 23.* who searches all their goings and steps, their thoughts, words, affections, purposes, actions: He swayes and bends them to his will and way: Its not in them to act themselves, or order their own way: He must doe all in and for them. As *Elisba's* spirit went with *Gebazi*, so this Spirit attends all the wayes of the faithfull. Nothing is hidden from him: whether alone or with others, he is present, and from him we cannot goe. Oh how should it affect us to consider this? If it were but an Angell which should be granted to attend us, were it not an honor? But to have the Spirit of Christ our Prophet and holy Lawyer to attend us, how honorable is it? Alas! there is no baffling of his eyes: if we walke with him, he will be comforted and be our Comforter; if we offend him, *Exod. 23.* he will not take it at our hands, but be grieved and punish us. Onely beware; its spirituall rebellion to grieve the Spirit of our guide, to rebell, to thwart, to goe out and in at our pleasure: we shall not carry it away guiltlesse. Therefore, attend we his voyce, walke narrowly, grieve him not, but learne we to please him, to joy him. For he is in us, dwels in us, is a partie in all our actions & course, and accordingly as he shall find us carry our selves, so he will account us, either to honor him, and so he will rejoyce; or goe against his edge, and so

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so he will be vexed. All reasons either to his content or discontent. If wee beleaved this, how narrowly should we walke us in his presence continually?

*Q. And what other Priviledge have we to order our Conversation?*

*A.* Conscience rectified by the Word, and attending the Spirit of Christ our guide. An infinite honour to the Saints, and highly deserving their carefull watch to preserve it. For as the Spirit is grieved or joyed in us, so is Conscience either wounded or comforted. Of this point read more in Art. 2. the last use. This I adde here. To attend Conscience & keepe it in kilter, afraid to offend it, not onely in grosse evils, but in secret passages of the Spirit concerning the manner, season, & circumstances of action: I say, it is an art of Arts: and blessed is he who hath skill in it. None but a beleever hath any such Conscience; each beleever hath, lesse or more, according to his light. But few attend narrowly to the verduitt of it, (being content not souly to wound out) and so defile it: and see nothing amisse. But doublelesse, these are great Priviledges.

*Q. What are the Priviledges of the Sinner in death?*

*A.* That they are precious in death to the Lord: *Psal. 116.* that not death nor any thing shall separate them from Gods love. *Rom. 8. ult.* That a good life shall bring a good death. That they shall dye in peace, *Psal. 37. 37.* That the day of death is better than the day of life, *Eccles. 7. 1.* That it is sanctified, (together with the grave) to be a step to glory, and the putting on of incorruption, *1 Cor. 15. & Esay 57. 2.*

*Q. What is the last Priviledge?*

*A.* The greatest of all, that eternall fruition of God, and all that he hath prepared for his elect, in his owne presence: things which neither eye hath seene, eare heard, or ever entered into the heart of man to conceive. See *Esa. 30. 26.* For if they could, they could not be as they are. And to end: these all (from the first to the last) are the priviledges of Beleovers, not in their properties onely, but peculiarnesse also: for to speake of all at once, *The wicked shall be nothing so, Psal. 1.*

*Q. This is a Priviledge indeed: but how can it be true? for we see both good and bad prosper, live long: are crossed and in streights, ye are crossed for their sinnes, ye are spiritually tryed by God*

See  
12  
Psal. 116.

Priviledge in  
death.  
Psal. 116.  
Rom. 8. ult.  
Psal. 37. 37.  
Eccles. 7. 1.  
1 Cor. 15.  
Esay 57. 2.

Priviledge  
after death.



what is in their heart, yet further, deserted also by God, and left unto themselves? What difference is there?

A. Yet there is some singular thing and peculiar privilege in every of these to a beleever, which another lacketh. To run over particulars. True it is, both prosper, *Iob* and *Nabal*. But the one hath that he hath from a fountaine not failing, *Lam. 3. 22*. The other from a dry pit, *Jer. 2. 13*. The one hath the influence of the Moone, and the fat of the hilles and vallies; The other hath the good will of him that dwelt in the bush; The one hath the gift, the other, the giver which is worth all. The one makes common things of the best blessings, Word, Sacraments, *Hos. 8. 11*; the other makes even the most common ones, peculiar, rest and sleepe, *Psal. 127. 2*. health, recovery, wealth, friends. Secondly, both are crossed: But the one in wrath, the other in mercy; the one to prevent sinne, the other to pay for it; The one with either a dead or a rebelling spirit; the other hath a mixture of sensibleness and quietnesse of heart; The one when he is in his streights, is at his fingers ends, useth indirect shifts to get out, trusts God as farre as he sees him; The other is never in a streight, (to speake properly) but falls into the hands of a mercifull God. *David* in his streight is comforted in God, in the remembrance of former mercy. The three Children are in no streight, for at the hardest they know whom to cleave too; So was not *Saul* in his streight, nor *Judas* in his. The one will forsake God his Covenant when he afflicts, saying, Shall I attend the Lord any longer? Is this a time to pray? The other clings to him the closer when he afflicts. Again, both may be afflicted for sinne: But the Lord is afflicted with the one, and pitties him; but is not with the other, but lets him sinke or swimme. As it was with *Pharaohs* Butler and Baker, both in like trouble: but unlike in successe. The Lord stuck to *David* in all his crosses; But he let *Saul* goe at random to kill himselfe, and cared not. Lastly, both are under Desertions: but the one for ever, perpetually dead-hearted, defiled, hardned, impenitent, presumptuous sometimes of mercy, even when they are deepest in sinne; left to themselves, their owne dedolent spirits, bold, impudent, desperate.

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desperate: But the other onely for a time as *David*; having still the seede of God in them; either to humble them that they might not sinne, or to abase them the more afterward. They cannot so boldly and fully forsake God as the other; The Lord comprehends them so, that they sinne not to death; some sparkle of a broken, tender, penitent heart lies at the bottome, which by one or other meanes appears.

*Q. Conclude the Article with the use thereof.*

*A.* First, It convinceth and reproveth many. Convinceth first, all such prophane ones, as cannot endure to heare there should be any admitting of difference betwene Professors of the Gospell, one or other. They are of *Korahs* minde, *Numb. 16. 3. All the Congregation of God is holy.* What? are not all of us baptized, and beleivers? Hath not Christ broken downe the wall of Separation? These Preachers which tell men what evidences there are of true faith, and what markes of false faith, how a man may prove his calling, hope of Heaven, and the like (say they) take too much upon them! Beware, Oh yee cavillers, least yee perish in this Contradiction! *Iude Vers. 11. if the Earth swallow yee not, beware Hell doe not! Humble rather your selves, and confesse that you pull downe Gods foundations! Yee destroy an whole Article of the Catechisme by this your Cavill. What place is there for priviledges, if all be alike? Indeed faith purifying the heart, takes away all difference, Act. 15. but till then, what difference is greater than to have hope and none? 1 Thess. 5. to sweare and to feare an oath? when the Psalmist, Psal. 1. sayth, The wicked are not so, of whom speakes he? Onely of Pagans? And when our Saviour speakes of the fish and the trash, of the wheate and the tares, speakes he of the world, or the Kingdome? Secondly, This convinceth all hypocrites, who mutter that God puts no difference between good and bad in the matter of rewards. *Esay 58. Mal. 3. Mat. 23.* they are brought in, taking God for an hard Master: they fasted, but God regarded not: they were zealous, but it was bootlesse. But, Oh yee hypocrites! Where is the fault? Are Gods wages unequal, or your?*

*Vses. 1.*

*Numb. 16. 3.*

*Iude 11.*

*Act. 15.*

*Have you here a stopped euh 227 M m m 4*

Hath he not shewed you his large Charter of Priviledges bestowed upon his Church? Beware: When God makes up his Jewels, it shall appeare whether he have a discerning eye, and to your cost yee shall then know it.

Pro 2.

Therefore secondly, all of ye in due time, get into this Corporation of God, and buy your freedome; not of *London* or of *Westminster*, or the like, (which shall perish) but of Heaven. Rest not in your outward priviledges of hearing, of common sayth, of the Sacraments: know it, heerein God puts not the cheife difference. Get the priviledge of these priviledges, the marrow of this bone: The understanding of the mystery of Christ, & your part in that which the world knowes not, nor shall it ever be taken from you. What is it for a Country-man at *London* to heare the Charter of any Corporation read in his eares? Is he not dead to it? Hath he any part in it? No, no, his hope is in his plow and toyling trade at home. Till the Sonne hath set you free, ye are not free indeed: ye have no part or fellowship in this busines? Onely sayth and the New Creature, and none else can clayme it: neyther of which either the profane or the hypocrite can approch unto: Turne your cavillings at those who put a difference: and your murmurings at God, for putting so little difference into an unfeigned desire of atteyning this difference: forget your trade, and seeke such an estate of sayth, as neither you (as yee are) nor the boldest caviller or hypocrite can ever reach unto.

Job. 8. 36.

Psal. 149. 9.

To this end (in Gods feare) let the view of *this honor of all his Saints*, *Psal. 149. 9.* set your teeth on edge after a part (a chilles part, a free denizons part) in them: Do but thinke of them what ye have bereft your selves of so long: and yet at length might enjoy, if ye would lay in cordially for them: as glorious things as are spoken of the Church, you may have a part in them cheaper than *Lysias* had of *Romane liberty*; it cost him a great summe, you need part with nothing, but that which is not worth the paring of your nailes, but yee might be so borne, *Act. 22. 28.* Behold and wonder! Is it nothing to be in Chrill? To be free indeed? Tell me, can you (or ever first you) come to the Throne of grace with boldnes? are the blessings of wife, children, land or money your owne? Doe yee not feare least yee dye beggars in all your abundance?



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bundance? Is it not a dry ditch? Oh, come (for these and other reasons) and seeke this difference. Then shall yee turne your mutterings into marveylings at this rich Charter of the Saints, and say, yee never heard of the one halfe of that yee enjoy: and the Image of your old Paradise shall be despised. I assure you, else the day shall come, that in your sorrow yee shall worship at the feete of them whom yee despise, and beholding their priviledges, yee shall bite your very tongues for anguish, that yee never regarded them till it was too late.

Psal. 73.

Let it thirdly be instruction to the Ministers of God, that they preach Gods Word and promise with wisdom and putting difference. God excludes none, I grant: yet he receiveth none to such priviledges, without the condition of faith and the new creature. Open not the dore of Gods priviledges for dogs to enter in at. Be lo farre from sowing of pillowes under peoples elbowes, & smoothing them in their sinne: that when any promise comes to hand, yee tremble to urge it in generall without putting difference. Affect not the applause of people, by plausible applying of promises: let none come and heare yee preach a promise, but they may have one touch given them or other, whether it belong to them or not. If they dare runne away with it smoorhly, yet dare not you to suffer them: although your gift lye rather this way than in a searching kinde, yet put your selves out of it for Gods sake, and for the precious soules sake of them whom else ye shall destroy. Remember that sweet promise, *If thou shalt separate to me the precious from the vile, then thou shalt be as my mouth.* Jer. 15. 19. Ezek. 12. 26. and forget not such a blessing through ease, or flattery. I speake this, because I know, the people love to take all as spoken to them without question, to cover their sloth and sinfull course, and they will not willingly heare any that Preach otherwise.

Vse 3.

Fourthly, Let it be an use of Exhortation to Gods people to a double dutie. The first is, consider seriously of these bequests & legacies of Christ unto thee, wherof any one might make thee faithfull. Remember, that Article of the Lets is set betweene the meanes and priviledges, (as *Moses* betweene *Aaron* and *Har*) that the poore soule might be propped up on

Vse 4.

2 Cor. 1. 7.

1 Theff. 4. 18.

on both sides against the enemies of a good Conversation.

Let no paines seeme too great: 2 Cor. 1. 7. *Having such precious promises, let us purge our selves of all filthinesse.* As Paul spake of one, so I say of all these, 1 Theff. 4. 18. Comfort your selves & one another by these priviledges. If the most common blessing become peculiar to you through Christ, what shall the best become? How should that hope of glory after your toyle and travaile ended, encourage you; when the glory of the Moone shall be as the glory of the Sunne, and the light of the Sunne ten times greater? and the Saints shall worship from Sabbath to Sabbath to all eternitie! Oh! count all your troubles tolerable in the hope hereof, and deceive all the world in their opinion of your misery! Let this hope make yee as farre above the miseries of this life, as your treasure is above the earth.

But especially let not death be unwelcome: as that old man said, Thus long have I served God: and it irketh me not to dye: for I have had a good Master. Secondly, let it hearten us to our worke, to see what good vayles we have, better than all the wages of an hireling. Priviledges are commonly held by Service: and we see how the guilt of foule Treasons, or riot, and misdemeanor, doth forfeit the liberties of Cities and Companies. Honours are best maintained by loyalty, by labour and diligence. Its hard to renew a Charter once lost by Rebellion. Therefore hold our selves close to our holy Conversation and walking with God, by such Priviledges. Its a great matter that we have them under Gods seale: but when wee see, that they doe concerne us alone, how should this cheare us? Let all the brave spirits of the world, and all the favourites of Princes, at death hold up their heads, as a beleever may under one of all these promises, and we will embrace his choice! But the Spirit of this treasure & these priviledges, the joy, peace, and welfare of a Christian can hardly be counterfeited: a stranger shall not get into his joy.

1703.

And lastly, let all free of Gods Company, be well seen in the enfranchisements & honors conteyned in this Charter of Promises & priviledges. Be versed well in this argument. There is a season wherein every thing is precious: though it seeme to be out of date for a while. And surely the Troubles and outward afflictions into which Gods people are like to fall in these

these last dayes: (if ever any) should set a beauty upon their priviledges. Yea, and should teach them to abhorre a fulsome life of outward priviledges, to heare, worship God, & pray onely (as the vilest may do) which can stand them in no stead; & to seeke further for some peculiar priviledges which the world knowes not of, to support them and to do some singular thing, which hypocrites reach not too, even to live the life of fayth in priviledges. When the vilest ride on horseback, and Princes go on foot as lackeyes, those that sweare and prophane the Sabbath, and maintaine misrule, rule the roost, and seeme to be the onely men: when enemies to power and sincerity in all Townes and places beare sway: we had need be well resolved of it, That our priviledges, are peculiar to our selves, and wee would not change portions with them. When a poore Minister in a corner that wil be zealous, or a poore Christian in a Towne, a wife in family, which will hold any uprightnesse; when a poore childe in his place, seeking to keepe good conscience: must be sure to pay for it, & be the underling to all other Ministers, people, children, yea perhaps loose the place of a wife, and the portion of a child for religion sake: Then this point of our priviledges had need to step in (or never) to stop this breach: Then faith had need to fence strongly and apply this Article to thy Soule, to keep thee from sinking and to shew thee light in darkenes, in some other kind. Then this thousand-fold supply had need to help, when liberty, credit, and welfare begin to decay, when a man knowes not where to hide his head, when enemies prevaile, and are like to do so: Oh then! faith in these Promises had need appeare, and keepe up the chin above water. When unfaithfull freinds forfeit their trust, unnaturall People warpe from their Ministers, who have spent themselves in study & service for them: when the godliest begin to be as off-scouring and spectacle to men & Angels, then (or never) had this doctrine need be sett on worke. Else how shall we be conquerors? how shall we say, 1 Cor. 6: 8. Through honor and dishonor, as deceivers & yet true, as dying and yet we live! Chastned not killed: sorrowfull, yet rejoycing: as poore, yet making many rich: as miserable, & yet loath to change state with such as thinke us so. Deceiving them as that Martyr deceived the wormes by his burning! Oh apply this! and so much for this sixth Article.

The



## The seventh and last Article.

Qu. What is the seventh Article of this third part?


*Use of alt.*  
The Truth as  
it is in Iesus  
requires all  
beleevers to  
be holy.  
*Eph. 4. 23.*

*1 Cor. 2. 14.*

*1 King. 1. 30.*

*2 Cor. 5. 4.*

Mercy should  
be the lod-  
ginge of obe-  
dience.  
*Eph. 5. 16.*

**A.**  **H**ence of the whole part in general. Even the very text of the Apostle may comprehend it, *Eph. 4. 23. If ye have learned the truth, as it is in Iesus, put off the old man, and put on the new*: As we have felt Iesus in the truth of his Reconciliation, so let us put on the same Lord Iesus in the truth of Renovation: for the one intimates the other. Shew thy selfe to understand how the Spirit, by faith, breeds Repentance in the heart and life. As the poore childe having the mothers cost about it, dainty fare, money in purse, fine cloathes, carries them to shew in every corner of the house: so let us being warmed and adorned with the Lord Iesus our righteousness, utter his love, and shew forth the favour of it in all our course. Let us abhor the thought of such a Iesus, as will keep within our bosomes and lye still: no; his love will burne within us, and wee shall not bee able to smother it: It will give us the spirit of *David*, who cryed, *As the Lord liveth, who hath delivered my soule from all adversity, Salomon shall reigne*: signifying, that this love of Gods redemption and deliverance was kept as the perpetual sacrifice burning upon the Altar of his heart, alway ready at his call, to set him about every good duty with resolution. He speaks as a *Giant refreshed with wine*, as if this love of Christ compelled him, and was as strong as the spirits of wine, to encourage him to his service: when hee would do any thing to purpose he calls for this Spirit of Gods love that delivered him. Let this Spirit carry us to preach, to meditate, to deny our selves, to bee patient, to beare our crosses, to dye in peace.

If any duty more than common offer it selfe, let this maine motive be drawne forth, and bee as the necessity of an armed man, *That the Lord hath delivered us from all adversity*. Then let us follow the Lord Iesus, when his love is put into and upon our hearts, to enlarge and widen them to goe thorow our conversation with holy resolution. His length, and depth, and

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and breadth and height, must enlarge us to the length or continuance of a sweet course to the depth & hardnesse of the most difficult duties, to the height & pitch of the most heavenly affections, the breadth and measure of the most plentiful & fruitfull obedience, that is, to whatsoever is godlinesse: Not our pangs, not our good affections, not all encouragements, blessings, or examples, no not all meanes, ordinances, and performances (without this) will doe it. As that good *Latimer*, to some that asked him, why one that Preacht his Sermon, did not preach it so as he did: answered, He had his fiddle & trick, but wanted his rozen: so undoubtedly will it be here: when we goe to worke without this love of the Lord Iesus warming us as an inward principle of life and motion, we may thinke wee have harped upon the right string, and admire our selves; but the true stroake of the musicke, the relish and savour of the worke, will be to seeke, and all returne upon us with fulsome distaste, in respect eyther of Gods account, or our owne content. Still that of poore *Isaac* will be wanting, *Loe, here my Father, is the Altar, and the wood ready: But where is the Sacrifice?* Let all I have spoken, end in this, All true sight of sinne, fence of mercy, ends in the life of faith in obedience.

Gen. 12. 7.

Goe over the second Article of conversation in thy thoughts: get a view of it, and conclude. It must be no small love must drive such a course, no little stocke that will carry such a trade currently: and the cause why the wheele of conversation cracks and breakes in so many parts, why it drives on so heavily, and is so unequall in her motion, is this: it wants her spokes to joyne her to the Nave: such a wheele we know as wants her staves, must needs split: and the wheele of that conversation that is full of loding, and duties, being yet unsupported with these staves of love from the Nave of the Lord Iesus his deliverance and redemption, must of necessitie cracke in sunder. The Lord Iesus (we reade) commended two persons admirably, *Luk. 7. 9.* & *Luk. 7. 47.* the one, that *Centurion*, of whom he sayd, *I have not found such faith in Israel.* The other was *Mary*, out of whom he had cast seven devils, and sayd, *She loved much, because much was forgiven her.* Let both be joyned together: if we get such faith as is rare to finde, let us beare it by such love as is so rare: and both will carry us forward.

Want of Christ  
marres the  
wheele of  
Conversa-  
tion.

Luk. 7.  
Luk. 7.

third part of the Catechisme, such a Conversation also which is rare to finde, such as no Pharisee or hypocrite shall be ever able to reach, because he never felt, or tasted how good the Lord Iesus is. How should *Simon* kisse, annoynt, wipe the feete of Iesus, without his forgivenesse? He had little to forgive, and therefore little love: he made a dinner to Christ in courtesie, but kissed him not nor annoynted him.

Weigh well  
the scope of  
this Treatise.

1 Tim. 3. ult.

Rom. 6. 21.

Isay 26.

Looke up to God now, and see in what this whole view of the Catechisme stands. Surely by the way of sinne, and the Law, to carry thee to faith in the Lord Iesus, that the truth of Iesus may leade thee to an holy Conversation: this is *Christ Iesus, the mystery of Godlinesse*: to feele such perswasion of undecaying sweetnesse, & such presence of this perswasion of love, as might tell thy dearest lusts, *Rom. 6. 21. What fruit have I had of yee?* Yea, make thee stinke before them, (as he sayd of *David*) that thou mightst be Christs servant for ever: and that he might doe all thy workes, pray, reade, meditate, heare, doe, suffer, obey in thee: in his strength, walke in all holy conversation. Endeavour it then: and the more thou hast toyled with thine owne hands and skill, and catcht nothing: the more fall downe in the deepe experience of thy utter nothing: those nets of thine owne which thou hast sacrificed so long unto, lay them by, and see the vanitie of them: saying, *Lord, depart from me a sinfull wretch*. Cast thou out (Lord) on the right side of the Shippe! Thou that hast all the Fish in the lake at command to bring them together: all duties, the whole worke of Conversation, to goe through with ease and delight, O Lord Iesus, doe thou all my workes in me! *Isay 26. 12.*

Isa 2.

Secondly, To this end, be admonished not to rest onely in this that thou hast faith, (suppose it be true) except also thou hast learned the truth of faith as it is in Iesus. As thou hast received from the Lord Iesus, so walke. Remember to stirre up that Spirit of Christ in thee, which was once given thee, let it not lye dead in thee. I dispute no questions, how the abilities of the regenerate reach, in point of concurrence with the Grace of the Spirit: I dare not thinke that the Spirit putteth the reine out of his owne hand, and sway into ours, but he putteth it into our hand, and we are to use it in our workes in us (he may desert us for a time



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time to abase us ) much lesse that our principle is active from us, ( as our selves. ) Its enough that he, as our active principle, must worke *the will and the deed in us*, and doe all for us : and that he hath betruſted us with ſuch an instrumentall abilitye and influence from himſelfe, as is endued with fitteſſe to this holy Converſation : and more than ſo, hath given us the hand of faith to jogge his arme continually to aſſiſt us : binding himſelfe by promiſe, till we give him over, nor to forſake us in his aſſiſtance : if we will plead our libertie, ( Oh, happie they that can! ) he will not be wanting to us : If when wee ſought him not, he found us : and finding, reconciled us to himſelfe by his death ; how much more ſhall he by his life ſave us, and give us the hand to helpe us over this great hill of Converſation, that ſo wee reape the fruit of holineſſe, eternall life ! Oh, let us put forth our ſoules to this worke ! It is the workeman that muſt make the Sawe to cut, by framing it to ſuch a power, and cut with it when he hath done. Both are his : yron cannot make it ſelfe ſharpe alone, and being ſharpe, cannot cut alone, nor apply it ſelfe to the wood or ſtone : ſo here : Yet remember, he that hath put an instrumentall power into our ſoule to obey, hath alſo created the life of faith in us to ſtirre this arme of the Spirit, to draw this Sawe over our wood and ſtone, that wee may cut, and performe obedience. Oh that any, who ever ſought the Lord for faith, ſhould hang it up till it ruſt, and never ſet it on worke by prayer, ſelfe-deniall, and diligence. Let us not be of the minde of them, who thinke themſelves ſafe if once they have faith : they doubt not but ſhee will ſet her ſelfe on worke, whether they be ſleeping or waking. No, no : he that will not ſave thee for thy obedience, will yet ſave thee by it : and he that doth neither of both for thee, will yet doe neither without thee : but he will ſo bow thy ſoule to a ſweet libertie of love and delight, to obey : and ſuch a confidence in his promiſe, to be enabled : and ſuch a perſwaſion within thy ſelfe to encourage, that being moved, and acted, thou ſhalt act and worke together with him for thy owne ſalvation. Be not wanting then to ſuch a power of life and motion in thee.

*Eſay 63. 1.**Rom. 8. 6. 10.**Rom. 8. 22.*

Lastly, Watch to thy selfe duly and daily, and to this worke of Conversation, and way that God hath chalked out for thee. Doe as those, *Numb. 9. 19. who attended the march of the Lord day and night*: ready upon the least warning of the Cloud or fire from the Tabernacle, to remoove: and upon the first rest hereof, to stand still. As the Apostle never thinks himselfe to have pressed a dutie well, when he urges to pray, or reade, or heare, or be armed, except he adde this too, *Watch thereto, Eph. 6. 18. 1 Pet. 5. 8. 1 Cor. 16. 13.* So say I, Obey and watch to it, walke with God in this wheele of thy course, and watch to it: be aware of each turne of the wheele, each dutie, occasion, libertie, service: else it wil be in vaine to know it, if thy loines be not girt, & thy lamp alway burning to it. If God have once purged thy foule heart, and frasoned it for thee, keepe it so: he did it not without much adoe, that thou shouldst undoe it all at once, by thy ease, and sloth, world, pleasures, wearinesse, and the like. Let the wise Virgins take heed of nodding in this night of the age we live in. Let them watch to their worke: let them see how they grow downward in rooting & settlednesse; upward in fruitfulnessse, skill, ease, and experience, resolution and full purpose of heart to cleave to God.

And by so doing, we shall watch to the comming also of our Lord Iesus, to translate us from this our poore walking with him, to be with him: and to be rid of all our clogs which hinder us from so doing: and goe from this our doing Gods will as it is in heaven, to doe it in Heaven. Never was there greater cause for us to long for this comming, than in these times, wherein not onely we are letted by Satan and the world, but even by men of our owne profession and Religion, from the service of the time, and the grace of our Conversation. Oh how much shall it be, when not onely Goats and Sheepe shall for ever be parted, but the sad carriage and strangenesse of Sheepe to the place of their abode, shall be taken away: where *Isaiah* and *Jerusalem* shall be reunited: where *Canaan* and *Edom*, where *Israel* and *Idumea* shall accord for ever in perfect amitie: where *Abraham* and *Isaac* shall be reunited: Amen.

God the Prayse.

J. N. I. S.

